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PREFACE

THE articles in this volume relating to Rājputāna were compiled by Major K. D. Erskine, I.A. Thanks are due to the Chiefs who deputed special officials to collect materials. The names of these officials will be detailed in the Prefaces to the several State Gazetteers now being compiled; but particular acknowledgements are due to Pandit Gauri Shankar of Udaipur, who has contributed notes on Early History and Archaeology for almost the whole of Rājputāna. Major Erskine received notes on Geology from Messrs. T. H. D. La Touche, E. Vredenburg, and Major F. Hughes, and on Botany from Lieut.-Colonel Prain; while valuable assistance has been rendered by the Residents and Political Agents, among whom may be mentioned Major A. F. Pinhey, Major A. D. Bannerman, and Mr. H. C. Clogstown.

The articles relating to Ajmer-Merwāra were drafted by Mr. R. C. Bramley, District Superintendent of Police, Ajmer.

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PROVINCIAL GAZETTEERS OF INDIA

RĀJPUTĀNA

Rājputāna ('the country of the Rājputs'; also called Rājasthān or Rājwāra, 'the abode of the princes').—In the administrative nomenclature of the Indian Empire, Rājputāna is the name of a great territorial circle which includes eighteen Native States and two chiefships, together with the British District of Ajmer-Merwāra. Physical aspects.

These territories lie between 23° 3′ and 30° 12′ N. and 69° 30′ and 78° 17′ E., with a total area of about 130,462 square miles. Included in the latter figure are the areas of Ajmer-Merwāra (2,711 square miles), which, being British territory, has, for Census and Gazetteer purposes, been treated as a separate Province; the two detached districts of Gangāpur (about 26 square miles) and Nandwās (about 36 square miles), which belong respectively to the Gwalior and Indore Darbārs, but, being surrounded by the Udaipur State, form an integral part of Rājputāna; and, lastly, about 210 square miles of disputed lands. On the other hand, the area of lands held by chiefs of Rājputāna outside the territorial limits have been excluded, notably the three Tonk districts in Central India (about 1,439 square miles). Position and area.

As traced on the map, Rājputāna is an irregular rhomb, its salient angles to the north, west, south, and east respectively being joined by the extreme outer boundary lines of the States of Bīkaner, Jaisalmer, Bānswāra, and Dholpur. Shape.

It is bounded on the west by the province of Sind; on the north-west by the Punjab State of Bahāwalpur; and on the north and north-east by the Punjab. Its eastern frontier marches, first with the United Provinces of Agra and Oudh, and next with Gwalior, while its southern boundary runs across the central region of India in an irregular zigzag line, separating it from a number of other Native States in Central India and the Boundaries.

Bombay Presidency, and marking off generally the northern extension of that great belt of territory subject, directly or indirectly, to the Marāthā powers—Sindhia, Holkar, and the Gaikwār of Baroda.

Position of the States. It may be useful to give roughly the geographical position of the several States within this area. Jaisalmer, Jodhpur (or Mārwār), and Bīkaner form a homogeneous group in the west and north, while a tract called Shekhāwati (subject to Jaipur) and Alwar are in the north-east. Jaipur, Bharatpur, Dholpur, Karauli, Būndi, Kotah, and Jhālawār may be grouped together as the eastern and south-eastern States. Those in the south are Partābgarh, Bānswāra, Dūngarpur, Udaipur (or Mewār), and Sirohi in the south-west. In the centre lie the British District of Ajmer-Merwāra, the Kishangarh State, the chiefships of Shāhpura and Lāwa, and parts of Tonk. The last State consists of six isolated districts (three of which are, as already stated, in Central India), and cannot be said to fall into any one of these rough geographical groups.

Configuration and hill system. The ARĀVALLI HILLS intersect the country almost from end to end by a line running nearly north-east and south-west, and about three-fifths of Rājputāna lie north-west of this line, leaving two-fifths on the south-east. The heights of Mount Abu are close to the south-western extremity of the range, while its north-eastern end may be said to terminate near Khetri in the Shekhāwati country, though detached hills are traceable almost as far as Delhi.

Natural divisions. The north-western division. There are thus two main divisions; namely, that north-west, and that south-east, of the Arāvallis. The former stretches from Sind on the west, northward along the southern Punjab frontier to near Delhi on the north-east. As a whole, this tract is sandy, ill-watered, and unproductive, but improves gradually from a mere desert in the far west and north-west to comparatively fertile and habitable lands towards the north-east. The 'great desert,' forming the whole of the Rājputāna-Sind frontier, extends from the edge of the Rann of Cutch beyond the Lūni river northward; and between it and what has been called the 'little desert' on the east is a zone of less absolutely sterile country, consisting of rocky land cut up by limestone ridges, which to some degree protect it from the desert sands. The 'little desert' runs up from the Lūni river between Jaisalmer and Jodhpur into the northern wastes. The character of this region is the same everywhere. It is covered by sand-hills, shaped generally in long straight ridges, which seldom meet, but run in parallel lines, separated by short and fairly regular intervals,

resembling the ripple-marks on a sea-shore upon a magnified scale. Some of these ridges may be two miles long, varying from 50 to 100 feet, or even more, in height; their sides are scored by water, and at a distance they look like substantial low hills. Their summits are blown into wave-like curves by the action of the periodical westerly winds; they are sparsely clothed with stunted shrubs and tufts of coarse grass in the dry season, while the light rains cover them with vegetation. The villages within the desert, though always known by local names, cannot be reckoned as fixed habitations, for their permanence depends entirely on the supply of water in the wells, which is constantly failing or turning brackish; and as soon as the water gives out, the village must shift. A little water is collected in small tanks or pools, which become dry before the stress of the heat begins, and in places there are long marshes impregnated with salt. This is the character, with more or less variation, of the whole north and north-west of Rājputāna. The cultivation is everywhere poor and precarious, though certain parts have a better soil than others, and some tracts are comparatively productive. Along the base of the Arāvalli range from Abu north-east towards Ajmer, the submontane region lying immediately under the abrupt northern slopes and absorbing their drainage is well cultivated, where it is not covered by jungle, up to the Lūni; but north-west of this river the surface streams are mere rain gutters, the water in the wells sinks lower and lower, and the cultivation becomes more patchy and poorer as the scanty loam shades off into the sandy waste. As the Arāvallis approach Ajmer, the continuous chain breaks up into separate hills and sets of hills. Here is the midland country of Rājputāna, with the city of Ajmer standing among the scattered hills upon the highest level of an open table-land, which spreads eastward towards Jaipur and slopes by degrees to all points of the compass. From Ajmer the Arāvallis trend north-eastward, never reuniting into a chain but still serving to divide roughly, though less distinctly, the sandy country on the north and west from the kindlier soil on the south and east.

The south-eastern division.

The second main division of Rājputāna, south-east of the Arāvallis, contains the higher and more fertile regions. It may be defined by a line starting from near Abu and sweeping round first south-eastward, and then eastward, along the northern frontiers of Gujarāt and Mālwā. Where it meets Gwalior, it turns northward, and eventually runs along the Chambal until that river enters the United Provinces; it then skirts the British possessions in the basin of the Jumna as it goes north past Agra

and Muttra up to the neighbourhood of Delhi. In contrast to the sandy plains which are the uniform feature, more or less modified, of the north-west, this south-eastern division has a very diversified character. It contains extensive hill ranges and long stretches of rocky wold and woodland; it is traversed by considerable rivers, and in many parts there are wide vales, fertile table-lands, and great breadths of excellent soil. Behind the loftiest and most clearly defined section of the Arāvallis, which runs between Abu and Ajmer, lies the Udaipur (Mewār) country, occupying all the eastern flank of the range, at a level 800 or 900 feet higher than the plains on the west. And whereas the descent of the western slopes is abrupt towards Mārwār, on the eastern or Mewār side the land falls very gradually as it recedes from the long parallel ridges which mark the water-parting, through a country full of high hills and deep gullies, much broken up by irregular rocky eminences, until it spreads out and settles down into the open champaign of the centre of Udaipur. Towards the south-western corner of that State, the broken country behind the Arāvallis is prolonged farthest into the interior; and the outskirts of the main range do not subside into level tracts, but become a confused network of outlying hills and valleys, covered for the most part with jungle. This is the peculiar region known as the Hilly Tracts of Mewār. All the south-east of Rājputāna is watered by the drainage of the Vindhyas, carried north-eastward by the Banās and Chambal rivers. To the north of the town of Jhālrapātan, the country rises by a very distinct slope to the level of a remarkable plateau called the Pathār, upon which lies a good deal of the territory of the Kotah and Būndi States. The surface of this table-land is very diversified, consisting of wide uplands, more or less stony, broad depressions, or level spaces containing deep black cultivable soil between hills with rugged and irregular summits, sometimes barren and sometimes covered with vegetation. To the east the plateau falls very gradually to the Gwalior country and the catchment of the Betwā river; and to the north-east there is a very rugged region along the frontier line of the Chambal in the Karauli State, while farther northward the country smooths down and opens out towards the Bharatpur territory, whose flat plains belong to the alluvial basin of the Jumna.

Hill ranges. Of mountains and hill ranges the ARĀVALLIS are by far the most important. Mount Abu belongs by position to these hills, and its principal peak, 5,650 feet above the sea, is the highest point between the Himālayas and the Nīlgiris. The

other ranges, though numerous, are comparatively insignificant. The cities of Alwar and Jaipur lie among groups of hills more or less connected; and in the Bharatpur State is a range of some local importance, the highest peak being Alīpur, 1,357 feet above sea-level. South of these are the Karauli hills, whose greatest height nowhere exceeds 1,600 feet; and to the south-west is a low but very well-defined range, running from Māndalgarh in Udaipur north-east across the Būndi territory to near Indargarh in Kotah. These hills present a clear scarp for about 25 miles on their south-eastern face, and give very few openings for roads, the best pass being that in which lies the town of Būndi, whence they are called the Būndi hills. The MUKANDWĀRA range runs across the south-western districts of Kotah from the Chambal to beyond Jhālrapātan, and has a curious double formation of two separate ridges. No other definite ranges are worth mention; but it will be understood that the whole of Rājputāna, excepting only the sandy deserts, is studded with occasional hills and isolated crags, and even so far as the south-west of the Jodhpur State, near Bārmer, there are two which exceed 2,000 feet. All the southern States are more or less hilly, especially Bānswāra, Dūngarpur, and the southernmost tracts of Mewār.

In the north-western division of Rājputāna the only river of any consequence is the LŪNI, which rises in the Pushkar valley close to Ajmer and flows west by south-west for about 200 miles into the Rann of Cutch. The GHAGGAR once flowed through the northern part of the Bīkaner State, but now rarely reaches more than a mile or two west of the town of Hanumāngarh. Its water is, however, utilized for irrigation purposes by means of two canals, which were constructed in 1897 at the joint expense of the Government of India and the Bīkaner Darbār. The south-eastern division has a river system of importance. The CHAMBAL is by far the largest river in Rājputāna, flowing through the Province for about one-third of its course, and forming its boundary for another third. Its principal tributaries are the KĀLĪ SIND, the PĀRBATĪ, and the BANĀS. The last, which is next in importance to the Chambal, is throughout its length of 300 miles a river of Rājputāna. It rises in the Arāvallis near the fort of Kūmbhalgarh, and collects all the drainage of the south-eastern slopes of those hills, as well as of the Mewār plateau; its principal tributaries are the Berach, Kothāri, Khāri, Māshi, Dhil, and Morel. Farther to the north is the BĀNGANGĀ, which, rising in Jaipur, flows generally east through Bharatpur Rivers.

and Dholpur into the District of Agra, where, after a course of about 235 miles, it joins the Jumna. The MAHĪ, a considerable river in Gujarāt, runs for some distance through Bānswāra and along the border of Dūngarpur in the extreme south, but it neither begins nor ends within Rājputāna.

Lakes. There are no natural fresh-water lakes, the only considerable basin being the well-known salt lake at SĀMBHAR. There are, however, numerous artificial sheets of water, many of which are large, throughout the eastern half of the Province, more particularly in the Jaipur State. The oldest and most famous are, however, to be found in Mewār; namely, the DHEBAR LAKE, the Rāj Samand at KANKROLI, and the Pichola lake at Udaipur city.

Geology. Rājputāna may be divided into two geological regions: namely, the eastern half including the Arāvallis, and the western half. The Arāvalli range, as it exists at present, is but the wreck of what must have been in former days a lofty chain of mountains reduced to its present dimensions by subaerial denudation; and its upheaval dates back to very early geological times, when the sandstones of the Vindhyan system, the age of which is not clearly established but is probably not later than Lower Palaeozoic, were being deposited. The older rocks composing it are all of crystalline types, like the transition or Dhārwār series of Southern India, and comprise gneisses and schists, with bands of crystalline limestone, slates, and quartzites. These have been divided into two systems, of which the lower, known as the Arāvalli system, includes the gneisses, schists, and most of the slates. All these rocks have been greatly crushed and disturbed, and are thrown into sharp folds running in a direction parallel to the trend of the range; they are traversed by numerous dikes of intrusive granite, as well as of basic igneous rock. Of the gneiss but little is known, and it is doubtful whether any older than the transition series occurs in the range. Calcareous bands are of common occurrence among the schists, and, where they are in contact with veins of intrusive granite, have been altered into a pure white crystalline marble, which is extensively quarried in several localities. The most famous of these quarries are at MAKRĀNA. The slates at the northern end of the range are largely used for roofing purposes, and the copper and cobalt mines of Khetri are situated in the Arāvalli schists, but have not been worked for many years. Over the schists and slates just described comes a series of slates, limestones, and quartzites, known as the Delhi system. The lower portion, consisting of

slates and limestones, was formerly known as the Raiālo group, and the upper portion (quartzites) is called the Alwar group; the latter, however, frequently overlaps the former and rests directly on the Arāvalli schists and slates. In the Bayānā hills in Bharatpur the Alwar group has been divided as follows:—

(5) Wer quartzites and conglomerates.
(4) Damdama quartzites and conglomerates.
(3) Bayānā white quartzite and conglomerates.
(2) Bādalgarh quartzite and shale.
(1) Nithāhar quartzite and bedded trap.

These groups are all separated by slight unconformities of denudation and overlap, but the distinctions appear to be quite local. All the groups vary much in thickness, and are completely superseded near Nithāhar by the Wer quartzites, which rest directly on the schists. Copper has been mined in the quartzites at Singhāna near Khetri, and lead at the Tārāgarh hill close to Ajmer city. Vindhyan rocks of both the lower and upper divisions of that system are found east of the Arāvalli range, their north-western limit being a line of hills running from Fatehpur Sīkri south-west to near Chitor, and then south and south-east. The lower division consists of conglomerates at the base, formed of pebbles derived from the quartzites and schists, followed by red shales, sandstones, and limestones, while the upper division contains red false-bedded and ripple-marked sandstones, with bands of pebbles, and forms a plateau extending east beyond the limits of Rājputāna. The only rocks on the eastern side of the Arāvallis that are of later date than the Vindhyans are of igneous origin, belonging to the great outburst of Deccan trap which covers so large a portion of Central India. They are found in the extreme south-east, south of a line drawn from Nīmach to Jhālrapātan, and conceal all the older formations beneath them.

West of the Arāvallis are a few outliers of Lower Vindhyan rocks, resting unconformably upon the transition quartzites and slates, while in the low country to the north-west are large expanses of sandstones which are considered to belong to the Upper portion of this system. In the Jodhpur State numerous bare rocky hills rise from among the sand-dunes, consisting for the most part of volcanic rocks, rhyolites, and granites. The rhyolites, called the Mallāni series from the district in which they were first found, are poured out upon an ancient land-surface formed of the Arāvalli schists, but actual contacts between the two are very rare. They are

pierced by dikes and bosses of granite of two varieties, one containing hornblende but no mica (Siwāna granite), and the other both hornblende and mica (Jālor granite), and are also traversed by numerous basic igneous rocks having the composition of olivine, dolerite, or diabase. In the desert a sequence of rocks newer than the Vindhyans is found. The oldest are boulder beds of glacial origin occurring at Bāp in Jaisalmer, where they rest on Vindhyan limestones, and they are considered to represent the Tālcher beds at the base of the Gondwāna system. A similar boulder bed occurs at Pokaran in Jodhpur, also resting upon a glaciated surface of older rock; but there is some doubt as to the relations of this bed to the Vindhyan sandstones, and it may be older than Tālcher.

Farther to the west, in Jaisalmer territory, is a series of Jurassic rocks divided into the following five groups:—

(5) Abur group.—Sandstones, shales, and fossiliferous limestones; the latter are buff-coloured, but weather red, and abound in yellow ammonites.

(4) Parihār group.—Soft, white felspathic sandstones, weathering into a clean, sugary sand, and largely composed of fragments of transparent quartz.

(3) Bidesar group.—Purplish and reddish sandstones, with thin layers of black vitreous ferruginous sandstone.

(2) Jaisalmer group.—Thick bands of compact buff and light brown limestone, interstratified with grey, brown, and blackish sandstone, with some conglomerate.

(1) Lāthi (or Bārmer?) group.—White, grey, and brown sandstones, interstratified with numerous bands of hard black and brown ferruginous sandstones and grit. Towards the base are some soft argillaceous sandstones streaked and blotched with purple. Fragmentary plant remains and pieces of dicotyledonous wood have been found.

At Bārmer in Jodhpur, there are some patches of sandstone and conglomerates, resting upon the Mallāni lava-flows and considered to represent the Lāthi group; but they are quite isolated and their position in the series is somewhat doubtful. To the north-west of Jaisalmer town, and near Gajner in Bīkaner, there is a considerable area of Lower Tertiary (Nummulitic) rocks. The deep wells that are necessary for reaching water in this desert also reveal their presence beneath the sand, and in some of these wells near Bīkaner coal has been discovered interstratified with the Nummulitic beds[1]. Layers of

[1] *Records, Geological Survey of India*, vol. xxx, Part 3 (1897), pp. 122-5.

unctuous clay or fuller's earth are also found at several localities in this formation, and the clay is exported under the name of *Multāni mitti*. The more recent deposits of the Rājputāna desert consist of calcareous conglomerates, which are found in the larger river basins and denote a period when the flow of water was much greater than at present; blown sand, and calcareous limestone or *kankar*. The sand-dunes are all of the transverse type: i.e. they have their longer axes at right angles to the direction of the prevailing south-west wind. The sand contains large quantities of the calcareous casts of foraminifera, and it is by the solution of these that the beds of *kankar* are formed. The sand also contains salt, which is leached out by occasional rains and collects in depressions as at Pachbhadra in Jodhpur and the Sāmbhar Lake.

Botany.

The most prominent constituent of the vegetation of Rājputāna is the scrub jungle which shows forth, rather than conceals, the arid nakedness of the land. The scrub consists largely of species of *Capparis*, *Zizyphus*, *Tamarix*, *Grewia*, with such plants as *Buchanania latifolia*, *Cassia auriculata*, *Woodfordia floribunda*, *Casearia tomentosa*, *Diospyros montana*, *Calotropis procera*, and *Clerodendron phlomoides*. West of the Arāvalli Hills two cactaceous looking spurges, *Euphorbia Royleana* and *E. neriifolia*, are common, but less so east of that range. Towards the western frontier occur *Tecoma undulata* and *Acacia Jacquemontii*; and plants which are characteristic of the arid regions, such as *Tamarix articulata* and *Myricaria germanica*. *Balanites Roxburghii*, *Balsamodendron Mukul*, and *Alhagi maurorum* are also very common in western Rājputāna. Farther west the scrub becomes more and more stunted, spiny, and ferocious in its aspect, until it merges into the desert tracts of Sind. Trees form quite a secondary feature of the vegetation amidst the ubiquitous scrub. Among the more common indigenous trees, which grow both east and west of the Arāvallis, are *Sterculia urens*, *Prosopis spicigera*, *Dichrostachys cinerea*, *Acacia leucophlaea*, *Anogeissus pendula*, and *Cordia Rothii*, although in western Rājputāna the term 'tree' applied to some of these is rather a courteous acknowledgement of their descent than an indication of their size. The trees found more or less sparingly on the Arāvallis and in eastern Rājputāna are *Bombax malabaricum*, *Semecarpus Anacardium*, *Erythrina suberosa*, *Bauhinia purpurea*, *Gmelina arborea*, *Boswellia thurifera*, *Butea frondosa*, *Terminalia tomentosa*, and *T. Arjuna*. In western Rājputāna, in addition to those mentioned as occurring all over the region, are found

Salvadora persica and *Acacia rupestris*. Among the introduced or cultivated trees, the more common are *Parkinsonia aculeata*, several figs such as *Ficus glomerata*, *virgata*, *religiosa*, and *bengalensis*, *Acacia farnesiana* and *A. arabica*, *Melia Azadirachta*, and the mulberry, tamarind, mango, pomegranate, peach, custard-apple, and guava. Climbing plants are exemplified by two species of *Cocculus*, *Cissampelos Pareira*, *Mimosa rubricaulis*, *Vitis carnosa*, and *V. latifolia*. The herbaceous vegetation is for a considerable part of the year a dormant quantity, but during the brief rainy season, or in the neighbourhood of water, it springs to light. It consists of species of the following orders :—*Leguminosae*, *Compositae*, *Acanthaceae*, *Boraginaceae*, *Malvaceae*, &c. Growing in water are to be found *Vallisneria*, *Utricularia*, and *Potamogeton* ; and among grasses *Andropogon*, *Anthisteria*, and *Cenchrus*. The lower slopes of the Arāvallis show to all intents the same vegetation which the low hills to the east and the plains to the west exhibit ; but, higher up, in a moister atmosphere there are found some species which could not exist in the dry hot plains. Among these are *Aerides*, *Rosa Lyellii*, *Girardinia heterophylla*, *Carissa Carandas*, *Pongamia glabra*, *Sterculia colorata*, *Mallotus philippinensis*, and *Dendrocalamus strictus*. A few ferns also occur on the range, such as *Adiantum caudatum*, *A. lunulatum*, *Cheilanthes farinosa*, *Nephrodium molle*, *N. cicutarium*, and *Actiniopteris radiata*.

auna. There are no wild animals peculiar to Rājputāna. Lions must have been numerous about a hundred years ago, for Colonel Tod writes that Mahārao Rājā Bishan Singh of Būndi, who died in 1821, 'had slain upwards of one hundred lions with his own hand, besides many tigers.' Moreover, five lions were shot in Rājputāna as recently as 1872 : namely, four near Jaswantpura in the south of Jodhpur, and a full-grown female on the western slope of Abu, and these are believed to have been the last of their kind in the Province. There are still a fair number of tigers, chiefly in the Arāvalli Hills and in parts of Alwar, Būndi, Jaipur, Karauli, Kotah, Sirohi, and Udaipur, while an occasional tiger is met with in every other State except Bīkaner, Jaisalmer, and Kishangarh. Leopards are common, and the sloth bear (*Melursus ursinus*) is found in the Arāvallis and in other hills and forests, mainly in the south and south-east. Of deer, the *sāmbar* (*Cervus unicolor*) is met with in the same localities as the tiger and bear, though in greater abundance, while the *chītal* (*C. axis*) frequents some of the lower slopes of the hills in Būndi, Kotah, Sirohi, Udaipur, &c. Antelope and ravine

deer are numerous in the plains, as also are *nīlgai* (*Boselaphus tragocamelus*) in parts. Small game, such as snipe, quail, partridge, wild duck, and hare, can generally be obtained everywhere except in the desert. In the western States there are large numbers of the great Indian and of the lesser bustard, as well as several species of sand-grouse including the imperial, for which Bīkaner is particularly famous.

Climate and temperature.

In the summer the heat, except in the high hills, is great everywhere, and in the west and north-west very great. Hot winds and dust-storms are experienced more or less throughout the country, and in the sandy half-desert tracts are as violent as in any part of India, while in the southern parts they are tempered by hills, verdure, and water. In the winter the climate of the north, especially on the Bīkaner border, where there is sometimes hard frost at night, is much colder than in the southern States; and from the great dryness of the atmosphere in these inland countries the change of temperature between day and night is sudden, excessive, and very trying. The heat, thrown off rapidly by the sandy soil, passes freely through the dry air, so that at night water may freeze in a tent where the thermometer marked 90° for part of the day. The following table gives the average mean temperature and the diurnal range at selected observatories during certain months:—

Observatory.	January.		May.		July.		November.	
	Mean.	Diurnal range.	Mean.	Diurnal range.	Mean.	Diurnal range.	Mean.	Diurnal range.
Bīkaner	60.4	22.3	95.0	24.4	91.9	18.1	72.3	25.4
Jodhpur	62.1	26.9	94.0	26.1	90.0	17.9	74.6	31.4
Jaipur	60.9	25.5	91.8	28.7	85.6	15.5	70.1	30.8
Mount Abu	58.7	15.3	79.5	17.3	70.5	9.5	66.1	15.7

These figures (in degrees F.) are for periods varying from twenty-one to twenty-five years ending with 1901, except in the case of Jodhpur, where they are for only five years.

Rainfall.

The rainfall is very unequally distributed throughout Rājputāna. The western portion comes very near the limits of that part of Asia which belongs to the rainless districts of the world, though even on this side the south-west winds bring annually a little rain from the Indian Ocean. In Jaisalmer and parts of Jodhpur and Bīkaner, the annual fall averages scarcely more than 6 or 7 inches, as the rain-clouds have to pass extensive heated sandy tracts before reaching these plains, and are emptied of much of their moisture upon the high ranges in Kāthiāwār and the nearer slopes of the

Arāvallis. In the south-west, which is more directly reached, and with less intermediate evaporation, by the periodical rains, the fall is much more copious, and at Abu has on more than one occasion exceeded 100 inches, namely in 1875, 1881, 1892, and 1893. But, except in these south-west highlands of the Arāvallis, the rain is most abundant in the south-east of Rājputāna. Along the southern States, from Bānswāra to Jhālawār and Kotah, the land gets not only the rains from the Indian Ocean, which sweep up the valleys of the Narbadā and Mahī rivers across Mālwā to the countries about the Chambal, but also the remains of the moisture which comes up from the Bay of Bengal in the south-east; and this supply occasionally reaches all Mewār. In this part of the country, if the south-west rains fail early, those from the south-east usually come to the rescue later in the season; on the other hand, the northern part of Rājputāna gets a scanty share of the winter rains of Northern India, while the southern part usually gets none at all, beyond a few gentle showers about Christmas. In the central tract, about Ajmer and towards Jaipur, the periodical supply of rain is very variable. If the eastern winds are strong, they bring good rains from the Bay of Bengal; whereas if the south-west monsoon prevails, the rain is comparatively late and light. Sometimes a good supply comes in from both seas, and then the fall is larger than in the eastern tract; but it is usually much less. In the far north of Rājputāna the wind must be very strong, and the clouds very full, to bring any appreciable supply from either direction. It may be said shortly that from Bīkaner and Jaisalmer in the north-west to Bānswāra in the south, and Kotah and Jhālawār in the south-east, there is a very gradually increasing rainfall from about 6 to 40 inches, the quantity increasing very rapidly after the Arāvallis have been crossed. The subjoined table gives the average annual rainfall (in inches) at five representative stations during the twenty-five years ending 1901:—

Station.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total of year.
Bīkaner .	0.37	0.23	0.20	0.12	0.84	1.59	3.26	3.13	1.10	0.08	0.08	0.16	11.06
Jodhpur .	0.26	0.15	0.02	0.06	0.44	1.42	3.89	4.80	1.67	0.21	0.11	0.15	13.18
Udaipur .	0.10	0.12	0.07	0.12	0.59	3.78	6.77	7.68	4.81	0.37	0.19	0.17	24.77
Jaipur . .	0.58	0.24	0.31	0.12	0.64	2.41	8.06	8.46	3.39	0.29	0.18	0.26	24.94
Mount Abu	0.34	0.30	0.13	0.10	0.97	5.27	22.17	19.23	9.66	0.60	0.29	0.23	59.26

To this it may be added that the annual rainfall in the three eastern States (Bharatpur, Dholpur, and Karauli) varies between 24 and 29 inches, in Kotah and Jhālawār between 31 and 37 inches, and at the town of Bānswāra is about 40 inches. The greatest fall recorded in any one year was over 130 inches at Mount Abu in 1893, while in 1899 not one-hundredth of an inch was registered at the rain-gauge stations of Khābha and Rāmgarh in the west of the Jaisalmer State.

Earthquakes and floods.

Earthquakes are not uncommon at Abu and, being accompanied with much rumbling noise, are somewhat alarming, but during recent years at any rate they have done no harm. In years of excessive rainfall, the rivers sometimes cause damage and loss of life. For example, in 1875 the Banās rose in high flood and, in its passage past Tonk city, is said to have swept away villages and buildings far above the highest water-mark. Again, the Bānganga river, till it was brought under control in 1895 by means of several irrigation works constructed by the Bharatpur Darbār, has been responsible for much damage, not only in that State but in the adjoining District of Agra, notably in 1873, when villages were literally swept away by the floods, and Bharatpur city itself was saved with great difficulty, and again in 1884 and 1885.

History.

The early history of the country now called Rājputāna is, like that of other parts of India, somewhat obscure, and the materials for its reconstruction are scanty. The discovery of two rock-inscriptions of Asoka (about 250 B.C.) near BAIRĀT in the Jaipur State seems to show that his dominions extended westwards to, at any rate, this part of the Province. In the second century B.C. the Bactrian Greeks came down from the north and north-west; and among their conquests are mentioned the old city of Nagari (called Mādhyamika) near Chitor, and the country round and about the Kālī Sind river, while the coins of two of their kings, Apollodotus and Menander, have been found in the Udaipur State.

The Mauryan dynasty.

The Greeks.

The Sakas.

From the second to the fourth century A.D. the Scythians or Sakas were powerful, especially in the south and south-west, and an inscription (dated about 150) at Girnār mentions a famous chief, Rudradāman, as ruler of Maru (Mārwār) and the country round the Sābarmati, &c. The Gupta dynasty of MAGADHA ruled over parts of the Province from about the end of the fourth century to the beginning of the sixth century, when it was overthrown by the White Huns under their Rājā Toramāna. In the first half of the seventh century, Harshavardhana, a Rājput of the Vaisha or Bais clan, ruled at Thānesar

The Guptas and White Huns.

The Bais Rājputs.

and Kanauj, and conquered the country as far south as the Narbadā, including, of course, a great deal of Rājputāna. At the time of the visit of the Chinese pilgrim, Hiuen Tsiang (629–45), Rājputāna fell within four main divisions which were then called Gurjjara (Bīkaner, the western States, and part of Shekhāwati), Vadari (the southern and some of the central States), Bairāt (Jaipur, Alwar, and a portion of Tonk), and Muttra (the three eastern States of Bharatpur, Dholpur, and Karauli). Included in the kingdom of Ujjain were Kotah, Jhālawār, and some of the outlying districts of Tonk.

Other Rājputs. Between the seventh and the beginning of the eleventh century several Rājput dynasties arose. The Gahlots (or, as they are now called, the Sesodias) migrated from Gujarāt and occupied the south-western portion of Mewār, their earliest inscription in Rājputāna being dated 646. Next came the Parihārs, who began to rule at Mandor in Jodhpur a few years later, and they were followed in the eighth century by the Chauhāns and the Bhātis, who settled down respectively at Sāmbhar and in Jaisalmer. Lastly, in the tenth century the Paramāras and the Solankis began to be powerful in the south-west. It is interesting to note that, of these Rājput clans, only three are now represented by ruling chiefs of Rājputāna, namely the Sesodias, Bhātis, and Chauhāns; and of these three, only the first two are still to be found in their original settlements, the Chauhāns having moved gradually south-west and south-east to Sirohi, Būndi, and Kotah. Of the other Rājput clans now represented among the chiefs of Rājputāna, the Jādons obtained a footing in Karauli about the middle of the eleventh century, though they had lived in the vicinity for a very long time; the Kachwāhas came to Jaipur from Gwalior about 1128; the Rāthors from Kanauj settled in Mārwār in the beginning of the thirteenth century; and the Jhāla State of Jhālawār did not come into existence till 1838.

The early Muhammadan invasions. The first Musalmān invasions (1001–26) found Rājput dynasties seated in all the chief cities of Northern India (Lahore, Delhi, Kanauj), but the march of Mahmūd's victorious army across Rājputāna, though it temporarily overcame the Solankis, left no permanent impression on the clans. The latter were, however, seriously weakened by the feuds between the Solankis and the Chauhāns, and between the latter and the Rāthors of Kanauj, which give such a romantic colour to the traditions of the concluding part of the twelfth century. Nevertheless, when Muhammad Ghorī began his invasions, the

Chauhāns fought hard before they were driven out of Delhi and Ajmer in 1193, and Kanauj was not taken till the following year. Kutb-ud-dīn garrisoned Ajmer, and the Musalmāns appear gradually to have overawed, if they did not entirely reduce, the open country. They secured the natural outlets of Rājputāna towards Gujarāt on the south-west, and the Jumna on the north-east; and the effect was probably to press back the clans into the outlying districts, where a more difficult and less inviting country afforded a second line of defence against the foreigner—a line which they have held successfully up to the present day.

Indeed, setting aside for the present the two Jāt States of Bharatpur and Dholpur and the Muhammadan principality of Tonk, Rājputāna may be described as the region within which the pure-blooded Rājput clans have maintained their independence under their own chieftains, and have kept together their primitive societies ever since their principal dynasties in Northern India were cast down and swept away by the Musalmān irruptions. The process by which the Rājput clans were gradually shut up within the natural barrier of difficult country, which still more or less marks off their possessions, continued with varying fortune, their frontiers now receding, now again advancing a little, until the end of the fifteenth century. In the thirteenth century the rich southern province of Mālwā was annexed to the Delhi empire; and at the beginning of the fourteenth century, Alā-ud-dīn Khiljī finally subdued the Rājput dynasties in Gujarāt, which also became an imperial province. At the same time he reduced Ranthambhor, a famous fortress of the eastern marches, and sacked Chitor, the capital of the Sesodias. But, although the early Delhi sovereigns constantly pierced the country by rapid invasions, plundering and slaying, they made no serious impression on the independence of the chiefs. The fortresses, great circumvallations on the broad tops of scarped hills, were desperately defended and, when taken, were hard to keep. There was no firm foothold for the Musalmāns in the heart of the country, though the Rājput territories were encircled by incessant war and often rent by internal dissensions. The line of communication between Delhi and Gujarāt by Ajmer seems indeed to have been usually open to the imperial armies; and the Rājputs lost for a time most of the great forts which commanded their eastern and most exposed frontier, and appear to have been slowly driven inward from this side. Yet no territorial annexations were very firmly held by the imperial

governors from Delhi during the Middle Ages. Chitor was very soon regained and the other strongholds changed hands frequently.

Temporary rise of Mewār.

When, however, the Tughlak dynasty went to pieces about the close of the fourteenth century, and had been finally swept away by Tīmūr's sack of Delhi, two independent Musalmān kingdoms were set up in Gujarāt and Mālwā. These powers proved more formidable to the Rājputs than the unwieldy empire had been, and throughout the fifteenth century there was incessant war between them. For a short interval, at the beginning of the sixteenth century, came a brilliant revival of Rājput strength. The last Afghān dynasty at Delhi was breaking up in the usual high tide of rebellion, and Mālwā and Gujarāt were at war with each other, when there arose the famous Rānā Sangrām Singh (Sanga) of Mewār, chief of the Sesodias. His talents and valour once more enlarged the borders of the Rājputs, and obtained for them something like predominance in Central India. Aided by Medini Rao, chief of Chanderi, he fought with distinguished success against both Mālwā and Gujarāt. In 1519 he captured Mahmūd II; and in 1526, in alliance with Gujarāt, he totally subdued the Mālwā State, and annexed to his own dominions all the eastern provinces of that kingdom, and recovered the strong places of the eastern marches, such as Ranthambhor and Khāndhār. The power of the Rājputs was now at its zenith, for Rānā Sanga was no longer the chief of a clan but the king of a country. The Rājput revival was, however, as short-lived as it was brilliant.

The Mughal period.

In the year when Mālwā was subdued, and one month before its capital surrendered, the emperor Bābar took Delhi and extinguished the Pathān dynasty, so that Rānā Sanga had only just got rid of his ancient enemy in the south, when a new and greater danger threatened him from the north. He marched, however, towards Bayāna, which he took from the imperial garrison placed there, and Bābar pushed down to meet him. At Khānua in Bharatpur, in March, 1527, the Rānā, at the head of all the chivalry of the clans, encountered Bābar's army and was defeated after a furious conflict, in which fell Hasan Khān, the powerful chief of the Mewāti country, and many Rājputs of note. In this way the great Hindu confederacy was hopelessly shattered; Rānā Sanga died in the same year, covered with wounds and glory, and the brief splendour of united Rājasthān waned rapidly. In 1534 Bahādur Shāh of Gujarāt took Chitor, and recovered

almost all the provinces which the Rānā had won from Mālwā; and the power and predominance of the Sesodia clan were transferred to the Rāthors of the west, where Māldeo, chief of Jodhpur, had become the strongest of all the Rājput rulers. The struggle which began soon after Bābar's death, between Humāyūn and the Pathān Sher Shāh, had relaxed the pressure of the Delhi power upon the clans from this side, and Māldeo greatly increased in wealth and territory. In 1544 he was invaded by Sher Shāh in great force, but gave him such a bloody reception near Ajmer that the Pathān abandoned further advance into the Rāthor country, and turned southward through Mewār into Bundelkhand, where he was killed before the fort of Kālinjar. It is clear that the victory at Khānua extinguished the last chance which the Rājputs ever had of regaining their ancient dominions in the rich plains of India. It was fatal to them, not only because it broke the war-power of their one able leader, but because it enabled the victor to lay out the foundations of the Mughal empire. A firmly consolidated government surrounding Rājputāna necessarily put an end to the expansion, and gradually to the independence, of the clans; and thus the death of Humāyūn in 1556 marks a decisive era in their history.

The emperor Akbar, shortly after his accession, attacked Māldeo, the Rāthor chief, recovered from him Ajmer and several other important places, and forced him to acknowledge his sovereignty. He then undertook to settle the whole region systematically. Chitor was again besieged and taken, with the usual grand *finale* of a sortie and massacre of the defenders. Udaipur was occupied, and though the Sesodias did not formally submit, they were reduced to guerrilla warfare in the Arāvallis. In the east, the chief of the Kachwāhas at Amber had entered the imperial service, while the Chauhāns of Būndi were overawed or conciliated. They surrendered the fort of Ranthambhor, the key to their country, and were brought with the rest within the pale of the empire. Akbar took to wife the daughters of two great Rājput houses; he gave the chiefs or their brethren high rank in his armies, sent them with their contingents to command on distant frontiers, and succeeded in enlisting the Rājputs generally (save the Sesodias) not only as tributaries but as adherents. After him Jahāngīr made Ajmer his head-quarters, whence he intended to march in person against the Sesodias who had defeated his generals in Mewār; and here at last he received, in 1614, the submission of Rānā Amar Singh of Udaipur, who, how-

ever, did not present himself in person. But though the Rānās never attended the Mughal court, they sent henceforward their regular contingent to the imperial army, and the ties of political association were drawn closer in several ways. The Rājput chiefs constantly entered the imperial service as governors and generals (there are said to have been at one time forty-seven Rājput mounted contingents), and the headlong charges of their cavalry became famous in the wars of the empire. Both Jahāngīr and Shāh Jahān were sons of Rājput mothers, and the latter in exile was protected at Udaipur up to the time of his accession. Their kinship with the clans helped these two emperors greatly in their contests for the throne, while the strain of Hindu blood softened their fanaticism and mitigated their foreign contempt for the natives of India.

When Shāh Jahān grew old and feeble, the Rājput chiefs took their full share in the war between his sons for the throne, siding mostly with Dārā, their kinsman by the mother's side; and Rājā Jaswant Singh of Jodhpur was defeated with great slaughter in 1658 at Fatehābād, near Ujjain, in attempting to stop Aurangzeb's march upon Agra. Aurangzeb employed the Rājputs in distant wars, and their contingents did duty at his capital, but he was too bigoted to retain undiminished the hold on them acquired by Akbar. Towards the end of his reign he made bitter, though unsuccessful, war upon the Sesodias and devastated parts of Rājputāna; but he was very roughly handled by the united Rāthors and Sesodias, and he had thoroughly alienated the clans before he died. Thus, whereas up to the reign of Akbar the Rājput clans had maintained their political freedom, though within territorial limits that were always changing, from the end of the sixteenth century we may regard their chiefs as having become feudatories or tributaries of the empire; and, if Aurangzeb's impotent invasion be excepted, it may be affirmed that from Akbar's settlement of Rājputāna up to the middle of the eighteenth century the Rājput clans did all their serious warfare under the imperial banner in foreign wars, or in the battles between competitors for the throne.

When Aurangzeb died, they took sides as usual. Shāh Alam Bahādur, the son of a Rājput mother, was largely indebted for his success to the swords of his kinsmen; and the obligations of allegiance, tribute, and military service to the empire were undoubtedly recognized as defining the political status of the chief so long as an emperor existed who could

exact them. After the death of Aurangzeb, the Rājputs attempted the formation of an independent league for their own defence, in the shape of a triple alliance between the three leading clans, the Sesodia, Rāthor, and Kachwāha; and this compact was renewed when Nādir Shāh threw all Northern India into confusion. But the treaty contained a stipulation that, in the succession to the Rāthor and Kachwāha chiefships, the sons of a Sesodia princess should have preference over all others; and this attempt to set aside the rights of primogeniture was the fruitful source of disputes which soon split up the federation. In the rising storm which was to wreck the empire, the chiefs of Jodhpur and Jaipur held their own, and indeed increased their territories in the general tumult, until the wasting spread of the Marāthā freebooters brought in a flood of anarchy that threatened every political structure in India. The whole period of 151 years from Akbar's accession to Aurangzeb's death was occupied by four long and strong reigns, and for a century and a half the Mughal was fairly India's master. Then came the ruinous crash of an overgrown centralized empire whose spoils were fought over by Afghāns, Sikhs, Jāts, revolted viceroys, and rebellious military adventurers. The two Saiyids governed the empire under the name of Farrukh Siyar; Jodhpur was invaded, and the Rāthor chief was forced to give a daughter to the titular emperor. He leagued with the Saiyids until they were murdered, when, in the tumult that followed, he seized Ajmer in 1721.

Appearance of the Marāthās.

About thirty years later, there were disputes regarding the succession to the Jodhpur chiefship, and one of the claimants called in the Marāthās, who got possession of Ajmer about 1756; and from this time Rājputāna became involved in the general disorganization of India. The primitive constitution of the clans rendered them quite unfit to resist the professional armies of Marāthās and Pathāns, and their tribal system was giving way, or at best transforming itself into a disjointed military feudalism. About this period, a successful leader of the Jāt tribe took advantage of the dissolution of the imperial government to seize territories close to the right bank of the Jumna and to set up a dominion. He built fortresses and annexed districts, partly from the empire and partly from his Rājput neighbours, and his acquisitions were consolidated under his successors until they developed into the present Bharatpur State. The Rājput States very nearly went down with the sinking empire. The utter weakness of some of the chiefs and the general disorder following the disappearance of a paramount

authority in India dislocated the tribal sovereignties and encouraged the building of strongholds against predatory bands, the rallying of parties round petty leaders, and all the general symptoms of civil confusion. From dismemberment among rival adventurers the States were rescued by the appearance of the British on the political stage of Northern India. In 1803 all Rājputāna, except the remote States in the north and north-west, had been virtually brought under by the Marāthās, who exacted tribute, annexed territory, and extorted subsidies. Sindhia and Holkar were deliberately exhausting the country, lacerating it by ravages or bleeding it scientifically by relentless tax-gatherers; while the lands had been desolated by thirty years' incessant war.

Nineteenth century. Commencement of British power.

Under this treatment the whole group of ancient chieftainships was verging towards collapse, when Lord Wellesley struck in for the British interest. The victories of Generals Lake and Wellesley permanently crippled Sindhia's power in Northern India, and forced him to loosen his hold on the Rājputāna States in the east and north-east, with two[1] of which the British made a treaty of alliance against the Marāthās. In 1804 Holkar marched through the heart of Rājputāna, attempted the fort of Ajmer, and threatened our ally, the Mahārājā of Jaipur. Colonel Monson went against him and was enticed to follow him southward beyond Kotah, when the Marāthās suddenly turned on the English commander and hunted him back to Agra. Then Holkar was, in his turn, driven off by Lord Lake, who smote him blow on blow; but Lake himself failed signally in the dash which he made against the fort of Bharatpur, where Holkar had taken refuge under protection of the Jāt chief, who broke his treaty with the British and openly succoured their enemy. The fort was afterwards surrendered, a fresh treaty being concluded; and Holkar was pursued across the Sutlej and compelled to sign a treaty which stripped him of some of his annexations in Rājputāna.

Upon Lord Wellesley's departure from India policy changed, and the chiefs of Central India and Rājputāna were left to take care of themselves. The consequence was that the great predatory leaders plundered at their ease the States thus abandoned to them, and became arrogant and aggressive towards the British power. This lasted for about ten years, and Rājputāna was desolated during the interval; the roving bands increased and multiplied all over the country into Pindāri hordes, until in 1814 Amīr Khān was living at free quarters in the heart of the

[1] Bharatpur in September and Alwar in November, 1803.

Rājput States, with a compact army estimated at 30,000 horse and foot and a strong force of artillery. He had seized some of the finest districts in the east, and he governed them with no better civil institution than a marauding and mutinous force. The States of Jodhpur and Jaipur had brought themselves to the brink of extinction by the famous feud between the two chiefs for the hand of a princess of Udaipur; while the plundering Marāthās and Pathāns encouraged and strenuously aided them to ruin each other until the dispute was compromised upon the basis of poisoning the girl.

In 1811 Sir Charles Metcalfe, Resident at Delhi, reported that the minor chiefs urgently pressed for British intervention, on the ground that they had a right to the protection of the paramount power, whose obvious business it was to maintain order; but it was not till 1817 that the Marquis of Hastings was able to carry into action his plan for breaking up the Pindāri camps, extinguishing the predatory system, and making political arrangements that should effectually prevent its revival. Lawless banditti were to be put down, the general scramble for territory was to be ended by recognizing lawful governments once for all, and fixing their possessions, and by according to each recognized State British protection and territorial guarantee, upon condition of acknowledging our right of arbitration and general supremacy in external disputes and political relations. Upon this basis overtures for negotiations were made to all the Rājput States, and in 1817 the British armies took the field against the Pindāris. Amīr Khān disbanded his troops, and signed a treaty which confirmed him in possession of certain districts held in grant, and by which he gave up other lands forcibly seized from the Rājputs. His territories, thus marked off and made over, constitute the existing State of Tonk.

Treaties with Government.

Of the Rājput States (excluding Alwar, whose treaty, as already mentioned, is dated November, 1803), the first to conclude treaties were Karauli (in November) and Kotah (in December, 1817); and by the end of 1818 similar engagements had been entered into with all[1] the other States, with clauses settling the payment of Marāthā tributes and other financial charges. There was a great restoration of plundered districts and rectification of boundaries. Sindhia gave up Ajmer to the British, and the pressure of the Marāthā powers upon Rājputāna was permanently withdrawn.

Since then the political history of Rājputānā has been com-

[1] Except Sirohi, whose treaty is dated September, 1823; and, of course, Jhālawār, which did not come into existence till 1838.

paratively uneventful. In 1825 a serious disturbance over the succession to the chiefship of Bharatpur caused great excitement, not only locally, but in the surrounding States, some of them even secretly taking sides in the quarrel which threatened to spread into war. Accordingly, with the object of preserving the public peace, the British Government determined to displace a usurper and to maintain the rightful chief; and Bharatpur was stormed and taken by British troops on the 18th of January, 1826. In 1835 the prolonged misgovernment of Jaipur culminated in serious disturbances which the British Government had to compose; and in 1839 a force marched to Jodhpur to put down and conciliate the disputes between the chief and his nobles which disordered the country. The State of Kotah had been saved from ruin and raised to prosperity by Zālim Singh, who, though nominally minister, really ruled the country for fifty years; and the treaty of 1817 had vested the administration of the State in Zālim Singh and his descendants. But this arrangement naturally led to quarrels between the latter and the heirs of the titular chief, wherefore in 1838 a part of the Kotah territory was marked off as a separate State, under the name of Jhālawār, for the direct descendants of Zālim Singh, a Rājput of the Jhāla clan. On the deposition in 1896 of the late chief of Jhālawār, there were found to be no direct descendants of Zālim Singh; and the Government of India accordingly decided that part of the territory which had been made over in 1838 should be restored to Kotah, and that the remaining districts should be formed into a new State for the descendants of the family to which Zālim Singh belonged. This distribution of territory came into effect in 1899.

[The Mu]tiny. When the Mutiny of the Bengal army began in May, 1857, there were no European soldiers in Rājputāna, except a few invalids recruiting their health in Mount Abu. Nasīrābād was garrisoned by sepoys of the Company's forces; and four local contingents, raised and commanded by British officers but mainly paid from the revenues of certain States, were stationed at Deoli, Beāwar, Erinpura, and Kherwāra. The chiefs of Rājputāna were called upon by the Governor-General's Agent (General George Lawrence) to preserve peace within their borders and collect their musters; and in June the troops of Bharatpur, Jaipur, Jodhpur, and Alwar were co-operating in the field with the endeavours of the British Government to maintain order in British Districts and to disperse the mutineers. But these levies, however useful as auxiliaries, were not strong enough to take the offensive against the regular regiments of the

mutineers. Moreover, the interior condition of several of the States was critical; their territory, where it bordered upon the country which was the focus of the Mutiny, was overrun with disbanded soldiers; the fidelity of their own mercenary troops was questionable, and their predatory and criminal tribes soon began to harass the country-side. In this same month (May, 1857) the artillery and infantry mutinied at Nasīrābād; the Kotah Contingent was summoned from Deoli to Agra, where it joined the Nīmach mutineers in July; and the Jodhpur Legion at Erinpura broke away in August. The Merwāra Battalion and the Mewār Bhīl Corps, recruited for the most part from the indigenous tribes of Mers and Bhīls respectively, were the only native troops in all Rājputāna who stood by their British officers. In the important centre of Ajmer, General Lawrence maintained authority with the aid of a detachment of European troops from Deesa, of the Merwāra Battalion, and of the Jodhpur forces; but throughout the country at large, from the confines of Agra to Sind and Gujarāt, the States were left to their own resources, and their conduct and attitude were generally very good. In Jaipur tranquillity was preserved; the Bīkaner chief continued to render valuable assistance to British officers in the neighbouring Districts of the Punjab, and the central States kept orderly rule. In the western part of Jodhpur some trouble was caused by the rebellion or contumacy of Thākurs, especially of the Thākur of Awa, who had taken into his service a body of the mutinied Jodhpur Legion; but the ruling chief continued most loyal. Towards the south, the territory of Mewār was considerably disturbed by the confusion which followed the mutinies at Nīmach, by the continual incursions of rebel parties, and by some political mismanagement; but, on the whole, this tract of country remained comparatively quiet, and the Mahārānā hospitably sheltered several European families that had been forced to flee from Nīmach. The Hāraoti chiefs of Kotah, Būndi, and Jhālawār kept their States in hand, and sent forces which took charge of Nīmach for some six weeks during the early days when the odds were heaviest against the British in Northern India. After the fall of Delhi this period of suspense ended; and the States could afford to look less to the question of their own existence in the event of general anarchy, and more to the duty of assisting the British detachments. Jaipur at once joined heartily in the exertions of Government to pacify the country. In Jodhpur the chief had his hands full of work with his own unruly feudatories, and the British assisted him in

reducing them. In Kotah, the troops were profoundly disaffected and beyond the control of the chief; they murdered the Political Agent and broke into open revolt. The adjoining chief of Būndi gave practically no aid, partly through clannish and political jealousies of Kotah; but the Mahārājā of Karauli, who greatly distinguished himself by his active adherence to the British side throughout 1857, sent troops to the aid of his relative, the Kotah chief, when he was besieged in his own fort by his mutineers, and held the town until it was taken by assault by a British force in March, 1858, an event that marked the extinction of armed rebellion in Rājputāna.

Subsequent development.

The year 1862 was notable for the grant to every ruling chief in the Province of a *sanad* guaranteeing to him (and his successors) the right of adoption in the event of failure of natural heirs; and this was followed by a series of treaties or agreements relating to the mutual extradition of persons charged with heinous offences, and providing for the suppression of the manufacture of salt and the abolition of the levy of all transit-duty on that commodity. During the last forty years great progress has been made. The country has been opened out by railways and roads, and life and property are more secure. Regular courts of justice, schools, colleges, hospitals, and well-managed jails have been established; the system of land revenue administration has been improved, petty and vexatious cesses have been generally abolished, and, in several States, regular settlements, on the lines of those in British India, have been introduced.

Archaeology.

Rājputāna abounds in objects of antiquarian interest, but hitherto very little has been done to survey, describe, or preserve these links with the past.

Buddhist.

The earliest remains are the rock-inscriptions of the great Mauryan king, Asoka, discovered at Bairāt in Jaipur; the ruins of some Buddhist monasteries at the same place; and two *stūpas* and a fragmentary inscription of the third century B.C. at Negari near Chitor. At Kholvi in the Jhālawār State is a series of rock-cut temples, interesting as being probably the most modern group of Buddhist caves in India; they are believed to date from A.D. 700 to 900.

Jain.

Of Jain structures the most famous are the two well-known temples at Delwāra near Abu, of the eleventh and thirteenth century respectively, and the *Kīrtti Stambh*, or 'tower of fame,' of about the same age at Chitor, which have just been repaired under the general direction of the Government of India. The oldest Jain temples are, however, those near Sohāgpura in

Partābgarh, at Kālinjara in Bānswāra, and at one or two places in Jaisalmer and Sirohi, while remains exist at Ahār near Udaipur, and at Rājgarh and Pāranagar in Alwar.

Among the earliest specimens of Hindu architecture must be mentioned the stone pillar at BAVĀNA with an inscription dated A.D. 372; the remains of the *chaorī* or hall at MUKANDWĀRA, of the fifth century; and the ruined temples at Chandrāvati near JHĀLRAPĀTAN, of the seventh century. Noteworthy examples of military architecture are the forts of Chitor and Kūmbhalgarh in Udaipur; Ranthambhor in Jaipur; Jālor and Jodhpur in Mārwār; Birsilpur in Jaisalmer, said to have been built in the second century; Vasantgarh in Sirohi; Bijaigarh in Bharatpur; Tahangarh in Karauli; and Gāgraun in Kotah. The most exquisitely carved temples are to be found in the Udaipur State at Barolli and at Nāgdā near the capital, the former of the ninth or tenth, and the latter of the eleventh century. Another celebrated building is the *Jai Stambh* or 'tower of victory' at Chitor, built in the middle of the fifteenth century. Hindu.

The Muhammadans have left a few memorials in the shape of mosques and tombs, chiefly in Jodhpur and Alwar; but they are of little interest. The earliest appears to be a mosque at Jālor, attributed to Alā-ud-dīn Khiljī. Muhammadan.

Rājputāna is made up of eighteen States and two chiefships, and the population at each of the three enumerations was:— 10,100,542 in 1881; 12,220,343 in 1891; and 9,723,301 in 1901. Included in the figures for 1891 and 1901 are the inhabitants[1] of small tracts belonging to the Central India chiefs of Gwalior and Indore, but geographically situated in Mewār; while, on the other hand, the population[2] of Tonk's three districts in Central India has been excluded throughout. Further, it is necessary to mention that the Census of 1901 was the first complete one ever taken in the Province. At the two earlier enumerations the Girāsias of the Bhākar, a wild tract in Sirohi, and the Bhīls of Mewār, Bānswāra, and Dūngarpur were not regularly counted, but their number was roughly estimated from information given by the illiterate headmen of their villages; and these estimates have been included in the figures for 1881 and 1891. In some cases the headman gave what he believed to be the number of huts in his village (when four persons, two of each sex, were allowed to each hut), while at other times he made a guess at the total population, and his Population.

[1] 18,118 in 1891 and 11,407 in 1901.

[2] 167,850 in 1881; 181,135 in 1891; and 129,871 in 1901.

figures were duly entered. This course was rendered necessary by the extreme aversion displayed by these shy and timid tribes to the counting of men and houses. The wildest stories were in circulation as to the objects of the Census. Some of the Bhīls thought that the Government of India were in search of young men for employment in a foreign war, or that the idea was to raise new taxes; while, in 1891, others feared that they were going to be seized and thrown as a propitiatory sacrifice into a large artificial lake then being constructed at Udaipur.

Consequently, the Bhīls and Girāsias were left unenumerated, and the census figures for 1881 and 1891 must be considered as only approximate. But, such as they are, they show an increase in population during that decade of nearly 21 per cent., compared with about 9 per cent. for the whole of India; while between 1891 and 1901 there was a decrease of nearly 2½ million inhabitants, or of about 20 per cent. The decade preceding the Census of 1891 was one of prosperity and steady growth, but the apparent increase in population was probably due, to some extent, to improved methods of enumeration.

Decrease in population since 1891. Between 1891 and 1901 the country suffered from a succession of seasons of deficient or ill-distributed rainfall; and though it did not perhaps lose as heavily as the census figures suggest, the loss was undoubtedly very great, and the main cause was the disastrous famine of 1899–1900 and its indirect results, lower birth-rate and increased emigration. Fever epidemics broke out in 1892, 1899, and 1900, the most virulent of all being that following the heavy rainfall of August and September, 1900, which was aided in its ravages by the impaired vitality of the people. Vital statistics scarcely exist, but the general consensus of opinion appears to be that the mortality from fever between August, 1900, and February, 1901, exceeded that caused by want of food in the period during which famine conditions prevailed. A reference to the last column of the table below will show that the only States in which an increase in population occurred were Alwar and Karauli, and that the decrease was greatest in Būndi, Dūngarpur, Jaisalmer, Jhālawār, Partābgarh, and Udaipur, and least in Bharatpur, Dholpur, and Jaipur. Alwar has benefited for some years by a careful and wise administration, and the famine was less severely felt there and in the three eastern States (Bharatpur, Dholpur, and Karauli) than in other parts of Rājputāna. In considering the figures for Dūngarpur and Udaipur, it should be borne in mind that the population in 1891 included a large estimated

DISTRIBUTION OF POPULATION IN 1901.

Name of State or chiefship.	Area in square miles.	Number of Towns.	Number of Villages.	Total population.	Number of persons per square mile.	Percentage of variation in population between 1891 and 1901.
Udaipur *	12,753	14	6,069	1,030,212	81	−44·7
Bānswāra	1,946	1	1,286	165,350	85	−21·8
Dūngarpur	1,447	1	631	100,103	69	−39·5
Partābgarh	886	1	412	52,025	59	−40·9
Total, Mewār Residency	17,032	17	8,398	1,347,690	79	−42·1
Jodhpur	34,963	27	4,030	1,935,565	55	−23·4
Jaisalmer	16,062	1	471	73,370	4½	−36·6
Sirohi	1,964	5	408	154,544	79	−19
Total, Western States Residency	52,989	33	4,909	2,163,479	41	−23·6
Jaipur	15,579	38	5,735	2,658,666	171	− 5·9
Kishangarh	858	3	218	90,970	106	−27·5
Lāwa	19	—	6	2,671	141	−20·5
Total, Jaipur Residency	16,456	41	5,959	2,752,307	167	− 6·7
Būndi	2,220	2	817	171,227	77	−42·1
Tonk †	1,114	2	542	143,330	129	−28
Shāhpura	405	1	132	42,676	105	−32·9
Total, Hāraoti-Tonk Agency	3,739	5	1,491	357,233	95	−36
Bharatpur	1,982	7	1,295	626,665	316	− 2·1
Dholpur	1,155	3	540	270,973	235	− 3·2
Karauli	1,242	1	436	156,786	126	+ 0·1
Total, Eastern States Agency	4,379	11	2,271	1,054,424	241	− 2·1
Kotah	5,684	4	2,609	544,879	96	−24·2
Jhālawār	810	2	408	90,175	111	−40·3
Total, Kotah-Jhālawār Agency	6,494	6	3,017	635,054	98	−26·9
Bīkaner	23,311	9	2,101	584,627	25	−29·7
Alwar	3,141	7	1,755	828,487	264	+ 7·9
Total	‡127,541	§128	29,901	9,723,301	76	−20

* Including small tracts belonging to Central India chiefs—62 square miles, 39 villages, and 11,407 inhabitants.

† Rājputāna districts only.

‡ This is the area of the several States and chiefships in 1901, excluding about 210 square miles of disputed lands.

§ The town of Sāmbhar is under the joint jurisdiction of Jaipur and Jodhpur, and has been counted only once in the total.

(probably over-estimated) number of Bhīls, but at the same time there is no doubt that both States lost very heavily in the famine. The figures for Jhālawār require a word of explanation. As mentioned above, this State was remodelled in 1899, and when the Census of 1901 had been taken, an attempt was made to work out from the old census papers the population in 1891. This was reported to be 151,097, which meant a loss during the succeeding ten years of 40 per cent. of the people; but some mistake appears to have been made in the calculation, for it is difficult to believe that the State, which was under British management from 1896 to 1899, and in which the famine was not severely felt, while the relief measures and administration generally were satisfactory, lost so heavily.

Towns. The 128 towns contained 288,696 occupied houses and 1,410,192 inhabitants, or nearly 5 persons per house; and the urban population was thus 14·5 per cent. of the total population, compared with 10 per cent. for India as a whole. The principal towns are the cities of Jaipur (160,167), the sixteenth largest in India; Jodhpur (79,109); Alwar (56,771); Bīkaner (53,075); Udaipur (45,976); Bharatpur (43,601); Tonk (38,759); and Kotah (33,657), all capitals of States and all (except Udaipur) municipalities.

Villages. The rural population numbered 8,313,109, distributed in 29,901 villages containing 1,622,787 occupied houses, thus giving about 54 houses per village and slightly more than 5 persons per house. The average population of a village is 278, varying from 335 in the western States, where scarcity of water and insecurity of life have compelled people to gather together in certain localities, to 153 in the southern States, which contain a large Bhīl population living in small hamlets scattered over an extensive area of wild country. These Bhīl hamlets are called *pāls*, and consist of a number of huts built on separate hillocks at some distance from each other; elsewhere the villages are usually compact collections of buildings.

Density. Rājputāna supports, on an average, 76 persons to the square mile: namely, 35 in the sandy plains of the west, 79 in the more fertile but broken and forest-clad country of the south, and 165 in the eastern division, which is watered by several rivers and has a fair rainfall and a good soil. The most densely populated State is Bharatpur, bordering on the Jumna, with 316 persons to the square mile; and the lowest density (in all India), 4½ to the square mile, is recorded in the almost rainless

regions of Jaisalmer. Within the States, the density in the several districts varies considerably; thus in Jodhpur, it is 100 per square mile in the north-east, and 10 in the west; in Jaipur, 332 in the north-east, and 92 in the south-west; and in Alwar, 430 in the east, and 166 in the south-west. Throughout Rājputāna the relation between rainfall and population seems to be singularly close.

Movement of population.

Of the total population in 1901, 97·6 per cent. had been born in the Province, and immigrants from other parts of India (chiefly the Punjab, the United Provinces, Central India, Ajmer-Merwāra, and the Bombay Presidency) numbered 233,718. On the other hand, the number of persons born in Rājputāna but enumerated elsewhere in India was 900,224, so that, in this interchange of population, there was a net loss to Rājputāna of 666,506 persons. But in the western States emigration is an annual event, whatever be the nature of the season, as there is practically but one harvest, the *kharīf*, and as soon as it is gathered in September or October large numbers of people leave every year to find employment in Sind, Bahāwalpur, and elsewhere, usually returning shortly before the rains are expected to break. Moreover, the recent famine caused more than the usual amount of emigration. Lastly, the traders known as Mārwāris, who were born in Rājputāna and have their homes and families there, play an important part in the commerce of India; and there is hardly a town where the 'thrifty denizen of the sands of western and northern Rājputāna has not found his way to fortune, from the petty grocer's shop in a Deccan village to the most extensive banking and broking connexion in the commercial capitals of both east and west India.'

Vital statistics.

No vital statistics are recorded for Rājputāna as a whole; but the registration of births and deaths was, in 1904, attempted in ten entire States and one chiefship, having a total area of 53,178 square miles and a population of 3,051,555, and at the capitals of six other States and two small towns which together contain 330,660 inhabitants. The mortality statistics are believed to be more accurate than those of births, but, except perhaps in some of the larger towns, both sets of figures are unreliable.

Principal diseases.

The principal diseases treated in the hospitals are malarial affections, ulcers and abscesses, diseases of the skin or eye, respiratory and rheumatic affections, diseases of the ear, and diarrhoea and dysentery. Malarial and splenic affections account for more than 18 per cent. of the cases, and the varia-

tions in the different States or divisions are hardly worth noting, though perhaps the large proportion in the dry climate of Bīkaner and the smaller in the more moist eastern States are rather contrary to the general opinion. Ulcers and abscesses account for nearly 12 per cent., and seem most prevalent in the centre and east, while diseases of the skin (also about 12 per cent.) are especially frequent in the western States, possibly owing to the want of water for cleansing purposes. Diseases of the eye are admitted in largest numbers in the centre, east, and south, while respiratory affections are less frequent in the west than elsewhere. Cholera and small-pox visitations occur periodically; but as regards the latter, the effects of vaccination are everywhere becoming apparent, and those who most oppose the operation are not unfrequently convinced, when too late, by the fate of their own children and the escape of those of their neighbours, of their error in neglecting vaccination.

Plague.

Plague is believed to have made its first appearance in Rājputāna in 1836. It broke out with great virulence at Pāli, a town of Jodhpur, about the middle of July, and extended thence to Jodhpur city, Sojat, and several other places in Mārwār, as well as to a few villages in the Udaipur State; and it appears to have finally disappeared at the beginning of the hot season of 1837. The fact that the disease first started among the cloth-stampers of Pāli led to the supposition that it was imported in silks from China. An interesting account of the outbreak, and of the measures taken to combat it and prevent its spread, will be found at pp. 148–69 of the *General Medical History of Rājputāna*[1]. The present epidemic started in Bombay in 1896, but, excluding a few cases discovered at railway stations, did not extend to Rājputāna till November, 1897, when it appeared in five villages of Sirohi and lasted till April, 1898. Between October, 1896, and the end of March, 1905, there have been 37,845 seizures and 31,980 deaths in the Province. No cases have been reported from Būndi, Dūngarpur, Jaisalmer, and Lāwa, while Kishangarh shows but one and Bīkaner three. Two-thirds of the deaths have occurred in Alwar, Jaipur, and Mewār, but the percentage of deaths to total population is highest in Partābgarh and Shāhpura.

Sex statistics.

Of the total population in 1901, more than 52 per cent. were males or, put in another way, for every 1,000 males there were 905 females, compared with 963 for the whole of India; and in each of the four main religions this excess of males was

[1] By Colonel T. H. Hendley, I.M.S. (Calcutta, 1900).

observable, except among the Jains, where females slightly predominated. Various theories have been advanced to explain the difference in the proportion of the sexes; but there is no reason to believe that it is due, at any rate to any appreciable extent, to female infanticide, though this practice was once very prevalent in Rājputāna. An examination of the census statistics shows that between the ages of one and two there were more female than male infants, even among the Hindus, and that females exceeded males among the Musalmāns up to the age of four, and among the Jains and Animists up to five. **Female infanticide.**

Dealing next with the population according to civil condition, it is found that 48 per cent. of the males were unmarried, 43 married, and 9 widowed, and that the similar figures for females were 30, 50, and 20 respectively. The relatively low proportion of spinsters and the high proportion of widows are results of the custom which enforces the early marriage of girls and discourages the remarriage of widows. **Civil condition.**

Infant marriages still prevail to some extent, but are less common than they used to be, and this is largely attributable to the efforts of the Walterkrit Rājputra Hitkārini Sabhā. This committee is named after the late Colonel Walter, who was the Governor-General's Agent in Rājputāna in 1888. On previous occasions attempts had been made to settle the question of marriage expenses with a view to suppress infanticide among the Rājputs, but they failed because no uniform rule was ever adopted for the whole country. In 1888 Colonel Walter convened a general meeting of representatives of almost all the States to check these expenses. The co-operation of the chiefs having been previously secured, the committee had no great difficulty in drawing up a set of rules for the regulation of marriage and funeral expenses, the ages at which marriages should be contracted, and other cognate matters. These rules, which were passed unanimously and widely distributed in the various States, where local committees of influential officials were appointed by the Darbārs to see to their proper observance, laid down the maximum proportion of a man's income that might be expended on (*a*) his own or his eldest son's marriage, and (*b*) that of other relatives, together with the size of the wedding party and the *tyāg* or largess to Chārans, Bhāts, Dholis, and others. It was also laid down that no expenditure should be incurred on betrothals, and the minimum age at marriage was fixed at 18 for a boy and 14 for a girl. It was subsequently ruled that no girl should remain unmarried after the age of 20, **Marriage customs.**

and that no second marriage should take place during the lifetime of the first wife, unless she had no offspring or was afflicted with an incurable disease. These rules apply primarily to Rājputs and Chārans, but have been adopted by several other castes. The Walterkrit Sabhā meets annually at Ajmer in the spring, when the reports of the local committees are discussed, the year's work examined, and a printed report is published. That for 1905 shows that, in that year, of 4,418 Rājput and Chāran marriages reported, the age limits were infringed in only 87 cases and the rule as to expenditure in only 54 cases.

Widow marriage.

Widow marriage is permitted by all castes except Brāhmans, Rājputs, Khattrīs, Chārans, Kāyasths, and some of the Mahājan classes. As a rule no Brāhmans or priests officiate, and the ceremonies are for the most part restricted to the new husband giving the woman bracelets and clothes and taking her into his house. The custody of the children by the first marriage remains with the deceased husband's family, and the widow forfeits all share in the latter's estate. Among many of the lower castes (for example, the Bhīls and Chamārs) the widow is expected to marry her late husband's younger brother; and if she is unwilling to do so, and marries some other man, the latter has to pay compensation to the younger brother.

Polygamy.

The rules which in theory govern the custom of polygamy are well known; but in practice, except among the wealthy sections of the community and the Bhīl tribes, a second wife is rarely taken unless the first is barren or bears only female children, or suffers from some incurable disease. The custom just referred to, by which the widow contracts a second marriage with her deceased husband's younger brother, leads in many cases to a man having more than one wife, and the Bhīls usually have two wives. At the Census of 1901 there were in Rājputāna, among all religions taken together, 1,046 wives to every 1,000 husbands; and the statistics show that polygamy is far more common among the Jains, Hindus, and Animists than among the Musalmāns, and that it is most prevalent in the western States. On the other hand, there must have been many married men who were temporarily absent from their homes and had left their wives behind them.

Languages.

The principal language is Rājasthānī, which is spoken by no less than 7,035,093 persons, or more than 72 per cent. of the total population. Omitting minor local differences, there are at least sixteen real dialects, which fall into four main groups; namely, Mārwārī, Jaipurī, Mewātī, and Mālwī. By far the

most important is Mārwārī, which has its home in western Rājputāna, is spoken by 4,276,514 inhabitants, and has representatives all over India. It has many varieties, of which the best known are the Thalī of the desert, the Mewārī of Udaipur State, the Bāgrī of north-east Bīkaner, and the Shekhāwatī of north-west Jaipur. Jaipurī may be taken as representing the dialects of eastern and south-eastern Rājputāna, of which it and Hāraotī are the chief; it is spoken by 2,118,767 of the inhabitants. Mewātī (or Bighota) is the dialect of Rājasthānī which most nearly approaches Western Hindī, and in Alwar merges into Braj Bhāshā; it is the language of 478,756 persons, living almost entirely in Alwar and Bharatpur, the country of the Meos. The head-quarters of Mālwī are in the Mālwā country, and it is spoken by over 160,000 persons, chiefly in Jhālawār, Kotah, and Partābgarh. When mixed with Mārwārī forms, it is called Rāngrī and is spoken by Rājputs. Among other languages common in Rājputāna are two dialects of Western Hindī, namely Braj Bhāshā and Hindustānī (i.e. Urdū); and there are, of course, several Bhīl dialects in the south, all based on Gujarātī, but forming a connecting link between it and Rājasthānī.

Among castes and tribes, the most numerous are the Brāhmans, Jāts, Mahājans, Chamārs, Rājputs, Mīnās, Gūjars, Bhīls, Mālis, and Balais. Castes and tribes.

The Brāhmans number 1,012,396 or 10·4 per cent. of the population. They are found everywhere, but are proportionately strongest in Jaipur (over 13 per cent.), Karauli, Dholpur, and Bīkaner. Their principal divisions are Daima, Gaur, Kanaujia, Pāliwāl, Purohit, Pushkarna, Sāraswat (Sārsut), and Srīmāl; and their chief occupations are priestly duties, trade, State or private service, and agriculture. Many of them hold land rent-free. The Brāhmans.

The Jāts (845,909 or 8·7 per cent. of the population) were very widely established all over north-western Rājputāna when the now dominant clans began to rule in those parts, and without doubt this tract was one of their most ancient habitations. At the present time they outnumber every other caste in Bīkaner, Kishangarh, and Jodhpur, and they are regarded as the best cultivators in the country. Socially, they stand at the head of the widow-marrying castes, and in Bharatpur and Dholpur they are politically important, as the chiefs of those States are Jāts. In Bīkaner the headman of the Godāra sept has the privilege of making the *tilak* or mark of inauguration on the forehead of each new chief of that State, in accordance with a promise made The Jāts.

by Rao Bīka when he took parts of the country from them in the fifteenth century.

The Mahājans. The Mahājans or Baniās (754,317, or 7·8 per cent. of the population) are for the most part traders and bankers, some having business connexions all over India, while not a few are in State service. They are distributed throughout the country, but are proportionately most numerous in Sirohi, where they form 12·2 per cent. of the population, and Partābgarh (about 11 per cent.). The principal caste units are Agarwāl, Oswāl, Mahesrī, Khandelwāl, Saraogī, and Porwāl.

The Chamārs. The Chamārs number 688,023, or 7 per cent. of the population; they are curriers, tanners, day-labourers, and village menials, and many are agriculturists. Their name is derived from the Sanskrit *charma-kāra*, a 'worker in leather,' and they claim a Brāhmanical origin. The story runs that five Brāhman brothers were cooking their food on the roadside, when a cow came and died close to the spot. After some discussion, the youngest brother offered to remove the carcase, and when he had done so his brethren excommunicated him; and since then it has been the business of his descendants to remove the carcasses of cattle. The Chamārs are more numerous than any other caste in the States of Bharatpur, Dholpur, Kotah, and Tonk. In BĪKANER a member of this caste founded a sect about 1830 which is called after him, Lālgir, and numbers high-caste men among its adherents; a brief account will be found in the article on that State.

The Rājputs. The Rājputs number 620,229, or 6·4 per cent. of the population. According to tradition there are two branches of this tribe, the Sūrajbansi or Solar race, and the Chandrabansi or Lunar race. To these must be added the Agnikula or Fire group. Sūrajbansi Rājputs claim descent from Ikshwāku, son of the Manu Vaivaswat, who was the son of Vaivaswat, the sun. Ikshwāku is said to have been born from the nostril of the Manu as he happened to sneeze. The principal clans of the Solar group are the Sesodia, Rāthor, and Kachwāha, of which the chiefs of Udaipur, Jodhpur, and Jaipur are the respective heads.

The Lunar race affect to be descended from the moon, to whom they trace their line through Budha or Mercury, the son of Soma. The principal clans are the Jādon and its branch, the Bhāti, represented by the chiefs of Karauli and Jaisalmer respectively; the Tonwar, which once ruled in Delhi; and the Jādeja, to which the rulers of Cutch and Navānagar in the Bombay Presidency belong.

The Agnikulas or Fire tribes are supposed to have been brought into existence by a special act of creation of comparatively recent mythological date. The earth was overrun by demons, the sacred books were held in contempt, and there was none on whom the devout could call for help in their troubles. Viswāmitra, once a Kshattriya, who had raised himself to be a Brāhman, moved the gods to assemble on Abu; four images of *dūbh* grass were thrown into the fire fountain, and called into life by appropriate incantations. From these sprang the four clans, the Paramāra or Ponwār, the Chāluk or Solanki, the Parihār, and the Chauhān. The chiefs of Būndi, Kotah, and Sirohi belong to the last named.

Of the various Rājput clans enumerated in 1901, the Rāthor stood first with 122,160; the Kachwāha second with 100,186; and the Chauhān third with 86,460. Then followed the Jādon clan (74,666), the Sesodia (51,366), the Ponwār (43,435), the Solanki (18,949), and the Parihār (9,448). The Rājputs are, of course, the aristocracy of the country, and as such hold the land to a very large extent, either as receivers of rent or as cultivators. By reason of their position as integral families of pure descent, as a landed nobility, and as the kinsmen of ruling chiefs, they are also the aristocracy of India; and their social prestige may be measured by observing that there is hardly a tribe or clan (as distinguished from a caste) in all India which does not claim descent from, or irregular connexion with, one of these Rājput stocks. The Rājput proper is very proud of his warlike reputation, and most punctilious on points of etiquette. The tradition of common ancestry has preserved among them the feeling which permits a poor Rājput yeoman to hold himself as good a gentleman as the most powerful landowner of his own clan, and superior to any high official of the professional classes. But, as a race, they are inclined to live too much on the past and to consider any occupation other than that of arms or government as derogatory to their dignity; and the result is that those who do not hold land have rather dropped behind in the modern struggle for existence, where book-learning counts for more than strength of arm. As cultivators, they are lazy and indifferent, and prefer pastoral to agricultural pursuits; they look upon all manual labour as humiliating, and none but the poorest classes will themselves follow the plough. Excluding the 34,445 who are Musalmāns (mostly in the western States), the Rājputs are orthodox Hindus, and worship the divinities favoured by the sect to which they happen to belong. Their marriage customs are strictly exogamous, a marriage within the

clan being regarded as incestuous, and in this way each clan depends on others for its wives. But running through the entire series of septs are to be found the usages of isogamy and hypergamy, which exercise a profound influence on their society. The men of the higher sept can take their wives from a lower, but a corresponding privilege is denied to the women; the result is a surplus of women in the higher septs, and competition for husbands sets in, leading to the payment of a high price for bridegrooms, and enormously increasing the expense of getting a daughter married. It was partly to remedy this state of affairs that the Walterkrit Sabhā, already mentioned, was started.

The Mīnās.

The Mīnās number 477,129, or nearly 5 per cent. of the population, being proportionately strongest in Karauli and Būndi. There are numerous clans, of which one (the Osāra) contains the *aslī* or unmixed stock, but has very few members; the others are of mixed blood, claiming irregular descent from Rājputs, Brāhmans, Gūjars, &c. The Mīnās are among the earliest inhabitants of Rājputāna, and were formerly the rulers of much of the country now called Jaipur. They were dispossessed by the Kachwāha Rājputs about the beginning of the twelfth century, and for some time after it was the custom for one of their number to mark the *tīka* on the forehead of each new chief of Amber. In Jaipur and Alwar they are divided into two main classes, namely *zamīndāri* and *chaukīdāri*, which do not intermarry. The former are steady and well-behaved cultivators (and are found also in the three eastern States, Bharatpur, Dholpur, and Karauli), while the latter were, and to some extent still are, famous as marauders. In Būndi State and in the rugged country round Jahāzpur and Deoli, which is called the Kherār and belongs to Būndi, Jaipur, and Udaipur, are found the Parihār Mīnās, who claim descent from the Parihār Rājputs of Mandor. They are a fine athletic race, formerly notorious as savage and daring robbers; but they have settled down to a great extent, and the infantry portion of the 42nd (Deoli) regiment (or the Mīnā Battalion, as it was called from 1857 to 1860) has for many years been largely composed of them. Nearly 97 per cent. of the Mīnās of Rājputāna are Hindus; but among them, in the south and south-east of Jodhpur, is a sept called Dhedia which, though large in numbers, is low in social standing, chiefly because its members eat the flesh of cows.

The Gūjars.

The Gūjars (462,739) are mostly cattle breeders and dealers and agriculturists. They are a stalwart race, very similar to the

Jāts, with whom they can eat and drink, although they occupy a slightly lower social position. They were formerly noted cattle-lifters in Dholpur and Karauli, but now give little trouble. There are two main endogamous divisions of Gūjars, namely Laur and Khāri, and in Bharatpur the former has the privilege of furnishing nurses for the ruling family.

The Bhīls. The BHĪLS are described in a separate article. In 1901 they numbered 339,786, or about 3½ per cent. of the total population. They are found in every State except Alwar, Bharatpur, Dholpur, Karauli, and the petty chiefship of Lāwa, but are most numerous in their early home in the south.

The Meos. An account of the Meos will be found in the article on MEWĀT. In 1901 the tribe numbered 168,596, nearly 98 per cent. of whom were in Alwar and Bharatpur.

Religions. Taking the population by religions, Hindus in 1901 numbered 8,089,513, or more than 83 per cent.; Musalmāns, 924,656, or 9½ per cent.; Animists, 360,543, or about 3¾ per cent.; Jains, 342,595, or 3½ per cent.; Christians, 2,840; and 'others' (such as Sikhs, Aryās, Pārsīs, Brāhmos, and Jews), 3,154.

Hindus. Hindus predominate in every State except Bānswāra. In Karauli they form nearly 94 per cent. of the population, and in Dholpur, Būndi, Jaipur, and Shāhpura over 90. The lowest proportions are found in the south, namely: Partābgarh (61), Dūngarpur (56), and Bānswāra (under 31 per cent.). No attempt was made at the last Census to record the numerous sects of Hindus, but an account of the Dādūpanthis will be found in the article on NARAINA, a town in Jaipur State which is their head-quarters.

Musalmāns. Of the Musalmāns, over 97 per cent. belong to the Sunni sect, more than 2 to the Shiah, and the rest (4,735 persons) to the Wahābi sect. Those of indigenous origin still retain their ancient Hindu customs and ideas. The local saints and deities are regularly worshipped, the Brāhman officiates at all family ceremonials side by side with the Musalmān priest, and if in matters of creed they are Muhammadans in matters of form they are Hindus.

Animists. The Animists are found in eleven States, and are mostly Bhīls and Girāsias residing in the wild tracts in the south. They share the usual belief that man is surrounded by a ghostly company of powers, elements, and tendencies, some of whom dwell in trees, rivers, or rocks, while others preside over cholera, small-pox, or cattle diseases, and all require to be diligently propitiated by means of offerings and ceremonies, in which magic and witchcraft play an important part.

Jains.

The main Jain sects are the ancient divisions of the Diga bara, whose images are unclothed, whose ascetics go nak and who assert that women cannot attain salvation; and t Swetāmbara, who hold the opposite view regarding wome and whose images are clothed in white. An offshoot from t latter, known as Dhūndia, carries to an extreme the doctri of the preservation of animal life, and worships *gurūs* inste of idols. In 1901 more than 32 per cent. of the Jains r turned their sect as Digambara, 45 as Swetāmbara, and th rest as Dhūndia.

Christians.

The Christians (2,840) are made up of 969 Europeans an allied races, 503 Eurasians, and 1,368 natives. They hav increased by 53 per cent. since 1891, namely by 21 per cent among Europeans and Eurasians, and more than 111 per cent among the natives. The latter figure is due chiefly to mis sionary enterprise, which received a great impetus during the famine of 1899–1900, when the various societies opened refuges for orphans and other destitute persons. Of the 1,368 native Christians enumerated in 1901, 40 per cent. were Presbyterians, 20 per cent. Roman Catholics, a further 20 per cent. Methodists, and 10 per cent. belonged to the Church of England. The largest Christian community is to be found in Jaipur, where the United Free Church of Scotland Mission has had a branch since 1866, and where there are important railway centres at Bāndikui and Phalera. Next comes Sirohi with its railway population at Abu Road, and a number of Europeans at Mount Abu; and then, in order, follow Kotah, Udaipur, Jodhpur, Alwar, Bharatpur, and Bīkaner. The Scottish Mission above mentioned has had branches at the city of Udaipur since 1877, at Alwar since 1880, at Jodhpu since 1885, and at Kotah since 1889, while the Church Missionary Society has been represented at the cantonmen of Kherwāra since 1881, and at Bharatpur since 1902.

With the exception of Sirohi State, Rājputāna is include in the Anglican see of the Bishop of Nāgpur, and in the Roma Catholic Prefecture of Rājputāna, which was established i 1891 and is administered by the Capuchin Fathers of Pari the Prefect Apostolic having his head-quarters at Agra. Siro State forms part of the Anglican diocese, and of the Roma Catholic archdiocese, of Bombay.

Occupations.

More than 56 per cent. of the total population in 190 returned some form of agriculture as their principal means subsistence; more than 51 per cent. were either landlords tenants, nearly 5 per cent. were field-labourers, and 0·2 p

cent. were growers of special products, rent collectors, &c. In addition to these, about 223,000 persons (or a further $2\frac{1}{4}$ per cent.), who mentioned some other employment as the chief source of their livelihood, were also partially agriculturists, and $5\frac{1}{2}$ per cent. more, who were shown under the head of general labourers, were doubtless to some extent supported by work in the fields. In Dholpur over 74 per cent., and in Bīkaner 71 per cent., of the population are entirely dependent on agriculture, while the lowest ratios (32 and 33 per cent.) are found in Sirohi and Lāwa. More than 18 per cent. of the total population, including dependents, are maintained by the preparation and supply of material substances; and of these, rather less than one-third find a livelihood by the provision of food and drink, nearly one-fourth by working and dealing in textile fabrics and dress, while about one-eighth are engaged in the leather industry. Personal and domestic services provide employment for about $4\frac{3}{4}$ per cent., and commerce for $2\frac{1}{2}$ per cent. of the population.

Food. The majority of the people have three meals a day: namely, the first in the early morning before going to work, the second at midday, and the third any time after sunset. The morning meal consists either of the remains of the previous evening's *chapātis*, or of a kind of porridge (*rābri*) of the flour of maize, *bājra*, or *jowār*, coarsely pounded and boiled overnight in diluted buttermilk. The midday and evening meals usually consist of *chapātis*, pulse, and vegetables, washed down with milk or water. The *chapātis* or unleavened cakes are made of wheat, barley, maize, *bājra*, or *jowār*, according to the means of the consumer. A favourite dish of the more substantial farmers in the north and west is pounded *bājra* mixed with *moth* in the proportion of four to one, boiled in water, and improved by the addition of a little clarified butter or fresh oil. Animal food is not in general use, though most Rājputs and some of the other Hindu castes eat it when they can afford it. The flesh of goats and wild hog is highly esteemed by the Rājputs, while that of sheep or fowls is considered inferior in both flavour and nutriment. Speaking generally, rice is a luxury, and sugar, sweetmeats, &c., are consumed only on festive occasions.

Dress. There is nothing peculiar about the dress of the people. The poorer Hindu males wear a turban of sorts, a *dhotī* or loin-cloth, a short jacket reaching to the waist, and sometimes a sheet over the shoulders which can be used as a wrap for the upper part of the body. Those of the higher and middle

classes wear either *dhotī* or trousers, a shirt (*kurtā*), a long coat (*angarkhā*), and a cloth round the waist. The richer men wear a long coat, called *achkan* and often very handsome, in place of, or in addition to, the *angarkhā*, and the use of a kerchief (*rumāl*) round the neck or over the turban is popular in some States. There is but little difference in dress between Hindus and Muhammadans; the latter almost always wear trousers, and button their coats to the left instead of to the right like Hindus and Europeans. The dress of a Hindu female consists of a coloured skirt, a half-sleeved bodice, and a sheet or veil taken over the head and round the body. Musalmān women wear trousers (*paijāmas*), a longer bodice more like a shirt, and the usual veil; some of them wear skirts over their trousers, or a skirt and coat sewn as one garment and called *tilak*. The wilder Bhīls are scantily clad, their apparel generally consisting of a dirty rag round the head and a waistcloth of limited length; their women-folk dress like the poorer Hindus, but wear a number of brass bangles and rings on their arms and legs.

Houses.

Except where building stone is plentiful, the houses of the people are generally of mud or unburnt bricks; some have flat mud roofs supported on wooden beams, while others have sloping roofs of ill-baked tiles. The majority are low and badly ventilated, and usually of the same pattern, namely a quadrangular enclosure with rooms ranged round the sides. In the desert tracts the poorer classes have to be content with beehive-shaped huts, made from roots and grass, and usually surrounded by a thorn fence, which serves as a protection against the sand-drifts and hot winds as well as a cattle-pen. The Bhīls build their own huts, thatching them with straw and leaves, and in rare cases with tiles, while the walls consist of interwoven bamboos, or mud and loose stones.

Disposal of the dead.

Hindus cremate their dead as a rule; but infants who die before they are weaned, and Sanyāsis, Gosains, Bishnois, and Nāths, are buried. Again, some of the low castes, such as the Chamārs, Kolīs, and Regars, bury when they cannot afford to burn. The Bhīls almost invariably burn their dead; but the first victim of an outbreak of small-pox is buried, and if, within a certain time, no one else in the village dies of the disease, the body is disinterred and burnt. The Musalmāns always practise inhumation.

Amusements.

Apart from cricket, football, lawn tennis, and racquets, which are played at the capitals of some of the States, the chief

games of the younger generation are marbles, blindman's-buff, hide-and-seek, top-spinning, and games like hockey, tip-cat, prisoner's base, &c. Kite-flying is practised by both children and adults; and the indoor amusements are chess, cards, and a kind of backgammon played with cowries and dice. The wealthier Rājputs are fond of horse exercise, and many of them are in the front rank as horsemen and polo-players. The Bhīls are no mean archers, and in their own peculiar way get a certain amount of sport yearly. But for the adult rural population as a whole there are few amusements or relaxations; they meet on the *hatai* or platform, to smoke and discuss the weather and crops, and the monotony of their daily life is varied only by an occasional marriage or the celebration of one of the annual festivals.

Festivals. The more important Hindu festivals are the Holī and the Gangor in March; the Tīj or third of Sāwan, being the anniversary of the day on which Pārbatī was, after long austerities, reunited to Siva, in July; the Janmashtmī, or anniversary of the birth of Krishna, in August; the Dasahra in September or October; and the Dewāli in the following month. The chief Muhammadan festivals are the Muharram, the two Īds, and the Shab-i-barāt.

Nomenclature. Among some of the higher and middle classes of the Hindus, it is customary when a child is born to send for the family priest or astrologer, who, after making certain calculations, announces the initial letter of the name to be given to the infant. Children are usually called after some god or goddess, or the day of the week on which they were born, or some jewel or ferocious animal, or are given a name suggestive of power, physical or political. The name of a man's father is never added to his own, whether in addressing him by speech or letter, but the name of his caste or *gotra* is sometimes prefixed or suffixed, e. g. Kothāri Hanwant Chand and Bachh Rāj Bhandāri. The distinctive feature in the names of those belonging to the higher Hindu castes is that the suffixes are generally indicative of the subdivision to which they belong. Thus, among the Brāhmans, the name will often end with Deo, Shankar, Rām, Dās, &c.; among the Kshattriyas almost always with Singh; and among the Vaisyas with Mal, Chand, Lāl, &c. The Sūdras, on the other hand, usually have only one name, a diminutive of that of a higher class, such as Bheria (Bhairon Lāl), Chhatria (Chhatar Bhūj), and Udā (Udai Rām). The most common suffixes used in the names of places are:— *-pur*, *-pura*, *-khera*, *-wār*, *-wāra*, *-nagar*, *-ner*, and *-oli*, all

meaning 'town,' 'village,' 'hamlet,' or 'habitation'; *-garh* ('fort'); and *-mer* ('hill').

Agriculture. General conditions.

Excluding Sirohi State and the comparatively fertile portions of Mārwār found along the banks of the Lūni river and its tributaries, the country to the west, north, and north-west of the Arāvalli Hills, comprising the whole of Jaisalmer, Bīkaner, and Shekhāwati, and most of Jodhpur, is a vast sandy track. Water is far from the surface and scarce; and irrigation is, in most parts, impracticable, for not only is the supply of water too scanty to admit of its being used for this purpose, but the depth of the wells usually exceeds 75 feet, the maximum at which well-irrigation has been found profitable. The Lūni occasionally overflows and, on the subsidence of the waters, an alluvial deposit remains, which yields good crops of wheat, and there are tracts in Jodhpur and Bīkaner where artificial irrigation is possible; but, speaking generally, the people have to depend for their supply of grain almost entirely on the crops sown in the rainy season, which, in this part of the country, is of very uncertain character. When rain does fall, it sinks into the sandy soil and does not flow off the surface, so that a very small rainfall suffices for the crops. In the eastern half of Rājputāna, the agricultural conditions are very different. The rainfall is heavier and more regular; every variety of soil is found, from the light sand of the west to the richest alluvial loam, and there are extensive tracts of black mould which produce excellent crops of wheat and barley without artificial irrigation. Further, water is generally near the surface, and wells are very numerous; there are several considerable rivers and streams, and a large number of tanks. It follows, then, that except in a very few parts, two crops a year are the rule and not the exception.

Two main crops.

There are two kinds of crops: those cultivated during the rainy season are called *kharīf* or *sāwnū* or *siālu*, while the cold-season crops are known as *rabi* or *unālu*.

System of cultivation.

The system of agriculture is everywhere very simple, and the implements in use are of the rudest description. For the rains crops, ploughing operations commence with the first good fall of rain, and the land is ploughed from once to three times according to the stiffness of the soil. In the western half of Rājputāna, a camel or a pair of bullocks is yoked to the plough, but sometimes donkeys or buffaloes are used. The camels of the desert walk swiftly, and the ploughs are of very trifling weight; consequently each cultivator is able to put a large extent of ground under crop. It is estimated that, in the light

sandy soil, a man with a camel or a pair of good bullocks can plough from two to three acres a day. The seed is usually sown by means of a drill or bamboo tube attached to the rear of the plough, but sometimes, especially in the case of *til*, broadcast. In the cultivation of the *rabi* crops more trouble is taken. The land receives several ploughings transverse to each other, and is harrowed and levelled in order to retain the moisture. When the seed has been sown and the crops begin to sprout, considerable attention is paid to weeding; thorn fences are erected to keep out cattle and hog; scarecrows are set up to frighten away the birds, and persons are engaged to keep watch and are provided with slings or a noisy instrument, called *thali*, in the western States.

Nomadic cultivation. In the south of Rājputāna a peculiar mode of cultivation is practised by the Bhīls; it is called *wālar* or *wālra*, and resembles the *jhūm* of Assam and the *kumri* of the Western Ghāts. It consists of cutting down a patch of forest and burning the trees on the ground in order to clear room for a field, which is manured by the ashes. After a year or two, the soil is exhausted and another felling takes place. The system, which is, of course, most destructive to the forests, has been prohibited in Dūngarpur and Sirohi.

Principal crops. The principal rain crops are *bājra* (*Pennisetum typhoideum*) or spiked millet, and *jowār* (*Sorghum vulgare*) or great millet. The former is sown as early as possible, even in May if rain falls in that month, and takes about three months to ripen; it is the chief crop in the western and northern States, and also in Alwar, Bharatpur, Dholpur, Karauli, and the greater part of Jaipur. *Jowār* requires a stiffer soil and more rain, and is sown later; it is the most common crop in Būndi, Jhālawār, Kotah, Tonk, and parts of Partābgarh and Udaipur. Other *kharīf* crops are maize or Indian corn, the food of the masses in the south; *moth* and *mūng*, both species of the kidney bean; cotton; and a coarse kind of rice. The cultivation of the latter is practically confined to Bānswāra, Dūngarpur, and parts of Jaipur, Karauli, and Kotah. Of these crops, the only ones that usually require manure or artificial irrigation are maize and cotton. The principal *rabi* crops are wheat, barley, gram or chick-pea, sugar-cane, poppy, tobacco, *san* (Indian hemp), and indigo. They require either constant irrigation or one of the best natural soils, and are therefore to be found chiefly in the favoured eastern half of the country. The oilseeds consist of *til* (*Sesamum indicum*) in the rainy season, and mustard, rape, linseed, and castor in the cold season. Of these, *til* is

by far the most important; it is usually grown by itself, but is sometimes mixed with *jowār* or cotton.

Manure. Manure is hardly used at all in the desert tracts in the west and north, and elsewhere is applied chiefly to irrigated lands, where the more valuable crops such as wheat, barley, poppy, sugar-cane, and tobacco are grown, or to gardens. It consists of the dung of cattle, sheep, and goats, night-soil, village sweepings, deciduous leaves, jungle-plants, &c.; and of these, the dung of sheep and goats is preferred as being the most powerful. Bone manure is used to a small extent in Kishangarh, but is not altogether acceptable. The practice of penning sheep and goats in the fields for a few days is common everywhere.

Fruit and vegetable production. Among the cultivated fruits are the apricot, custard-apple, guava, mango, mulberry, orange, peach, plantain, plum, pomegranate, pummelo, tamarind, and several varieties of fig, lime, and melon. Many kinds of vegetables are grown for household use or for sale, such as artichoke, beet, cabbage, carrot, cauliflower, celery, egg-plant, onion, parsnip, potato, radish, spinach, tomato, turnip, yam, and several of the gourd and cucumber family.

Improvement in agricultural methods. Of improvement in agricultural practice there is very little to record. In a few of the States the seed is carefully selected, and cases are known of experiments with Egyptian cotton, American maize, and Turkish tobacco; but as a whole the cultivators are very conservative.

Agricultural loans. The majority of the States advance money for the construction or repairs of wells and tanks, and for the purchase of seed, bullocks, and agricultural implements. In some cases these loans are free of interest, and in others a rate varying from 6 to 12 per cent. per annum is charged. In adverse seasons *takāvi* advances are given freely throughout Rājputāna, and in 1899–1900 they amounted to more than 24 lakhs.

Indebtedness of cultivators. Except in parts of the north-east and east, where the recent famines and scarcities were less severely felt than elsewhere, the cultivators are generally in debt, and many of them are heavily involved. This state of affairs is due partly to their own extravagance and imprudence or to debts they have inherited, partly to bad seasons, and partly to the grasping methods of the *bohrā* or professional money-lender. In several States the majority of the cultivators are entirely in the hands of their *bohrās* and depend on them for everything. The rate of interest varies from 18 to 36 per cent. yearly; and the profits of the money-lender are swelled by charging compound

interest, by making loans in *bājra* or *jowār* and insisting on a similar quantity of wheat in repayment, and in various other ways.

Agricultural statistics. Agricultural statistics exist for the whole of one State (Bharatpur) and for portions of nine others, but they are available only for the last few years, and cannot be considered as altogether reliable. The table below is for the year 1903–4. The figures in the third column relate, for the most part, to *khālsa* lands only, i.e. those paying full revenue to the State; while the figures in the fourth column are obtained by deducting from them the areas occupied by forests, towns, villages, rivers, &c., or otherwise not available for cultivation. The differences between the figures in the last two columns represent the area cropped more than once.

State.	Total area (in square miles).	Area (in square miles).		Area (in square miles) cropped.	
		For which returns exist.	Available for cultivation.	Total.	Net.
Alwar	3,141	2,751	1,733	1,505	1,431
Bharatpur	1,982	1,982	1,598	1,492	1,278
Bīkaner	23,311	6,539	6,420	933	933
Dholpur	1,155	900	535	405	400
Jaipur	15,579	3,548	2,587	1,304	1,247
Jhālawār	810	558	400	126	116
Jodhpur	34,963	4,320	3,532	1,012	1,012
Kishangarh	858	199	153	162	153
Kotah	5,684	4,778	3,233	1,353	1,315
Tonk (in Rājputāna)	1,114	602	503	250	239
Total	88,597	26,177	20,694	8,542	8,124

Thus returns exist for 26,177 square miles, or about one-fifth of the whole; and of this area nearly four-fifths are available for cultivation. The net area cropped was 8,124 square miles, or 31 per cent. of the area for which returns exist and 40 per cent. of the area available for cultivation. Turning to individual States, the highest percentages of area cropped to that available for cultivation are found in Kishangarh, where the entire cultivable area is said to have been under crop, Alwar (82), Bharatpur (80), and Dholpur (74); and the lowest percentage in Bīkaner (between 14 and 15).

The table on the next page gives the areas under principal crops in 1903–4, and shows that, of the total cultivated area, *bājra* occupied 22 per cent., *jowār* about 16, wheat nearly 9, and gram over 7 per cent.

State.	Area (in square miles) under								
	Bājra.	*Jowār.*	Wheat.	Gram.	Barley.	*Til.*	Cotton.	Maize.	Poppy.
Alwar . . .	437	168	41	72	137	37	60	25	...
Bharatpur .	314	247	76	193	106	66	68	1	...
Bīkaner . .	222	11	4	25	18	21	...	...	...
Dholpur . .	176	38	21	19	16	...	30	...	...
Jaipur . . .	271	160	114	66	207	53	93	52	4
Jhālawār . .	1	68	12	7	1	3	8	11	8
Jodhpur . .	430	151	81	18	23	66	11	8	...
Kishangarh .	17	40	5	7	25	17	11	23	...
Kotah . . .	4	381	359	197	20	68	33	41	42
Tonk (in Rājputāna) .	7	91	39	16	11	23	12	16	6
Total	1,879	1,355	752	620	564	354	326	177	60

These tables, though incomplete and imperfectly reliable, give an approximate guide to the conditions in the remaining four-fifths of Rājputāna. Taking the States mentioned in the tables, it is doubtless the case that the rest of Jodhpur is, on the whole, less fertile and less cultivated than the 4,320 square miles for which returns exist, and that the large sandy district of Shekhāwati (in Jaipur) is, as regards productiveness and quality of soil, far inferior to the rest of that State and more resembles Bīkaner. Yet, with these exceptions, there is reason to believe that the extent of cultivation in *jāgīr* and *muāfi* lands, held revenue-free or at reduced rates, is probably much the same as in the *khālsa* area. Again, turning to the States whose names do not appear in the table, Jaisalmer is no doubt a more sterile country than even its immediate neighbours to the east and north-east, but the central and south-eastern districts of Udaipur, the greater part of Partābgarh, and the southern half of Būndi will hold their own against any tract in Rājputāna; they are extensively cultivated and yield all the valuable spring crops, including poppy.

Live-stock. The main wealth of the desert lands of the west and north consists in the vast herds of camels, horned cattle, and sheep which roam over the sandy wastes and thrive admirably in the dry climate.

Camels. Camels are looked on rather as members of the family than as dumb animals; they plough and harrow the ground, bring home the harvest, carry wood and water, and are both ridden and driven. Their milk is used both as an article of diet and as a medicine; a fair profit is made from the sale of their wool, and, when they die, their skin is made into jars for holding *ghī* and oil. The riding camels bred in these parts are probably

superior to any others in India, and the best of them will cover from 80 to 100 miles in a night when emergency demands speed. The price varies from Rs. 150 to Rs. 300. The Jaisalmer camels are famed for their easy paces and hardiness, and can go long distances without food or water, subsisting for days on a little unrefined sugar and alum, which are carried in the saddle-bags. The best of this breed are smaller and finer in the head and neck than the ordinary camel. The camels of Jodhpur and Bīkaner are larger and stronger than those of Jaisalmer, and are often very swift.

Cattle.

The bullocks of Nāgaur, a district of Jodhpur, where they are chiefly bred, are famous throughout Northern India, and are sold at all the principal fairs. They are noted for their size, and their massive horns and humps; a pair sometimes fetches Rs. 300, but the average price is Rs. 150. The cows of all the sandy tracts (especially Mallāni and Sānchor in Jodhpur, and Pūgal in Bīkaner) are held in the highest esteem; they sell for Rs. 40 to Rs. 200, and give from five to ten seers of milk a day, but they require cleanliness and good food, and have to be carefully tended when away from their native pastures.

Goats and sheep.

Goats and sheep are reared in large numbers in the west and north; the former supply the greater part of the animal food of the country, and their milk is in general use as an article of diet, especially in the desert. Sheep are kept principally for their wool, but are exported in large numbers; those of western Bīkaner are said to be among the largest in India, while those of Jodhpur and Jaisalmer, though small, fatten excellently, and, when well fed, yield mutton second to none.

Horses.

The horses of Mallāni and Jālor (two districts of Mārwār) are renowned for their hardiness and ease of pace; they grow to a good height and, though light-boned, will carry plenty of weight and cover long distances without food or water.

In the eastern half of the country there is nothing remarkable about the live-stock, but efforts are being made by several Darbārs to improve the breed of cattle by importing bulls from Hissār and Nāgaur.

Fairs.

The principal fairs are held at Pushkar, in Ajmer, in October or November, and at Tilwāra, near Bālotra in Jodhpur, in March; horse and cattle fairs are also held at Alwar, Bharatpur, and Dholpur. There is an important fair at Parbatsar in Jodhpur in September, at which many bullocks change hands, and smaller cattle or camel fairs are held at several places in Bīkaner.

Irrigation. The chief sources of irrigation are wells, tanks or reservoirs, and canals. Statistics are available for the area dealt with in the two preceding tables, and are set forth below. Of the total area cropped in 1903-4, 1,486 square miles, or more than 17 per cent., were irrigated: namely, three-fourths from wells and one-eighth from tanks and canals. The percentages of area irrigated to total area cropped varied from 45 in Kishangarh, 38 in Dholpur, and 33 in Jaipur, to 8 in Kotah, where artificial irrigation is in many parts unnecessary, and 2 in Bīkaner, where it is more or less impracticable except in the north. In the rest of Rājputāna, excluding Jaisalmer, it is reported that from one-sixth to one-fourth of the cultivated area is usually irrigated, the higher percentages being found in Sirohi and Udaipur.

State.	Area (in square miles) irrigated from				Total area (in square miles) irrigated.
	Canals.	Tanks.	Wells.	Other sources.	
Alwar	...	36	168	8	212
Bharatpur	7	...	189	98	294
Bīkaner	16	...	...	4	20
Dholpur	...	8	140	6	154
Jaipur	45	20	342	29	436
Jhālawār	...	1	17	...	18
Jodhpur	8	4	111	27	150
Kishangarh	...	30	38	5	73
Kotah	11	3	87	3	104
Tonk (in Rājputāna)	...	1	23	1	25
Total	87	103	1,115	181	1,486

The States which are best protected by irrigation are Jaipur, Bharatpur, Kishangarh, Alwar, Kotah, and the chiefship of Shāhpura.

Tanks and canals. In Jaipur much has been done since 1868 in the construction of tanks, reservoirs, and canals. In the *khālsa* area alone there are 200 irrigation works under the management of the Public Works department; they have cost more than 66 lakhs up to 1904, and brought in a gross revenue of nearly 59 lakhs. Bharatpur State has spent 10 lakhs since 1895, and now possesses 164 irrigation works, which are kept in good order by its Public Works department. The more important canals outside these two States are the Ghaggar canals in Bīkaner, the Pārbatī canal in Kotah, and those connected with the Jaswant Sāgar near Bilāra in Jodhpur. Since the famine of 1899-1900 increased attention has been paid in almost every State to the

subject of irrigation. In accordance with the recommendations of the Irrigation Commission of 1901–3, investigations have been undertaken in the greater part of Rājputāna at the expense of the Government of India and under the supervision of European engineers, with the object of drawing up projects for utilizing to the best advantage all available sources of water-supply.

Wells are the mainstay of the eastern half of the country, as also of Sirohi and parts of Jodhpur. Their number is roughly estimated at 300,000; and they are, almost without exception, the property of individual cultivators, the Darbārs merely encouraging their construction by a system of agricultural advances known as *takāvi*, or by liberal rules in the matter of land revenue assessments. The cost varies from a few rupees for a temporary well, to about Rs. 1,500 for a deep and permanent structure. Except in Sirohi and parts of Jodhpur, Kotah, and Udaipur, where the Persian wheel is used, the water is lifted by means of leathern buckets drawn up with a rope and pulley by bullocks moving down an inclined plane. In the case of shallow wells, a contrivance known as *dhenklī* is everywhere popular. It is similar to the *shadoof* employed in Egypt, and consists of a stout rod, balanced on a vertical post, and having a heavy weight at one end and a leathern bucket or earthen pot suspended by a rope to the other. The worker dips the bucket or pot into the water, and, aided by the counterpoising weight, empties it into a hole from which a channel conducts the water to the lands to be irrigated. Water is sometimes lifted from streams in the same way. Wells.

Wages vary greatly according to locality, but have increased everywhere during the last twenty years. The landless day labourer now receives from two to four annas daily, instead of from one to two annas in former times, while the monthly wage of domestic servants has risen 20 or 25 per cent. As regards agricultural labour, the system of payment in kind is common; and the village artisans and servants, such as carpenters, potters, blacksmiths, workers in leather, and barbers, are almost always remunerated in this way. In some States the cultivators employ labourers for a particular harvest, and give them two or three rupees a month in addition to food and clothes, or a share of the produce; and in such cases these helps are usually of the same caste as their employers, so that they may eat together and thus economize food. The wages of skilled labour have, as elsewhere, risen considerably in consequence of the extension of railways and industries, and the general rise in prices. Wages.

Prices.

The table below shows the average price of the staple food-grains in seers per rupee during the twenty-eight years ending 1900, excluding years of acute famine. The figures opposite the eastern division represent the average prices in the Alwar, Bharatpur, Dholpur, Jaipur, Karauli, and Udaipur States, while those opposite the western division relate to Bīkaner, Jaisalmer, and Jodhpur.

Natural divisions.	Selected staples.															Salt.		
	Wheat.			Barley.			*Jowār.*			*Bājra.*			Maize.					
	Years.			Years.			Years.			Years.			Years.			Years.		
	1873–80.	1881–90.	1891–1900.	1873–80.	1881–90.	1891–1900.	1873–80.	1881–90.	1891–1900.	1873–80.	1881–90.	1891–1900.	1873–80.	1881–90.	1891–1900.	1873–80.	1881–90.	1891–1900.
Eastern . .	15	16	14	22	23	21	21	22	21	19	19	18	20	23	21	22	12	11
Western . .	13	13	11	20	21	18	19	19	16	17	17	14	..	17	16	45	15	15
Rājputāna .	14	15	12	21	22	20	21	21	20	18	19	17	..	20	19	28	13	12

It will be seen that the prices of all grains have risen since 1890, and this was due to a series of indifferent seasons. The importance of railways as levellers of prices cannot be overestimated; in 1868–9, when there was no railway, grain sold for less than 4 seers per rupee, whereas in the recent famine in 1899–1900 prices were never higher than 7 or 8 seers.

Material condition of the people.

The material condition of the urban population is generally satisfactory, and the standard of living is considerably higher than it was thirty or forty years ago. The middle-class clerk has sufficient income to dress well, diet himself liberally, and give his sons an English education; his house is comfortably, if simply, furnished, and he can generally afford to keep a personal servant. In rural areas, on the other hand, there has been little change in the style of living, and in some States there has been a perceptible falling-off owing to recent adverse seasons. It is only by the exercise of thrift and frugality that the people can hold their own. The cultivators, as a whole, are indifferently housed and poorly clad, and their food, if sufficient, consists usually of inferior grains. The condition of the ordinary labourer shows some improvement, in consequence of the increase in wages and the extension of public works.

Forests.

There are no large timber forests in Rājputāna, but the woodlands are extensive upon the south-western Arāvallis and throughout the hilly tracts adjoining, where the rainfall is

good. Mount Abu is well wooded from summit to skirts and possesses several valuable kinds of timber; and from Abu north-eastward the western slopes of the range are still well clothed with trees and bushes up to the neighbourhood of Merwāra. Below the hills on this western side runs a belt of jungle, sometimes spreading out along the river beds for some distance into the plain. All vegetation, however, rapidly decreases in the direction of the Lūni; and beyond that river, Mārwār, Bīkaner, and Jaisalmer have scarcely any trees at all, except a few plantations close to villages or towns. In the west and south of Mewār the forests stretch for miles, covering the hills with scrub jungle and the valleys with thickets; while the southernmost States of Bānswāra, Dūngarpur, and Partābgarh are, in proportion to their size, the best wooded of any in the Province. Here teak and other valuable timber trees would thrive well if the jungles were not periodically ruined by the Bhīls, who burn them down for the purposes of sport or agriculture almost unchecked. In Būndi and Kotah, and in parts of Jaipur, Alwar, and Karauli, the woodlands are considerable, but they contain very little valuable timber. Elsewhere in Rājputāna there are only fuel and fodder reserves.

Principal trees, &c. The principal trees found in the forest are *dhāk* (*Butea frondosa*), *dhāman* (*Grewia pilosa*), *dhao* (*Anogeissus pendula*), *gol* (*Odina Wodier*), *jāmun* (*Eugenia Jambolana*), *karayia* (*Sterculia urens*), *sālar* (*Boswellia thurifera*), *semal* (*Bombax malabaricum*), *tendū* (*Diospyros tomentosa*), and *ūm* (*Saccopetalum tomentosum*). Teak is found sparingly and seldom attains any size; the mango, *mahuā* (*Bassia latifolia*), and the small bamboo are common. The minor forest produce consists of grass, fire-wood, bamboos, fruits, honey, lac, gum, &c.

Rights and privileges. In some States right-holders get forest produce free or at reduced rates; and in years of scarcity the forests are usually thrown open to the people for grazing, grass-cutting, and the collection of fruits, tubers, &c.

Management, revenue, &c. The area under the management of the Forest departments of the various States cannot be given. Indeed, in many of the States there is no real Forest department, the staff being chiefly engaged in guarding game-preserves or providing forage and fuel for *Rāj* establishments; but in Alwar, Jaipur, Jodhpur, Kotah, and Sirohi the forest area amounts to about 2,800 square miles, and efforts are made to work the forests on proper lines. The forest revenue in these five States, excluding

the value of grass, wood, &c., taken free by right-holders or supplied for the requirements of the Darbār, is about 2·5 lakhs, and the expenditure nearly 1·5 lakhs.

Minerals. Coal.

The most important mineral now being worked is coal at Palāna in Bīkaner. It is of Tertiary age, and was discovered in 1896 in association with Nummulitic rocks. Mining operations were started in 1898, and the colliery was connected with the Jodhpur-Bīkaner Railway by a branch line, ten miles long, in the following year. The output has risen from about 500 tons in 1898 to over 44,000 tons in 1904. The coal is of inferior quality, but when mixed with the Bengal variety is found satisfactory, and is largely used on the Jodhpur-Bīkaner Railway and by the Public Works department of the State; attempts are being made to manufacture briquettes. The colliery gives employment to about 100 labourers.

Lead, silver, and zinc.

What Colonel Tod called the tin mines of Mewār, once very productive and yielding no inconsiderable portion of silver, are probably the lead and zinc mines of the village of Jāwar, 16 miles south of Udaipur city. They are said to have been worked till 1812, when, in consequence of a famine, the village was depopulated. Prospecting operations, undertaken in 1872, showed but a very small proportion of silver in two specimens of galena, namely, about 10½ ounces to a ton of lead, and the mines have since been untouched. There are old lead-workings in the Thāna Ghāzi district of Alwar, and the remains of zinc furnaces at Sojat in Jodhpur.

Copper.

Copper is found in several States, and was formerly smelted in considerable quantities. The most important mines are at KHETRI and SINGHĀNA in Jaipur, and they must have produced copper for a long period. Some of the hills are honeycombed with old excavations; and the heaps of slag from the furnaces have accumulated, in the course of time, until they now form a range of hillocks several hundred feet in length, and from 30 to 60 feet high. The ores are copper pyrites, and some carbonates also occur; considerable quantities of blue vitriol (copper sulphate), alum, and copperas (iron sulphate) were formerly manufactured from decomposed slates and refuse. At Darība, the chief mine in Alwar, the ores are also copper pyrites, but are mixed with arsenical iron, and occur irregularly disseminated through the black slates, only a few specks and stains being seen in the quartzites. Here, as elsewhere, the industry is diminishing owing to the influx of European copper, and the mine is practically abandoned.

Iron.

Iron ores are pretty generally distributed throughout the

country, but the most noteworthy deposits are found in Jaipur, Alwar, and Udaipur. In the first of these States, the mines at Karwar have long been abandoned, in consequence, it is said, of the scarcity of fuel; but in the south-west of Alwar, the eastern half of Udaipur, and in parts of Kotah, the ores are worked on a small scale to supply native furnaces.

Cobalt has long been known as occurring in the mines near KHETRI, in association with nickel and copper ores. It has been compared to a fine grey sand having the appearance of iron filings, and is found in minute crystals belonging to the isometric system, mixed with copper and iron pyrites. Under the name of *sehta*, it is exported to Jaipur, Delhi, and other places, and is used by Indian jewellers for producing a blue enamel. **Cobalt.**

The rocks of Rājputāna are rich in good building materials. The ordinary quartzite of the Arāvallis is well adapted for many purposes; the more schistose beds are employed as flag-stones or for roofing, and slates are found in the Alwar and Būndi hills. **Building stones.**

Limestone is abundant in several parts, and is used both for building and for burning into lime. Two local forms of it stand pre-eminent among the ornamental stones of India for their beauty: namely, the Raiālo group, quarried at Raiālo (Raiāla) in Jaipur, at Jhīri in Alwar, and at MAKRĀNA in Jodhpur; and the Jaisalmer limestone. The former is a fine-grained crystalline marble, the best being pure white in colour, while others are grey, pink, or variegated. The famous Tāj at Agra was built mainly of white Makrāna marble, and it is proposed to use the same stone in the construction of the Victoria Memorial Hall at Calcutta. The Jaisalmer variety is of far later geological age; it is even-grained, compact, of a buff or light brown colour, and is admirably adapted for fine carving. It takes a fair polish, and was at one time used for lithographic blocks. **Limestone.**

Sandstone is plentiful almost everywhere, varying greatly in texture and colour. The most famous quarries are at Bansi Pahārpur in Bharatpur State; they have furnished materials for the most celebrated monuments of the Mughal dynasty at Agra, Delhi, and Fatehpur Sīkri, as well as for the beautiful palaces at Dīg. There are two varieties of this stone: namely, a very fine-grained yellowish white; and a dark red, speckled with yellow or white spots. The quarries give employment to 450 labourers, and the out-turn is about 14,000 tons a year. Excellent red sandstone comes from Dalmera in Bīkaner, from **Sandstone.**

Dholpur, and from several places in Jodhpur, where also the brown, pink, and yellow varieties are found.

Fuller's earth. Beds of unctuous clay or fuller's earth are found in parts of Bīkaner and the two western States from 5 to 8 feet below the surface; the clay is used locally as a hair-wash or for dyeing cloth, and is exported in considerable quantities to Sind and the Punjab under the name of *Multāni mitti*.

Gypsum. Large deposits of gypsum occur in the vicinity of Nāgaur and at other places in Jodhpur; the mineral is used as cement for the interiors of houses, and the yearly output is about 5,000 tons.

Mineral pigments. Of pigments, a black mineral paint, discovered in Kishangarh in 1886, has been successfully tried on the Rājputāna-Mālwā and Jodhpur-Bīkaner Railways, and on steamers.

Gem-stones. The only precious or semi-precious stones at present worked are the garnets, which occur in the mica schists of the Rājmahāl hills in Jaipur, near Sarwār in Kishangarh, and to a less extent in the Bhīlwāra district of Udaipur. Beryl was once worked on a large scale near Toda Rai Singh in Jaipur, and turquoises are said to have been found in the same locality. Rock-crystal is occasionally met with, but of no marketable value.

Salt. The salt sources of Rājputāna are celebrated. Under agreements entered into with the various Darbārs in, or soon after, 1879, the local manufacture of salt has ceased in every State except Bīkaner, Jaisalmer, Jodhpur, and Kotah. In the two first States, a small amount, limited to about 360 tons in Bīkaner and 180 in Jaisalmer, is manufactured at Lūnkaransar (Bīkaner) and Kānod (Jaisalmer), but the salt is of inferior quality. Similarly, the Jodhpur and Kotah Darbārs are permitted to manufacture small quantities of *khāri* or earth-salt for industrial purposes. With these exceptions, the manufacture is entirely in the hands of the Government of India; and the chief salt sources are the SĀMBHAR LAKE, leased by the Jaipur and Jodhpur States in 1869–70, the depressions at DĪDWĀNA, PACHBHADRĀ, Phalodi, and the Lūni tract, leased by Jodhpur in 1879, and the lake at Kachor Rewassa, leased by Jaipur in 1879. The only sources now worked are the first three mentioned immediately above, and they are under the charge of the Northern India Salt Revenue department. During the five years ending 1903, the yearly out-turn averaged about 164,000 tons, worth about 9 lakhs; during the same period the yearly sales have averaged nearly 170,000 tons, and the annual net revenue has been more than 111 lakhs (say, £743,000).

Arts and manufactures. In manufactures Rājputāna has no speciality, unless the making of salt be included under this head. The more

important industries are the weaving of muslin, the dyeing and stamping of cotton cloths, the manufacture of carpets, rugs, and other woollen fabrics, enamelling, pottery, and work in ivory, lac, brass, steel, stone, &c.

Cotton cloths, &c. The weaving of coarse cotton cloths for local use is carried on in almost every village, and cotton rugs (*darīs*) are made in a few places. Among muslins the foremost place is held by those of Kotah, where the charming art of dyeing the thinnest net with a different colour on each surface is still sometimes practised. **Dyed and stamped cloths.** The dyeing and stamping of cotton cloths is carried on largely in several States, particularly at Sanganer in Jaipur. The chintzes are printed in colours by hand blocks, but the industry is decaying owing to machine competition. The patterns on dark green and light yellow cloths are frequently stamped with gold or silver leaf. **Tie-dyeing.** Tie-dyeing (called *chūndri bandish*) is practised chiefly in Jaipur and Kotah. The process consists of knotting up with thread any portion of the cloth which is to escape being dyed. For each of the many colours required to produce an elaborate design, a separate knotting is required, and, though the labour involved is great, the rapidity with which the work is done is marvellous.

Woollen fabrics. Fine wool is obtained from Bīkaner, Jodhpur, and Shekhāwati, and is much prized for carpet-weaving. The principal woollen manufactures are carpets, rugs, shawls, and blankets, especially famous in Bīkaner. Felt rugs, saddle-cloths, capes, &c., are made at Mālpura in Jaipur, and at several places in Jodhpur and Tonk.

Enamelling. For enamelling on gold, Jaipur is acknowledged to be pre-eminent, and some work is done on silver and copper. The enamel is of the kind termed '*champlevé*,' i. e. the outline is formed by the plate itself, while the colours are placed in depressions hollowed out of the metal. The red colour is the most difficult to apply, and for this hue Jaipur is famous. The *quasi*-enamelling of Partābgarh, where the article itself is of glass, is also interesting.

Pottery. The best pottery is produced in Jaipur, and is practically the same as that for which Delhi has long been noted. The vessels are formed in moulds and, after union of the separate parts, are coated with powdered white felspar mixed with starch, and are then painted. The ware is next dipped in a transparent glaze of glass, and when dry goes to the kiln, where only one baking is required. At Indargarh in Kotah painted pottery is made, the colour being applied after the pottery has been fired.

Ivory-work. Ivory-turning is carried on to a small extent in Alwar, Bīkaner, Jodhpur, and Udaipur, the articles manufactured

being mostly bangles, chessmen, &c. At Etāwah (in Kotah) boxes and powder-flasks are veneered with horn, ivory, and mother-of-pearl set in lac; while fly-whisks and fans made of ivory or sandal-wood are curiosities produced at Bharatpur. The fibres are beautifully interwoven and, in good specimens, are almost as fine as ordinary horsehair.

Lacquer-work. Work in lac is practically confined to such small articles as toys, bangles, and stools, and is carried on in most of the States. In Bīkaner lac, or some similar varnish, is applied to skin oil-flasks (*kūppīs*), and in Shāhpura lac is used in the ornamentation of shields and tables.

Brass and copper work. Brass and copper utensils of daily use are manufactured everywhere. The brass-work of Jaipur, which is especially artistic, takes the form of tea-tables, salvers, Ganges water-pots, and miniature reproductions of bullocks, camels, carts, deer, elephants, &c.

Steel-work. Sword-blades, daggers, knives, &c., are manufactured in Jhālawār, Sirohi, and Udaipur, and, in the second of these States, are often inlaid with gold or silver wire.

Stone carving, &c. The carving of small articles and models in stone is practised chiefly in Alwar, Bharatpur, Jaipur, Jaisalmer, and Jodhpur. Among other industries in Rājputāna is the manufacture of ornamental saddlery and camel-trappings, leathern jars for *ghī* and oil, and silver table-ornaments.

Mills and presses. There is only one spinning and weaving mill in Rājputāna, at Kishangarh. It was opened in 1897 and now employs about 500 hands daily; there are over 10,000 spindles, and the out-turn in 1904 exceeded 685 tons of yarn. Of cotton-presses there are sixteen, half of which belong to private individuals. Jaipur owns three, Kishangarh two, and Udaipur, Būndi, and Shāhpura own one each. These eight presses employ from 700 to 1,200 hands daily during the working season, and in 1903–4 about 32,000 bales (of 400 lb. each) were pressed.

Commerce and trade. Former trade. Of the trade of Rājputāna in olden days very little is known. The principal marts were Bhīlwāra in Udaipur, Churu and Rājgarh in Bīkaner, Mālpura in Jaipur, and Pāli in Jodhpur; and they formed the connecting link between the sea-coast and northern India. The productions of India, Kashmīr, and China were exchanged for those of Europe, Africa, Persia, and Arabia. Caravans from the ports of Cutch and Gujarāt brought ivory, rhinoceros' hides, copper, dates, gum arabic, borax, coco-nuts, broadcloths, sandal-wood, drugs, dyes, spices, coffee, &c., and took away chintzes, dried fruits, sugar, opium, silks, muslins, shawls, dyed blankets, arms, and salt. The guardians of the

merchandise were almost invariably Chārans, and the most desperate outlaw seldom dared commit any outrage on caravans under the safeguard of these men, the bards of the Rājputs. If not strong enough to defend their convoy with sword and shield, they would threaten to kill themselves, and would proceed by degrees from a mere gash in the flesh to a death-wound; or if one victim was insufficient, a number of women and children would be sacrificed and the marauders declared responsible for their blood. The chief exports of local production were salt, wool, *ghī*, animals, opium, and dyed cloths, while the imports included wheat, rice, sugar, fruits, silks, iron, tobacco, etc. The through trade was considerable, but was hampered by the system of levying transit and other duties, known as *rahdāri*, *māpa*, *dalāli*, *chūngi*, &c. At the present time, except in four or five of the less important States, transit duties have either been abolished altogether, or are levied only on opium, spirits, or intoxicating drugs; but import and export duties are still in force in most of the States.

Existing trade. The chief exports now are salt, wool and woollen fabrics, raw cotton, oilseeds, opium, *ghī*, marble and sandstone, hides, printed cloths, camels, cattle, sheep and goats; and the main imports include food-grains, English and Indian cotton goods, sugar, tobacco, metals, timber, and kerosene oil. The bulk of the trade is carried by rail, but no complete statistics are available.

Chief centres. The principal trade centres are the capitals of the various States, and also the towns of Bāran, Bhīlwāra, Churu, Dīg, Jhunjhunu, Merta, Nāgaur, Pāli, Sāmbhar, and Sīkar. The head-quarters of banking and exchange operations may be said to be Jaipur, the largest and richest city of Rājputāna, though the principal firms of Mālwā and of the northern cities of British India, have agencies in most of the towns. The employment of capital is, however, becoming less productive since the peculiar sources of profit formerly open have been disappearing. At the beginning of the nineteenth century large commercial speculations had more the character of military enterprises than of industrial ventures, when the great insurance firms remitted goods or specie under armed bands in their own pay, and when loans were made at heavy interest for the payment of armies or the maintenance of a government. Now, railways and telegraphs are gradually levelling profits on exchange and transport of goods, while the greater prosperity and stability of the States, under the wing of the Empire, render them more and more independent of the financing bankers.

been superseded by the railway, and is kept up merely as a fair-weather communication. Another important road built about the same time was that connecting Nasīrābād and Nīmach, but the Rājputāna-Mālwā Railway now runs close to and parallel with it, and it is rarely used. The chief metalled roads at present maintained by Government are those between Nasīrābād and Deoli, passing through parts of Jaipur and Kishangarh, and between Mount Abu and Abu Road in Sirohi. The States with the greatest lengths of metalled roads are Jaipur (292 miles), Bharatpur (165 miles), Kotah (143 miles), and Udaipur (142 miles).

Conveyances.

The country carts vary greatly in size, but all are of old-fashioned type. In some cases the bottom of the cart is level, while in others it is curved, the back part being nearer to the ground in order to facilitate unloading. The wheels are seldom tired. In some of the towns *ekkas* and tongas are used for the conveyance of passengers, and the upper classes occasionally keep bullock-carriages called *raths* or *bailis*. In the desert tracts the people travel on camels.

Post Office.

With the exception of Dholpur, which is included for postal purposes in the Postmaster-Generalship of the United Provinces, and certain States which have postal arrangements of their own, the Province forms a circle in the charge of a Deputy-Postmaster-General. The following statistics show the advance in business in Rājputāna since 1880–1. The statement includes figures for Dholpur except when it is otherwise stated, but not those of Darbār post offices in States which have their own postal arrangements :—

	1880–1.	1890–1.	1900–1.	1902–3.
Number of post offices	*85	225	305	343
Number of letter-boxes	*44	*131	227	249
Number of miles of postal communication .	*2,072	*3,661	4,797	5,311
Total number of postal articles delivered—				
Letters . . .	*3,067,096	4,670,784	5,656,474	6,044,490
Postcards . .	*172,394	2,099,360	4,850,693	5,797,338
Packets . . .	*31,911	134,239	†251,195	†330,657
Newspapers . .	*16,078	346,088	‡275,900	‡403,111
Parcels . . .	*42,522	56,599	84,523	97,741
Value of stamps sold to the public . Rs.	*78,909	*2,17,594	2,28,818	2,09,922
Value of money-orders issued . . Rs.	*12,45,500	*35,60,710	66,23,911	50,54,753
Total amount of savings bank deposits . Rs.	...	*7,54,308	10,13,299	12,24,583

* These figures exclude statistics for Dholpur which are included in the figures for the United Provinces.
† Includes unregistered newspapers.
‡ Registered as newspapers in the Post Office.

The States which, besides possessing Imperial post offices, have a local postal system of their own are Būndi, Dholpur, Dūngarpur, Jaipur, Kishangarh, Shāhpura, and Udaipur. The primary object of this local service is the transmission of official correspondence; but the public are usually permitted to send letters either on payment of a small fee, or, in Būndi, Jaipur, and Kishangarh, by affixing the necessary local postage-stamp. **Local postal system.**

Rājputāna has been subject to famine from the earliest times of which we have any tradition. Colonel Tod called it the grand natural disease of the western regions, and a Mārwārī proverb tells us to expect one lean year in three, one famine year in eight. **Famine.**

The cause of scarcity or famine is the failure of the south-western monsoon; adverse weather conditions, such as hail and frost, or visitations of locusts, have frequently done much damage, but they seldom cause more than a partial failure of crops, and this failure is usually confined to certain districts. **Causes.**

Famines may be classified thus according to their intensity: *ankāl* (grain famine); *jalkāl* (scarcity of water); *trinkāl* (fodder famine); and *trikāl* (scarcity of grain, water, and fodder). The tracts most liable to famine are the desert regions of Bīkaner, Jaisalmer, and Jodhpur, situated outside the regular course of both the south-western and north-eastern monsoons. Here there are no forests and no perennial river; the depth of water from the surface exceeds the practical limit of well-irrigation; and the rainfall is scanty, irregular, and at times so fitful that the village folk say that one horn of the cow lies within, and the other without, the rainy zone. The best-protected States are found along the eastern frontier from Alwar in the north to Jhālawār in the south; the rainfall here is good and fairly regular, and facilities for artificial irrigation are abundant. **General conditions.**

From the point of view of famine the *kharīf* is the more important harvest, as the people depend on it for their food supply and fodder. The money value of the *rabi* or spring harvest is, however, generally greater than that of the *kharīf*; and hence it is often said that the people look to the autumn crop for their food supply, and to the spring crop to pay their revenue and the village money-lender, on whom they usually depend for everything. A late, or even a deficient, rainfall would not necessarily entail distress, though the yield of the *kharīf* would probably be below the average; it might be followed by an abundant *rabi*. On the other hand, absolute **Harvests.**

Means of communication. Railways. The total length of railways in Rājputāna, including the British District of Ajmer-Merwāra, has increased from 652 miles in 1881, 943 in 1891, and 1,359 in 1901, to 1,576 miles in 1906. Of the miles now open, 739 are the property of the British Government, and the rest are owned by various Native States; and, with the exception of 48 miles, the entire length is on the metre-gauge system.

Rājputāna-Mālwā Railway. The oldest and most important line, the Rājputāna-Mālwa, belongs to Government, and has a total length in Rājputāna of about 720 miles. Starting from Ahmadābād, it enters the country near Abu Road in the south-west, and runs north-east to Bāndikui, whence one branch goes to Agra and another to Delhi. It also has branches from Ajmer south to Nīmach and from Phalera north-east to Rewāri. With the exception of the chord last mentioned, which is a recent extension, the line was constructed between 1874 and 1881; it has been worked on behalf of Government by the Bombay, Baroda, and Central India Railway Company since 1885, and the lease has just been renewed.

Great Indian Peninsula Railway. The only other Government line in the Province is the Indian Midland section of the Great Indian Peninsula Railway, which runs for about 19 miles through the Dholpur State between Agra and Gwalior; it is on the broad gauge, and was opened for traffic in 1878.

Jodhpur-Bīkaner Railway. Of lines owned by Native States, by far the most important is the Jodhpur-Bīkaner Railway, the property of these two Darbārs, and worked by a special staff employed by them. Its length in Rājputāna is 700 miles, 455 belonging to Jodhpur and 245 to Bīkaner; and 124 additional miles, situated in British territory, are under the same management. The line starts from Mārwār junction on the Rājputāna-Mālwā system, and runs north-west for 44 miles till it reaches the Lūni river, whence there are two branches, one almost due west to Hyderābād (Sind), where it meets the North-Western Railway, and the other generally north-by-north-east past Jodhpur, Merta Road, and Bīkaner to Bhatinda in the Punjab. From Merta Road another branch runs east, joining the Rājputāna-Mālwā line at Kuchāwan Road, not far from the Sāmbhar Lake. The Jodhpur-Bīkaner Railway has been constructed gradually between 1881 and 1902, and the total capital outlay of the two States to the end of 1904 was about 173 lakhs; in the year last mentioned the net receipts exceeded 13½ lakhs, thus yielding a return of nearly 8 per cent. on the capital outlay.

Udaipur-Chitor Railway. The remaining lines are the Udaipur-Chitor, a portion of the Bīna-Gūna-Bāran, and the Jaipur-Sawai Mādhopur Railways.

Of these, the first connects the towns after which it is named, is 67 miles in length, and is the property of the Udaipur Darbār, by whom it was constructed between 1895 and 1899, and by whom it has been worked since 1898. The capital expenditure up to the end of 1904 was nearly 21 lakhs, and the net profits average about 5 per cent.

In the south-east corner of the Province, the Kotah Darbār owns the last 29 miles of the Bīna-Gūna-Bāran (broad gauge) line, which was opened for traffic in 1899, and has since been worked by the Great Indian Peninsula Railway. The section within Kotah territory has cost more than 17 lakhs, but the net profits average only about 1½ per cent. The line also runs for 22 miles through the Chhabra district of Tonk, but this portion is now owned by the Gwalior State. Bīna-Gūna-Bāran Railway.

A metre-gauge line is now being constructed by the Jaipur Darbār between its capital and Sawai Mādhopur, a distance of 73 miles. The first 40 miles as far as Nawai have recently been opened for traffic. Jaipur-Sawai Mādhopur Railway.

Another line which is under construction and should greatly benefit the south-eastern States is that between Nāgda in Gwalior and Muttra.

It would be difficult to overestimate the benefits which the railway has conferred on the inhabitants, particularly during periods of famine. Without it, thousands of persons and cattle would have died in 1899–1900. It has had the effect of levelling and steadying prices, and preventing local distress from disorganizing rural economy, and has brought about the general advancement of material prosperity by stimulating the cultivation of marketable produce. As for the influence which railways have exercised on the habits of the people, it may be said that they have a tendency to relax slightly the observance of caste restrictions, and to introduce a good deal of Hindustānī and a sprinkling of English words into everyday use. Influence of railways.

The total length of metalled roads is about 1,190 miles, and of unmetalled roads 2,360 miles; of these, 250 miles are maintained by the British Government, and the rest by the various States and chiefships. The use of roads for through communication has declined since the introduction of the railway. The first great road constructed in the country was that between Agra and Deesa, running for about 360 miles through the States of Bharatpur, Jaipur, Kishangarh, Jodhpur, and Sirohi. It was constructed between 1865 and 1875, partly at the cost of the States concerned, and partly from Imperial funds, and except for the last 28 miles, was metalled throughout; but it has now Roads.

failure of rain between June and November would not only mean no autumn crops, but certain loss to the spring harvest as well.

Warnings. When the rains fail, the regular danger signals of distress are a rise in prices, and a contraction of charity and credit, indicated respectively by the influx of paupers into towns and an enhancement of the rate of interest. Other symptoms are a feverish activity in the grain trade, an increase in petty crime, and an unusual stream of emigration of the people accompanied by their flocks and herds in search of pasturage.

History. Early famines. Of the famines which occurred prior to 1812 there is hardly any record save tradition. Colonel Tod mentions one in the eleventh century as having lasted for twelve years; and the Mewār chronicles contain an eloquent account of the visitation of 1661–2, when the construction of the dam of the Rāj Samand lake at KANKROLI, the oldest known famine relief work in the country, was commenced. We are told that July, August, and September passed without a drop of rain; 'the world was in despair, and people went mad with hunger. Things unknown as food were eaten. The husband abandoned the wife, the wife the husband—parents sold their children—time increased the evil; it spread far and wide: even the insects died, they had nothing to feed on. Those who procured food to-day ate twice what nature required. . . . The ministers of religion forgot their duties; there was no longer distinction of caste, and the Sūdra and Brāhman were undistinguishable. . . . All was lost in hunger; fruits, flowers, every vegetable thing, even trees were stripped of their bark, to appease the cravings of hunger: nay, man ate man!' The years 1746, 1755, 1783–5, and 1803–4 are all mentioned as periods of scarcity, but no details are available. In 1804, however, Kotah escaped, and the regent Zālim Singh was able to fill the State coffers by selling grain to the rest of the country at about 8 seers per rupee.

1812–3. The famine of 1812–3 is described as rivalling that of 1661 in the havoc it caused; the crops failed completely and the price of grain is said to have risen to 3 seers per rupee. The mortality among human beings was appalling, and in certain States three-fourths of the cattle perished.

For the next fifty-five years there was no general famine in Rājputāna; but there were periods of recurring scarcity in parts, notably in the south and west in 1833–4 and 1848–9, in the north and east in 1837–8, and in the east, particularly in Alwar, in 1860–1.

The main stress of the calamity of 1868–9 was felt in the northern, central, and western tracts, excluding Jaisalmer, which is said to have occupied the extreme western limit of the famine area; but every State was more or less affected. The rains of 1868 came late, fell lightly, and practically stopped in August; the result was a triple famine (*trikāl*). The people emigrated in enormous numbers with their flocks and herds, but as most of the surrounding Provinces were themselves in distress, the emigrants became aimless wanderers and died in thousands. Subsequently, cholera broke out and found an easy prey in the half-starved lower classes. The area cultivated for the *rabi* was only half of the normal, and the heavy prolonged winter rains prevented more than half of the crops sown from reaching maturity. Large numbers of people returned to their villages in May, 1869, in the belief that the rains would be early, but the monsoon did not break till the middle of July, and in the interval thousands died. Owing to want of cattle, the land was sown with extreme difficulty, and the ploughing was done to a considerable extent by men and women. The autumn harvest, however, promised well, and the crops were developing satisfactorily, when locusts appeared in unprecedented numbers and, where the country was sandy, ate up everything. To crown all, the heavy rains of September and October were followed by a virulent outbreak of fever and, in the end, the autumn crop was but one-eighth of the normal. There are no materials for estimating either the total cost of this famine or the numbers who were relieved. The Mahārānā of Udaipur is said to have spent about five lakhs in direct relief; the expenditure in Jaipur appears to have been nearly as great, and others mentioned as conspicuous for their charities or liberal policy were the chiefs of Jhālawār, Kishangarh, and Sirohi. Some idea of the scarcity of forage may be gathered from the fact that in Mārwār wheat was at one time being sold at 6, and grass at $5\frac{1}{2}$ seers per rupee, while in Hāraoti the prices of grain and grass were the same, weight for weight. This dearth of fodder, coupled with the scarcity of water, caused heavy mortality among the live-stock, and it was estimated that 75 per cent. of the cattle died or were sold out of the country. Grain was imported by camels from Sind and Gujarāt, and by carts along the Agra-Ajmer road. The latter communication had just been completed, but there was no railway line nearer than Agra on the east and Ahmadābād to the south. As the Governor-General's Agent wrote at the time, had not the East

Indian and Bombay, Baroda and Central India Railways been in working order, grain would not have been procurable for money, and central Rājputāna would have been abandoned to the vultures and the wolves. Even as it was, the mortality was terrible ; it was estimated that both Bīkaner and Jodhpur lost one-third of their population, and generally throughout the country the people died by thousands and lay unburied by the waysides.

1877–8. In 1877 the rains were very late, and there was considerable distress in Alwar, Bharatpur, and Dholpur. The autumn crop failed almost completely ; there was great scarcity of fodder, and more than 200,000 persons emigrated. Alwar is said to have lost by deaths and emigration one-tenth of its population, and Dholpur 25,000 persons. Relief measures were started late and were on the whole inadequate. Advances were given to the extent of about a lakh, but the expenditure on relief works is only available for Alwar, namely Rs. 31,000. In this year also there was a severe grass famine in Jaipur and Jodhpur, which caused heavy mortality among the cattle.

1891–2. The year 1891–2 was one of severe scarcity in Bīkaner, Jaisalmer, Jodhpur, and Kishangarh, and is noticeable as having been the first occasion on which the provisions of the Famine Code for Native States were carried out in practice. The maximum number on relief works on any one day was never very large (about 15,000), owing to emigration, the self-reliance of the people, the comparatively liberal exercise of private charity, and the peculiar relations obtaining between the cultivators and the village bankers. Fodder was at famine prices and often not available, but, owing to imports by railway, food-grains were plentiful, selling at less than 20 per cent. above normal rates. The four States above mentioned spent between them about 3 lakhs on relief works, and Rs. 44,000 on gratuitous relief. Advances to cultivators amounted to about Rs. 34,000, revenue was suspended to the extent of more than 2 lakhs, and remitted in the case of $5\frac{3}{4}$ lakhs more.

1895–7. A weak monsoon in 1895 caused some distress in the north and west and a great dearth of fodder in Alwar. In the following year the rainfall was either deficient or unevenly distributed, and there was famine in Bīkaner and Dholpur, and scarcity in Bharatpur, Jaisalmer, Jodhpur, and Tonk. The total direct expenditure on relief in these six States exceeded 9 lakhs, and there were large remissions and suspensions of land revenue.

An indifferent season in 1898 was followed by the great famine of 1899. The monsoon failed everywhere; the rains crops were entirely lost over all but a very limited area in the east and south-east, and there was no grass except along the base of the Arāvallis and in the hilly tracts in the south. The early withdrawal of the monsoon currents had an equally disastrous effect on the *rabi* sowings; the area commanded by artificial irrigation had shrunk to a fraction of the normal, as the tanks were dry and the wells had largely failed. The situation was intensified by the natural check put upon emigration by a failure of crops and fodder in most of the neighbouring territories, which tradition had taught the hardy desert cultivators to look upon as an unfailing refuge in times of trouble. Thousands emigrated at the first sign of drought, but many returned hopeless and helpless as early as October, and their reports went far to deter others from joining in the great trek. Relief measures were started on a scale never before attempted in Rājputāna, and were continued till October, 1900. The high-water mark was reached in June, 1900, when there were more than 53,000 persons in receipt of relief of one kind or another. Altogether about 146 million units[1] were relieved at a cost of nearly 104 lakhs; in addition, a sum of 24 lakhs was received from the Indian Famine Charitable Relief Fund, and the greater part of it was spent in providing additional comforts, maintaining orphans, establishing dépôts for the relief of returning emigrants, and generally in giving the people a fresh start in life. Loans and advances amounted to more than 24 lakhs, revenue was remitted to the extent of 28 lakhs, and suspended in the case of 48 lakhs. There was also much private charity by missionaries and other benevolent persons or bodies, the amount of which it is impossible to estimate even approximately. The Government of India assisted the Darbārs with loans of nearly $63\frac{1}{2}$ lakhs, and placed at their disposal the services of engineers with experience in irrigation works, and officers of the Indian Army to assist in supervising the administration of relief. An epidemic of cholera between April and June, 1900, caused terrible loss of life, and the Bhīls of the southern States are known to have died in large numbers from this disease and from starvation. The difficulty of saving these aboriginal people in spite of themselves was enormous. While ready to accept any gratuitous relief offered in money or food, they had an almost invincible repugnance to earning a day's wage

1899–1900.

[1] A unit means one person relieved for one day.

on the famine works. The last four months of 1900 were marked by an exceedingly virulent outbreak of fever, which is said to have caused more deaths than want of food in the period during which famine conditions prevailed. To this famine of 1899–1900, and to the epidemics of cholera and malarial fever which respectively accompanied and followed it, must be ascribed almost entirely the large decrease in population since the Census of 1891. This famine is also remarkable for having brought to notice the great advance made by the chiefs of Rājputāna generally in recognizing their responsibilities to their people and in adopting measures to give that feeling practical expression.

1901–2. The crops harvested in the autumn of 1900 and the succeeding spring were good; but this brief spell of prosperity came to an end with the monsoon of 1901, which was weak and ceased early. Fodder and pasturage were sufficient, and there was no cause for anxiety on the score of water-supply except in the south; but both the *kharīf* of 1901 and the *rabi* of 1902, besides being poor owing to want of rain, were much damaged by rats and locusts. The period of distress extended from November, 1901, to October, 1902, and the revival of the monsoon at the end of August, 1902, after an unusually prolonged break, narrowly saved the Province from disaster. Famine conditions prevailed in Bānswāra, Dūngarpur, Kishangarh, and the Hilly Tracts of Mewār, and scarcity in parts of Jaipur, Partābgarh, Tonk, Udaipur, and the three western States. Altogether about nine million units were relieved on works or in poorhouses, at a cost of about 8½ lakhs, remissions and suspensions of land revenue were granted to the extent of 14½ lakhs, and Rs. 88,000 was advanced to agriculturists.

The succeeding seasons were favourable, but the deficient rainfall of 1905 caused considerable distress in parts, particularly in the east, and relief measures were again found necessary in ten States.

Protective measures. The chief steps taken to secure protection from the extreme effects of famine and drought have been the opening up of the country by means of railways and roads, the construction of numerous irrigation works, and the grant of advances for the sinking of new wells or the deepening of old ones. All these measures have of late been receiving the increased attention of the Darbārs. But in the vast desert tracts in the west and north, where water is always scarce, where artificial irrigation is out of the question, and where the crops depend solely on the rainfall, the greatest safeguard against famine consists in the

migratory habits of the people. The traditional custom of the inhabitants is to emigrate with their flocks and herds on the first sign of scarcity, before the grass withers and the scanty sources of water-supply dry up. Moreover, the people are by nature and necessity self-reliant and indifferent, if not opposed, to assistance from the State coffers, and many of them consider it so derogatory to be seen earning wages on relief works in their own country that they prefer migration. As an instance, it may be mentioned that in Jaisalmer in 1891–2 relief works started by the Darbār had to be finished by contract, as the people preferred to find employment in Sind. It would seem then that in these tracts, where there is but one crop a year, emigration must continue to be the accustomed remedy.

Government. Political relations between the States and the Government of India.

The Government of India is represented in Rājputāna by a Political officer styled the Agent to the Governor-General, who is also the Chief Commissioner of the small British territory of Ajmer-Merwāra. He has three or more Assistants, two of whom are always officers of the Political department, and a native Attaché. Other members of his staff are the Residency Surgeon and Chief Medical Officer, and the Superintending Engineer and Secretary in the Public Works department. Subordinate to the Governor-General's Agent are three Residents and five Political Agents, who are accredited to the various States forming the Rājputāna Agency; and in the south-west of Udaipur State the commandant and second in command of the Mewār Bhīl Corps are, subject to the general control of the Resident, respectively Political Superintendent and Assistant Political Superintendent of the Hilly Tracts of Mewār.

The following is a list of the officers who have held the substantive appointment of Agent to the Governor-General:— Colonel A. Lockett (1832); Major N. Alves (1834); Colonel J. Sutherland (1841); Colonel J. Low (1848); Colonel G. Lawrence (1852 and 1857); Colonel Sir H. Lawrence (1853); Colonel E. K. Elliot (1864); Colonel W. F. Eden (1865); Colonel R. H. Keatinge (1867); Colonel Sir L. Pelly (1874); Sir A. C. Lyall (1874); Colonel Sir E. Bradford (1878); Colonel C. K. M. Walter (1887); Colonel G. H. Trevor (1890); Sir R. J. Crosthwaite (1895); Sir A. Martindale (1898); and Mr. E. G. Colvin (1905).

Administrative arrangements in the States.

The actual administrative organization of the different States varies considerably; but, speaking generally, the central authority is in the hands of the chief himself and, when he has a turn for government, his superintendence is felt everywhere.

He is usually assisted by a Council or a body of ministerial officers called the *Mahakma khās*, or by a Dīwān or Kāmdār. The officials in the districts are variously termed *hākims*, *tahsīldars*, *nāzims*, and *ziladārs*, and, as a rule, they perform both revenue and judicial duties.

Administrative divisions.

As has already been stated, the Rājputāna Agency is made up of eighteen States and two chiefships[1], which constitute eight political charges—three Residencies and five Agencies—under the superintendence of the Governor-General's Agent. The MEWĀR RESIDENCY comprises the States of Udaipur, Bānswāra, Dūngarpur, and Partābgarh; the WESTERN RĀJPUTĀNA STATES RESIDENCY comprises Jodhpur, Jaisalmer, and Sirohi; and the JAIPUR RESIDENCY comprises the States of Jaipur and Kishangarh and the chiefship of Lāwa. The five Agencies are the HĀRAOTI AND TONK AGENCY (Būndi, Tonk, and the Shāhpura chiefship), the EASTERN RĀJPUTĀNA STATES AGENCY (Bharatpur, Dholpur, and Karauli), the KOTAH-JHĀLAWĀR AGENCY, the Bīkaner Agency, and the Alwar Agency. The average area of a political charge is about 16,000 square miles, and the average population nearly a million and a quarter.

The various districts and subdivisions of the States are usually called *hukūmats*, *tahsīls*, *nizāmats*, *zilas*, or *parganas*, and altogether number about 220.

Civil and criminal justice.

In former times there was, properly speaking, neither any written law emanating from the head of the State, nor any system of permanent and regularly constituted courts of justice. Offices combining important judicial and revenue functions were openly leased out at a fixed annual rental, the lessee reimbursing himself by fines and often by legal exactions. When the public outcry against his acts became general, he would be imprisoned till he disgorged a part of the money squeezed from the unhappy people; but, having paid, he was frequently re-employed. In criminal cases the tendency of sentences was towards excessive leniency rather than severity; or, as Colonel Tod has put it, 'justice was tempered with mercy, if not benumbed by apathy.' Crimes of a grave nature were apt to be condoned by nominal imprisonment and heavy fine, while offences against religion or caste were dealt with rigorously.

[1] There is a distinction between a State and a chiefship. In Rājputāna the ruler of a State bears the title of His Highness, while the ruler of a chiefship does not. Again, the Government of India has entered into formal treaties with the States, while its relations with the chiefships are regulated by some less formal document, such as a *sanad*.

Capital punishments were rarely inflicted; and, in cases of murder, the common sentence would be fine, corporal punishment, imprisonment, confiscation of property, or banishment. The indigenous judiciary of the country, for the settlement of all civil and a good many criminal cases, was the *panchāyat*, or jury of arbitration. Each town and village had its assessors of justice, elected by their fellow citizens and serving as long as they conducted themselves impartially in disentangling the intricacies of the complaints preferred to them. A person tried by *panchāyat* might appeal to the chief of the State, who could reverse the decision, but rarely did so. Another form of trial was by ordeal, especially when the court of arbitration had failed to arrive at a decision. The accused would be required to put his arm into boiling water or oil, or have a red-hot iron placed on his hand, a leaf of the sacred fig-tree being first bound on it. If he was scalded by the liquid or burnt by the iron, he was guilty; but if he was unhurt, the miracle would be received in testimony of his innocence, and he was not only released but generally received presents. Such trials were not infrequent, and culprits, aided by art or the collusion of those who had the conduct of the ordeal, sometimes escaped.

Such was the state of affairs in olden days, and even as recently as 1867 law and system hardly existed in any State. The judges were without training and experience; their retention of office depended on the capricious will and pleasure of the chief; they were swayed and influenced by the favourites of the hour, and their decisions were liable to be upset without cause or reason. Less than thirty years ago the criminal courts of more than one State were described as mere engines of oppression, showing a determination to make a profit out of crime rather than an honest desire to inflict a deterrent punishment.

Since then, however, great progress has been made. Some of the States have their own Codes and Acts, based largely on those of British India, while in the others British procedure and laws are generally followed. Every State has a number of regular civil and criminal courts, ranging from those of the district officers to the final appellate authority. Except in the chiefships of Shāhpura and Lāwa, where cases of heinous crime are disposed of in accordance with the advice of the Political officer, and in States temporarily under management, where certain sentences require the confirmation of either the local Political authority or the Governor-General's Agent, the chief alone has the power of life or death.

Two kinds of courts, more or less peculiar to Rājputāna, deserve mention; they are the Courts of Vakīls and the Border Courts.

Courts of Vakīls.

The former are five in number: namely, four lower courts at Deoli, Jaipur, Jodhpur, and Udaipur; and an upper court at Abu. They were established about 1844, with the special object of securing justice to travellers and others who had suffered injury in territories beyond the jurisdiction of their own chiefs, and they take cognizance only of offences against person and property which cannot be dealt with by any single State.

The lower courts are under the guidance respectively of the Political Agent, Hāraoti and Tonk, and the Residents at Jaipur, Jodhpur, and Udaipur, and are composed of the Vakīls in attendance on these officers. They are simply courts of equity, awarding both punishment to offenders and redress to the injured; and, though far from perfect, they are well adapted to the requirements of the country. Their judgements are based on the principle that the State in which an offence is committed is primarily responsible, and ultimately the State into which the offenders are followed in hot pursuit or in which they are proved to reside or to which the stolen property is traced. The number of cases decided yearly during the decade ending 1901 averaged 110, and 109 were disposed of in 1904-5. The upper court is composed of the Vakīls attendant on the Agent to the Governor-General, and is usually presided over by one of his Assistants. Its duties are almost entirely appellate; but sentences of the lower courts exceeding five years' imprisonment, or awards for compensation exceeding Rs. 5,000, require its confirmation. The yearly number of appeals disposed of varies from twenty to thirty.

Border Courts.

The Border Courts are somewhat similar to, but rougher than, those just described, and are intended for a very rude state of society where tribal quarrels, affrays in the jungle, the lifting of women and cattle, and all the blood-feuds and reprisals thus generated have to be adjusted. They are held on the borders between the southern States of Rājputāna and the adjoining States of Gujarāt and Central India, and usually consist of the British officers in political charge of the States concerned. No appeal lies against decisions in which both officers concur; but when they differ, the cases are referred to the Agent to the Governor-General for Rājputāna, whose orders are final. The courts were established with the special object of providing a tribunal by which speedy justice might be dispensed to the

Bhīls and Girāsias of this wild tract; after hearing the evidence, they either dismiss the case or award compensation to the complainant, and there is little or no attempt at direct punishment of offenders.

Among courts established by the Governor-General-in-Council with the consent of the Darbārs concerned may be mentioned that of the magistrate of ABU, described in the article on that place; those at the salt sources of Sāmbhar, Dīdwāna, and Pachbhadra; and those connected with the railway. The salt source courts at Sāmbhar and Dīdwāna are for certain purposes included in Ajmer District, and the presiding officers are Assistant Commissioners of the Northern India Salt Revenue department, having first-class magisterial powers in the case of Sāmbhar and second-class powers in that of Dīdwāna. The Assistant Commissioner at Pachbhadra is a second-class magistrate, subordinate to the Resident at Jodhpur, who is both District Magistrate and Sessions Judge, while the Governor-General's Agent is the High Court. **British Courts.**

For lands occupied by the Indian Midland Railway there is a special magistrate with first-class powers and a Judge of Small Causes, while for such portions as lie within Dholpur or Kotah limits the Political officers accredited to these States are District Magistrates, Courts of Session, and District Judges, and the Governor-General's Agent is the High Court. Similarly, the Rājputāna-Mālwā Railway has its first and second-class magistrates and courts of Small Causes; the Residents at Jodhpur and Jaipur and the Political Agents at Alwar and Bharatpur are District Magistrates and Judges for such portions of the railway as lie within the States to which they are accredited; the Commissioner of Ajmer-Merwāra is Sessions Judge for the whole of the railway in the Province, and the Governor-General's Agent is the High Court.

Lastly, the three Residents, the five Political Agents, and the First Assistant to the Agent to the Governor-General are all Justices of the Peace for Rājputāna.

The main sources of revenue in former times were the land tax and the transit and customs duties, but the amount realized cannot be ascertained. The lead, zinc, and copper mines of Udaipur are said to have yielded three lakhs yearly, and the salt sources in Jodhpur brought in an annual revenue of from seven to eight lakhs. Besides these items, numerous petty and vexatious imposts were levied in connexion with almost every conceivable subject. Among these may be mentioned taxes on the occasion of births and marriages, on cattle, houses, **Finance.**

and ploughs, on the sale of spirits, opium, and tobacco, or for the provision of buffaloes to be sacrificed at the Dasahra festival. A long list is given by both Colonel Tod and Sir John Malcolm.

The revenue of the States of Rājputāna was estimated in 1867 at about 235 lakhs, of which nearly two-thirds was derived from the land. At the present time it amounts, in an ordinary year, to about 321 lakhs. The income of those holding on privileged tenures, such as the *jāgīrdārs* and *muāfidārs*, is not ascertainable, but is known to be large. The chief sources of revenue are: land revenue, including tribute from *jāgīrdārs*, 185 lakhs; customs duties, 47 lakhs; salt, including payments by Government under the various treaties and agreements, 30 lakhs; and railways, 24 lakhs. The remainder is derived from court fees, fines, stamps, cotton-presses, excise, forests, mines and quarries, &c. The total expenditure in an ordinary year is about 274 lakhs, the main items being, approximately in lakhs: army and police, 64; civil and judicial staff, 40; public works, 32; privy purse, palace, and household, 30; tribute to Government, including contribution to certain local corps, 15½; and railways, 11½. The expenditure in connexion with stables, elephants, camels, and cattle is considerable, but details are not available. Among minor items may be mentioned the medical department, about 4¼ lakhs; and education, nearly 3½ lakhs.

Coinage. Almost every State in Rājputāna has at one time or another coined money; but except in the case of Mewār, the ruler of which is said to have coined as far back as the eighth century, all the mints date from the decline of the Muhammadan power.

The Native Coinage Act, IX of 1876, empowered the Governor-General-in-Council to declare coins of Native States of the same fineness and weight as British coins to be, subject to certain conditions, a legal tender in British India, and authorized Native States to send their metal to the mints of the Government of India for coinage. The only States throughout India which availed themselves of the opportunity afforded by this Act were Alwar in 1877 and Bīkaner in 1893. They called in their silver coins, and dispatched them to Government mints, whence they were reissued as rupees which bore on the reverse the name of the State and the name and title of the chief, and which were legal tender in British India. Shortly afterwards (in 1893), the Government mints were closed to the unrestricted coinage of silver, and the exchange value of all the other Native States' rupees depreciated.

It was decided that the provisions of the Native Coinage Act were not applicable to the new condition of affairs; but the Government of India agreed to purchase the existing rupees of Native States at their average market value, and to supply British rupees in their place, and eight States have taken advantage of this offer, which involves cessation of the privilege of minting. There are now only seven States (Būndi, Jaipur, Jaisalmer, Kishangarh, Tonk, and Udaipur) and one chiefship (Shāhpura) which have their own coinage, and the majority of these propose converting it into British currency as soon as their finances or the rate of exchange permit.

Land revenue. Tenures. The land may be divided into two main groups: namely, that under the direct management of the Darbār, called *khālsa*; and that held by grantees, whether individuals or religious institutions, and known as *jāgīr*, *inām*, *bhūm*, *muāfi*, *sāsan*, *dharmāda*, &c. The proportion of territory under the direct fiscal and administrative control of the chief varies widely in different States. In Jodhpur it is about one-seventh of the total area, in Udaipur one-fourth, and in Jaipur two-fifths; whereas in Kotah it forms three-fourths, and in Alwar and Bharatpur seven-eighths. Where the clan organization is strongest and most coherent, the chief's personal dominion is smallest, while it is largest where he is, or has lately been, an active and acquisitive ruler.

Khālsa. In the *khālsa* territory the Darbār is the universal landlord; the superior and final right of ownership is vested in it, but many of the cultivators also hold a subordinate proprietary right as long as they pay the State demand. Except in Alwar and Dholpur and parts of Bīkaner and Jhālawār, where the system is *zamīndāri* or something akin to it, the Darbār deals directly with the cultivator, though in parts the headman of a village sometimes contracts for a fixed payment for a short term of years. The cultivating tenures of the peasantry at large are not easy to define accurately, though their general nature is much the same throughout Rājputāna; but they may be broadly divided into *pakkā* and *kachchā*. Those holding on the *pakkā* tenure may be said to possess occupancy rights, which descend from father to son and may (generally with, but sometimes without, the sanction of the Darbār) be transferred by sale or mortgage. Those holding on the *kachchā* tenure are little better than tenants-at-will; the land is simply leased to them for cultivation, and can be resumed at any time, but in practice they are seldom ejected.

Jāgīr. In former times the word *jāgīr* was applied only to estates held by Rājputs on condition of military service. The

jāgīrdār was the Thākur or lord who held by grant (*patta*) of his chief, and performed service with specified quotas at home and abroad. The grant was for the life of the holder, with inheritance for his offspring in lineal descent, or adoption with the sanction of the chief, and resumable for crime or incapacity; this reversion and power of resumption were marked by the usual ceremonies, on each lapse of the grantee, of sequestration (*zabtī*), of relief (*nazarāna*), and of homage and investiture of the heir. At the present time, lands granted in recognition of service or as a mark of the chief's personal favour are all classed as *jāgīr*, though the grantees may be Mahājans, Kāyasths, &c. The *jāgīrdārs* may therefore be classed as Rājput and non-Rājput; and as regards the latter it will suffice to say that they usually pay no tribute or rent, but have to attend on the chief when called on. The duties and obligations of the Rājput nobles and Thākurs and the conditions on which they hold vary considerably, and are mentioned in the separate articles on the different States. Some pay a fixed sum yearly as quit-rent or tribute, and have also to supply a certain number of horsemen or foot-soldiers for the public service. Others either pay tribute or provide armed men, or, in lieu of the latter obligation, make a cash payment. At every succession to an estate, the heir is bound to do homage to his chief and to pay a considerable fee, these acts being essential to entry into legal possession of his inheritance. He also pays some customary dues of a feudal nature, such as on the accession of a chief, and is bound to personal attendance at certain periods and occasions. Disobedience to a lawful summons or order, or the commission of a grave political offence, involves sequestration or confiscation, but the latter course is rarely resorted to. *Jāgīr* estates cannot be sold, but mortgages are not uncommon, though they cannot be foreclosed; adoptions are allowed with the sanction of the Darbār.

Bhūm. Those holding on the *bhūm* tenure are called *bhūmiās*, and are mostly Rājputs; they usually pay a small quit-rent, but no fee on succession. They perform certain services, such as watch and ward, escort of treasure, &c.; and provided they do not neglect their duties, they hold for ever.

Other tenures. The other tenures mentioned above, namely, *inām*, *muāfi*, *sāsan*, *dharmāda*, &c., may be grouped together. Lands are granted thereunder to Rājputs for maintenance, to officials in lieu of salary, and to Brāhmans, Chārans, &c., in charity; they are usually rent-free, and are sometimes given for a single life

only. Grants to temples, however, are given practically in perpetuity, but the lands cannot be sold.

System of collection.

Private rights in land are hardly recognized in Rājputāna, and the payments made by the cultivators are, therefore, technically classed as revenue, and rents in the ordinary significance of the term scarcely exist. In former times the revenue was taken in kind, and the share paid varied considerably in every State for almost every crop and for particular castes. In some cases the share would be one-eleventh, and in others as much as one-half of the gross produce. Several methods of realization prevailed, but the most common were *batai* (also called *lātā*) or actual division of the produce, and *kankūt* or division by conjectural estimate of the crop on the ground. This system, though still in force in some of the States, particularly in the *jāgīr* villages belonging to the Thākurs and others, is losing ground, and cash payments are now more common. The rates vary according to the class of the soil, the distance of the field from the village, the caste of the cultivator, the kind of crop grown, the policy of the State, &c. They range from 1½ annas per acre of the worst land to Rs. 15 or Rs. 20 per acre of the best irrigated land. In suburbs where fruit and garden-crops are grown the rate rises to Rs. 35 and Rs. 40, and some of the betel-leaf plantations pay as much as Rs. 70 per acre.

Settlements.

Regular settlements have been made in Alwar (1899–1900), Bharatpur (1900), Bīkaner (1894), Dholpur (1892), Jhālawār (1884), Kotah (1877–86), Tonk (1890–2), and parts of Jodhpur (1894–6) and Udaipur (1885–93); and settlements are now in progress in Bānswāra, Dūngarpur, and Partābgarh.

Miscellaneous revenue. Opium.

Poppy is grown in several parts of Rājputāna, notably in Udaipur, Kotah, Jhālawār, and the Nīmbahera district of Tonk. The area ordinarily under cultivation is about 100 square miles, but used to be considerably greater. The States, as a rule, levy export, import, and transit duties, as well as licence fees for the sale of the drug. The Government of India does not interfere with production or consumption in the States, but no opium may pass into British territory for export or consumption without payment of duty. The opium is prepared for export in balls, and is packed in chests (of 140 lb. each) or in half-chests. The Government duty is at present Rs. 600 per chest for export by sea, and Rs. 700 if intended for local consumption in India outside Rājputāna. For the weighment of the opium, the levy of this duty, and the issue of the necessary passes, dépôts are maintained at Chitor in the Udaipur State,

and at Bāran in Kotah, the latter having been opened in June, 1904. The number of chests passing yearly through the scales at Chitor averages about 4,400, while at Bāran during the nine months ending March, 1905, nearly 1,100 chests were weighed. In addition, some of the Rājputāna opium goes to the scales at Indore and Ujjain in Central India.

Salt. The salt revenue of the States is considerable, amounting to about 30 lakhs a year, of which nearly five-sixths are payments made by the Government of India under various treaties and agreements. The States of Bīkaner and Jaisalmer still make a small quantity of edible salt for local consumption, and at certain petty works in Jodhpur and Kotah the manufacture of *khāri* or earth-salt for industrial purposes is permitted up to 22,000 maunds. Elsewhere, the manufacture of salt by any agency other than that of the British Government is absolutely prohibited, and all taxes and duties have been abolished by the Darbārs. The amount paid by the Government is made up of rent for the lease of the various salt sources, royalty on sales exceeding a certain amount, and compensation for the suppression of manufacture and the abolition of duties. In addition, over 37,000 maunds of salt are delivered yearly to various Darbārs free of all charges, 225,000 maunds are made over to Jodhpur free of duty, and 20,000 maunds to Bīkaner at half the full rate of duty. The sources now worked by Government are at Sāmbhar, Dīdwāna, and Pachbhadra, and during the five years ending 1902-3 they yielded 18 per cent. of the total amount of salt produced in India.

Excise. The excise revenue is derived from liquor and intoxicating drugs, and is estimated at about 4 lakhs a year. In the case of liquor the system in general force is one of farming, the right of manufacture and sale being put up to auction and sold to the highest bidder for a year or a term of years. In some States the stills are inspected by certain officials, but as a rule there is no Excise department and no supervision. Country liquor is prepared by distillation from the *mahuā* flower, molasses, and other forms of unrefined sugar; very little foreign liquor is consumed. The drugs in use are those derived from the hemp plant, such as *gānja*, *bhang*, and *charas*; and the right to sell them is also put up to auction.

Stamps. The net average stamp revenue varies between 4 and 5 lakhs, of which about three-fourths is said to be derived from judicial, and the remainder from non-judicial stamps.

Local and municipal. Rājputāna cannot be said to contain any municipalities in the true sense of the term, that is to say, towns possessed of

corporate privileges of local government; but municipal committees have been constituted in 39 cities and towns. The elective system does not exist, all the members being nominated by the Darbār concerned or, in the case of the Abu municipality, by the Governor-General's Agent. The principal duties of the various committees are connected with conservancy and lighting, the settlement of petty disputes relating to easements, and the prevention of encroachments on public thoroughfares; and the sanitary condition of towns under municipal administration has certainly been improved. The total expenditure of these municipalities amounts to about 3 lakhs a year, which is derived chiefly from a town tax or octroi on imports, or a conservancy cess, or from contributions from the State treasury.

The Rājputāna circle of the Imperial Public Works department was formed in 1863 under a Superintending Engineer, who is also Secretary to the Agent to the Governor-General and to the Chief Commissioner, Ajmer-Merwāra. Of the two divisions forming this circle, one has its head-quarters at Ajmer and the other at Mount Abu. The work of the former, as far as the Native States are concerned, is practically confined to the maintenance of the road between Nasīrābād and Deoli, which traverses the southern half of Kishangarh and the extreme south-western portion of Jaipur. The Mount Abu division, on the other hand, has constructed and still maintains almost all the metalled, and nearly half of the unmetalled, roads in Sirohi State, and is responsible for the up-keep of the numerous Government buildings at Abu and at the cantonments of Erinpura, Kherwāra, Kotra, and Deesa, the last of which lies in the Bombay Presidency. Public works. Imperial.

Each Native State has a Public Works department of some kind. In the smaller and poorer States will be found a single overseer, while in most of the larger or more important ones the head of the department is a British officer, usually lent by the Government of India, with a regular staff of one or more Assistant Engineers, besides supervisors and overseers as in British India. The expenditure on roads, buildings, and irrigation works in a normal year averages about 32 lakhs, and the amount spent by an individual State varies from two or three thousand rupees to 7 lakhs. Native States.

The more important works carried out since 1881 have been the railways in Jodhpur, Bīkaner, Udaipur, and Jaipur; numerous irrigation projects, particularly in Jaipur, Jodhpur, Kishangarh, Bharatpur, Alwar, and Kotah; a scheme for the

supply of water at Jodhpur, and the extension of the gas and water-works at Jaipur. Among bridges, those over the Banās near Isarda in Jaipur, over the Western Banās near Abu Road in Sirohi, and the pontoon-bridge across the Chambal at Kotah are deserving of mention. The most noteworthy buildings erected during recent years are :—the Albert Hall, the Lansdowne Hospital, and the additions to the Mayo Hospital at Jaipur; the Residency, the Jubilee offices, the Ratanāda palace, and the Imperial Service cavalry lines at Jodhpur; the Victoria Hall and Lansdowne Hospital at Udaipur; the Ganga Niwās or audience-hall, the new palace (Lālgarh), and the courts and offices at Bīkaner; the Victoria Hospital at Bharatpur and the palaces at Sewar in the same State; the public offices at Dholpur; and the new palaces at Alwar and Kotah. Many of these buildings were designed by Colonel Sir Swinton Jacob, who was for many years the successful head of the Public Works department of Jaipur State.

Army.

The military forces in Rājputāna may be grouped under four heads: namely, regiments or corps of the Indian army, Imperial Service troops, local service troops maintained by the various Darbārs, and volunteers.

Regular troops.

Rājputāna lies within the Mhow division of the Western Command of the Indian army, and contains three cantonments (Erinpura, Kherwāra, and Kotra) and the sanitarium of Abu. The total strength of the Indian army stationed in territory belonging to the States of Rājputāna is about 1,700, of whom about 70 are men from various British regiments and batteries sent up to Abu for change of air. The remainder is supplied by the 43rd (Erinpura) regiment (see the article on ERINPURA); the Mewār Bhīl Corps (see the articles on KHERWĀRA and KOTRA); the 42nd (Deoli) regiment, which furnishes small detachments at the Jaipur Residency and the Kotah Agency; and the 44th Merwāra Infantry, which sends a small guard to the Salt department treasury at Sāmbhar.

Imperial Service troops.

The Imperial Service troops are the contributions of certain States towards the defence of the Empire. They have been raised since 1888–9, are under the control of the Darbārs furnishing them, and are commanded by native officers, subject to the supervision of British inspecting officers who are responsible to the Foreign Department of the Government of India. Alwar supplies a regiment of cavalry and one of infantry, Bharatpur a regiment of infantry and a transport corps, Bīkaner a camel corps, Jaipur a transport corps, and Jodhpur two regiments of cavalry. The total force numbers over 5,000 fighting

men, possesses more than 900 carts and 1,800 ponies or mules, and costs the States about 17 lakhs annually to maintain. The troops are, in times of peace, usefully employed locally and have served with credit in several campaigns, namely Chitrāl (1895), Tīrāh (1897–8), China (1900–1), and Somāliland (1903–4).

Local forces. The local forces maintained by Darbārs number about 42,000 of all arms—cavalry, 6,000; artillerymen, 2,500; and infantry, 33,500—and cost about 35 lakhs yearly. These troops are locally divided into regulars and irregulars; and while the latter are of no military value whatever, the regulars contain much capital material, and are not unacquainted with drill and discipline. The force is employed in various ways: it furnishes guards and escorts, performs police duties, garrisons forts, drives game for the chief, &c. In the matter of ordnance, the States possess about 1,400 guns of all shapes and sizes, of which 900 are said to be serviceable. Besides the local force just described, there are the feudal quotas furnished by *jāgīrdārs*; their number is considerable, and the men are employed as official messengers, postal escorts, police, &c.

Volunteers. The 2nd Battalion of the Bombay, Baroda and Central India Railway Volunteers has its head-quarters at Ajmer. The number of members residing in the Native States of Rājputāna is about 250, and they are found chiefly at Abu Road, Bāndikui, Mount Abu, and Phalera.

Police. Police duties in the *khālsa* area are performed partly by a regular police force and partly by the irregular troops maintained by the Darbārs, while almost every village has its *chaukīdār* or watchman. In the *jāgīr* estates which form such a large part of the country, the duty of protecting traffic, preventing heinous crimes, &c., devolves on the *jāgīrdārs*, but no details of the force they keep up are available. The regular police maintained by Darbārs numbers about 11,000 men and costs 12 lakhs a year. The village watchmen are usually remunerated by allotments of land and also get certain perquisites from the cultivators. Several criminal tribes, such as the Baoris or Moghias, the Mīnās, the Kanjars, and the Sānsias, are under surveillance, and efforts are being made to induce them to settle down to agricultural pursuits, but with no marked success.

Jails. The conditions under which prisoners live have been greatly ameliorated during the last thirty or forty years. Formerly, civil and criminal offenders and lunatics were huddled together indiscriminately, and taken out to beg their bread in the streets; and it was only in 1884 that the system of recovering the cost

of their food from prisoners was abolished everywhere. In almost all the jails the use of the iron *bel* chain, which passed through the fetters of a long row of prisoners, was universal, and was abandoned as recently as 1888. In some States the convicts were 'chained up like dogs in the open plain, unprovided with kennels'; but the great evil was overcrowding, which was the cause of much sickness and mortality. Since those times, there has been great progress in jail management. Ventilation, diet, clothing, discipline, and general sanitary condition have all been improved; there is less overcrowding, and some of the Central jails are as well managed and as healthy as any in British territory. The condition of the prisons and lock-ups in the districts is, however, not so satisfactory. Each State and chiefship (except Lāwa) has a jail at its capital, and Jaipur has two, the second being known as the District jail. There are thus twenty jails, which are for the most part under the medical charge of the Residency or Agency Surgeon, and are annually inspected by the Chief Medical Officer of Rājputāna. These jails contain accommodation for 5,380 inmates (4,807 males and 573 females), and cost the Darbārs from 2¼ to 2½ lakhs a year to maintain. Complete statistics are available only from 1896, and are given in the table below:—

	1896.	1901.	1904.
Number of jails	20	20	20
Accommodation	4,764	5,327	5,380
Average daily population	4,792	5,619	4,729
(*a*) Male	4,506	5,343	4,450
(*b*) Female	286	276	279
Mortality per 1,000	28.17	41.47	17.76

The principal causes of sickness are malarial fever and splenic and respiratory affections. The jail manufactures consist of cotton and woollen cloths, rugs, carpets, blankets, dusters, paper, matting, &c. The carpets and woollen cloths made in the Bīkaner jail are famous and find a ready sale.

Besides the jails above mentioned, there are smaller prisons and lock-ups at the head-quarters of almost every district; but particulars regarding them are not available, except that they are intended for persons sentenced to short terms of imprisonment.

Education. History.

Only thirty or forty years ago, the Darbārs took little or no interest in education. The Thākurs and chiefs, as a rule, considered reading and writing as beneath their dignity and as

arts which they paid their servants to perform for them, and there was a general feeling among Rājputs that learning and knowledge should in a great measure be restricted to Brāhmans and Mahājans. Schools existed everywhere, but they were all of the indigenous type, such as Hindu *pāthsālas* and Musalmān *maktabs*, in which reading, writing, and a little simple arithmetic were taught. Classes were held in the open air on the shady side of the street, or on the steps of the village temple, or in some veranda; and the entire school equipment often consisted only of a white board, a piece of wood for a pen, and charcoal water for ink. These indigenous institutions have held their own, and are still much appreciated, especially by the trading castes, who are generally content with a little knowledge of the vernacular, and the native system of arithmetic and accounts for their sons; if a slight acquaintance with English is sometimes thought desirable, it is because telegrams play an important part in business in these days.

The first public institutions were established at Alwar in 1842, at Jaipur in 1845, and at Bharatpur in 1858; and the other Darbārs followed suit between 1863 and 1870. Shortly afterwards, schools were opened in the districts, the teaching of English became common at the capitals of most of the States, and female education received attention. It is unfortunately not possible to show the gradual progress made in Rājputāna as a whole by giving statistics for certain years, because complete returns are available for only some of the States; but there can be no doubt that the progress has been great. The number of schools and scholars has increased largely, the standard of education and the qualifications of the teachers are higher, and the successes achieved at University examinations have been considerable.

Omitting the private indigenous schools, which are known to be numerous but send in no returns, except in Jaipur, the educational institutions at the end of March, 1905, numbered altogether 647, of which 510 were maintained by the several Darbārs, 103 by private individuals, caste communities, &c., and 34 by missionary societies. They consist of four colleges, 86 secondary schools, 545 primary schools, including 53 for girls, and 12 special schools. The number on the rolls of these 647 institutions in 1905 was 37,670, and the daily average attendance during 1904–5 was 28,130. The total amount spent by the Darbārs on education is about $3\frac{1}{2}$ lakhs yearly, and to this sum must be added the cost of the schools maintained by private individuals, &c. In some of the States

a small school-cess is levied, but, speaking generally, education is free, fees being the exception rather than the rule.

Arts colleges.

The Arts colleges, two in number, are at Jaipur and Jodhpur, and were attended during 1904-5 by 96 students. The Jaipur institution dates from 1873, and the other was established in 1893. Both are first-grade colleges affiliated to the Allahābād University, and have between them, up to the present time, passed 4 students for the degree of M.A., 75 for that of B.A., and 180 in the Intermediate or First Arts examination.

Oriental studies.

The only colleges for the cultivation of the Oriental classics are at Jaipur. The Sanskrit college imparts instruction in that language up to the highest standard, while the Oriental college prepares students for the Persian-Arabic title examinations of the Punjab University.

Secondary education.

The 86 secondary schools are attended by 11,540 boys, and are divided into high and middle schools. In the former English is taught up to the standard of the entrance and school final examinations, while in the latter either English or the vernacular is taught.

Primary education (boys).

The primary schools for boys number 492, and are of two kinds, upper and lower. The daily average attendance during 1904-5 was 17,308. The course of instruction is simple, but in some of the upper schools a little English is taught.

Female education.

Schools for girls were first established about 1866 in Bharatpur, Jaipur, and Udaipur; they numbered 53 in 1905, and were attended by 2,225 pupils. Female education has made little headway, as social customs hinder its growth. The subjects taught are reading, writing, and arithmetic in Hindī, and needlework.

Special schools.

The special schools include a school of arts at Jaipur, established in 1868 and attended during 1904 by 96 students; a normal school; and other institutions in which painting, carpet-weaving, surveying, telegraphy, &c., are taught.

European and Eurasian education.

The only institutions for Europeans and Eurasians are the Lawrence school at ABU, which, however, is open only to the children of soldiers; the high school, also at Abu, which is under private management but receives a grant-in-aid from Government; and a small primary school at Abu Road, maintained by the Rājputāna-Mālwā Railway authorities for the benefit of the children of their European and Eurasian employés. Including 80 children at the Lawrence school, these three institutions were attended during 1904-5 by about 190 boys and girls.

Chiefs' college.

Lastly, mention must be made of the Mayo College, which

was established for the education of the chiefs and nobles of Rājputāna. An account of it will be found in the article on AJMER CITY.

General results.

The table below relates to the year 1901, and shows that in Rājputāna 62 males and 2 females out of 1,000 of either sex could read and write. The Sirohi State, owing to its comparatively large European, Eurasian, and Pārsī community at Abu (the head-quarters of the Local Government and a sanitarium for British troops) and Abu Road, heads the list for both sexes. According to religion, 71 per cent. of the Christians, 67 per cent. of the Pārsīs, and 24 per cent. of the Jains were literate; but in the case of the Hindus and Musalmāns, who form the great majority of the population, the proportions sink to 2·7 and 2·4 per cent. respectively. Similar figures for 1891 are not available, as this information was not recorded at that Census.

State or chiefship.	Number of persons per 1,000 able to read and write.		
	Males.	Females.	Total.
Sirohi	124	6	68
Jodhpur	100	3	54
Shāhpura	98	4	53
Kishangarh	84	4	46
Partābgarh	83	1	42
Udaipur	74	2	40
Jhālawār	64	2	34
Tonk	62	2	33
Dūngarpur	65	1	33
Jaisalmer	54	1	29
Bharatpur	52	1	28
Alwar	51	1	27
Bīkaner	47	2	25
Jaipur	47	1	25
Būndi	46	1	24
Karauli	14	2	22
Bānswāra	43	1	22
Lāwa	29	3	16
Kotah	28	1	15
Dholpur	26	1	14
Total	62	2	33

Medical. Hospitals and dispensaries.

Dispensaries appear to have been first opened about fifty-five or sixty years ago. The earliest report on them mentions nine as existing in 1855, and this number increased to 58 in 1871. The table on the next page shows the subsequent progress.

	1881.	1891.	1901.	1904.
Number of hospitals and dispensaries	74	128	178	178
Accommodation for in-patients .	459	855	1,388	1,480
Total cases treated . . .	263,684	674,870	1,139,742	1,117,999
Average daily number of—				
(*a*) In-patients . . .	408	623	990	723
(*b*) Out-patients . . .	2,720	6,372	9,170	7,290
Number of operations performed	15,832	45,078	59,022	57,068
Expenditure on—				
(*a*) Establishments . Rs.	46,000	95,916	1,69,989	1,79,521
(*b*) Medicine, diet, &c. . Rs.	19,500	78,604	1,52,932	1,33,588

Of the total of 178 hospitals and dispensaries, 168 are maintained by the Darbārs or, in a few cases, by the more enlightened Thākurs, eight by the Government of India, and two partly by Government and partly from private subscriptions. Included in these are seven hospitals (with 191 beds) exclusively for females. In addition, there are four railway and two mission hospitals, in which nearly 96,000 cases were treated and 1,000 operations were performed in 1904, as well as the Imperial Service regimental hospitals from which no returns are received. The total annual expenditure of the States of Rājputāna on medical institutions, including allowances to Residency and Agency Surgeons, is about 4 lakhs.

Lunatic asylums.

In ten of the States small lunatic asylums are maintained; elsewhere dangerous lunatics are usually kept in the jails. The number treated in 1904 was 151. At the Census of 1901, 967 persons (591 males and 376 females) were returned as insane; the chief causes of the malady are said to be mental strain and intemperance.

Vaccination.

Inoculation by indigenous methods was at one time widely practised, but is now disappearing with the spread of vaccination. The Bhīls are said to have inoculated from time immemorial under the name of *kanai*, the operation being performed with a needle and a grain of dust dipped into the pock of a small-pox case.

Vaccination appears to have been introduced on a small scale about 1855-6, when 1,740 persons submitted to the operation, and the number increased to 53,000 in 1871. Since then, as will be seen from the table on next page, there has been great progress. Vaccination is, on the whole, not unpopular, and has done much to lessen the virulence and fatality of outbreaks of small-pox. Lymph is kept up throughout the year in most of the important States by arm-to-arm vaccination in selected

places during the hot season, and humanized lymph is generally used. Buffalo calf lymph is largely employed in several States.

	1881.	1891-2.	1901-2.	1904-5.
Number of vaccinators employed	72	192	185	170
Number of persons vaccinated .	94,566	233,390	255,907	286,628
Number of success ul operations .	85,403	228,425	251,816	282,749
Ratio per 1,000 of population successfully vaccinated . .	9	20	26	29
Total expenditure . . Rs.	9,892	24,558	25,720	24,226
Cost per successful case . Rs.	0-1-10	0-1-8	0-1-8	0-1-4

The system of selling quinine in pice packets at post offices was introduced in 1894. These packets were at first supplied to postmasters by the Residency and Agency Surgeons, but since 1902 have been obtained direct from the Superintendent of the Alīgarh jail. In 1904-5 more than 50,525 packets of 7-grain doses were sold. Sale of quinine.

The operations of the Great Trigonometrical Survey of India have extended to parts of Rājputāna, and the entire country has been surveyed topographically by the Survey of India between 1855 and 1891. In the majority of the States cadastral surveys have been carried out during the last fifty years, and in a few others they are now in progress. Most of the surveys are confined to the *khālsa* or fiscal area, and the agency employed is not infrequently foreign. Surveys.

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and keeps the genealogies of the leading Bhīls. Each village also has a *rāval*, whose chief duty is to officiate at a funeral feast (*kaita*). They celebrate the Holī at the spring equinox with feasting and drinking, at which every man of the village must be present. At this festival fire-walking is practised in fulfilment of vows, and a sort of mock fight takes place between men and women. The Dasahra or autumn equinox and the Divāli are kept with dance, song, and feasting. In the month of Shrāvan a stone representing the small-pox goddess is worshipped, and the first of the young grass is cut, with feasting in the god-yard. The harvest (October–November) is marked by a feast in honour of Bābādeo, the 'Father-god,' who has a special seat at Deogarh Bāriya in the Rewā Kāntha Agency, where the Badvas resort for a month in every twelfth year. Occasional sacrifices known as *in* or *jatar* are offered to stay an epidemic. Another method is to pass on a scapegoat and a toy-cart, into which the disease has been charmed, from village to village. The women steal and kill a buffalo from the next village as a charm for rain. The chief domestic rites take place at marriage and death. Marriage is commonly between adults, and may be arranged either by them or by their parents. There is a sort of Gretna Green at Posina in Mahī Kāntha. Betrothal is sealed with draughts of liquor. A bride price is usual, but may be paid off by personal service for a term of years, during which husband and wife are allowed to live together. Sexual licence before marriage is connived at, and the marriage tie is loose; not only is divorce or second marriage easy for the husband, but a wife may live with any other man who is willing to keep her and to repay to her husband his marriage expenses. Widow marriage is common, especially with the husband's younger brother. The dead are disposed of either by burning or by burial. The former method is the commoner, but the latter seems the more primitive, and is always employed in the case of young children or those who have died of small-pox. Cooked food is placed on the bier and left half-way to the burning or burial ground. In case of burial the head is laid to the south and food put in the mouth. The grave of a chief is opened after two months and the face of the dead man painted with red lead, after which the grave is again closed. A stone carved with a human figure on horseback is set up in the god-yard to the memory of any leading Bhīl. A death-dinner (*kaita*) takes place as soon after the death as the family can afford it, the guests sometimes numbering two or three thousand. Throughout the feast the *rāval*

sings songs, and offerings are made to a small brazen horse which is held on a salver by the chief mourner, and is the vehicle for the ghost of the dead man. The Bhīls believe firmly in omens, witchcraft, and the evil eye, to which last they trace most cases of sickness.

In Central India there are more than 100 exogamous divisions of the Bhīls. They may in theory marry freely outside the exogamous section, but in practice the Mānpur and Sātpurā Bhīls rarely intermarry. Tattooing is common, but the sept totem may not be represented. The hereditary headman is known as the *tarvi*. When performing the death ceremony, he wears a *janeo*, made of coarse thread. This is the only occasion on which the sacred thread is worn. The Bhīls here seldom eat beef. Central India.

In Rājputāna the Bhīls differ little from the main body of the tribe found within the limits of the Bombay Presidency. They are most numerous in the south and south-west, but are found everywhere except in the eastern States. In 1901 they numbered 339,786, of whom 66 per cent. were in Mewār and Bānswāra. The practice of marking the brow of a new Rājput chief, alluded to above, was formerly followed in Mewār, Dungarpur, and Bānswāra, but fell into desuetude in the fifteenth century. The reclamation of the Rājputāna Bhīls was contemporaneous with the formation of the Khāndesh Bhīl agencies, and was followed sixteen years later by the establishment of the Mewār Bhīl Corps, which was one of the few native regiments in Rājputāna that stood by their British officers during the Mutiny. Service in the Mewār Bhīl Corps is now so popular that the supply of recruits largely exceeds the demand. The Mewār Bhīls consider themselves superior to the Central Indian Bhīls, and will neither eat nor intermarry with them. With the Gujārat Bhīls, on the other hand, intermarriage is permitted. Rājputāna.

The Bhilāla, or mixed Bhīl and Rājput tribes, numbered 144,423 in 1901, being found for the most part within the limits of Central India, in the States of the Bhopāwar Agency. The higher classes of Bhilālas differ in no essential points from Hindus of the lower orders, on whom, however, they profess to look down. They have neither the simplicity nor the truthfulness of the pure Bhīl. They are the local aristocracy of the Vindhyas, and the so-called Bhūmiā landowners in Bhopāwar are all of this class, the Rājā of Onkār Māndhāta in the Central Provinces being regarded as their leading representative. In Central India the Bhilālas consist of two main groups, The Bhilāla.

the Badi and Chhoti, which do not intermarry, but are divided into numerous exogamous septs. They eat flesh, except beef, but their usual food is millet bread and jungle produce, with *rabri* or Indian-corn boiled in butter-milk. Like the Bhīls, they are firm believers in omens and witchcraft. Their most sacred oath is by Rewā *māta*, the tutelary goddess of the Narbadā river.

Arāvalli Hills.—The *Arāvalā* or *Arāvalī* (literally, the 'hills which form a barrier or which wind about'; the word *ārā* or *ādā* meaning both 'barrier' and 'crooked' or 'winding') have been identified as the *apocopi montes, deorum poena appellati* of Ptolemy, and the *Paripatra* of the Vishnu Purāna. They intersect Rājputāna almost from end to end by a line running nearly north-east and south-west. This line may be said to divide the sandy country on the north and west from the kindlier soil on the south and east, though, as the range breaks up, its correspondence with any such division of characteristics becomes, of course, less and less distinct. For, whereas from Abu north-east to Ajmer the unbroken range stands like a barricade, and effectively protects the country behind it from the influx of sand, beyond Ajmer again to the north-east, although the general elevation and run of the ridges have to some extent checked the spread of sand from the west, yet it has drifted through many openings and intervals among the hills, and has overlaid large tracts on the eastern side of the line. In this way, the Arāvallis may be said to represent a coast-line, partly fenced by high cliffs and partly an irregular shore pierced by bays and inlets, against which the sea of sand flows up continually from the shelving plains of the west. Roughly speaking, about three-fourths of Rājputāna lie north-west of the Arāvallis, leaving two-fifths on the south-east.

Taking the range from the north-east, its first appearance on a large scale is near Khetri (28° N. and 75° 47′ E.), in the north of the Jaipur State, though detached peaks may be traced at long intervals almost to the well-known Ridge at Delhi. Near the village of Babai it attains an altitude of 2,594 feet above the level of the sea, and then trending in a south-west direction, displays the higher groups of Kho (3,212 feet), Raghunāthgarh (3,450 feet), and the sacred mount of Harasnāth (2,968 feet) in the Sīkar estate. Thence, skirting the western limit of the Sāmbhar Lake, it continues in the same direction to Ajmer, where it begins to widen out considerably, and several parallel ranges appear. One of the most conspicuous peaks in this neighbourhood is that on which stands the famous fort of

Tārāgarh, overlooking Ajmer city from a height of 2,855 feet above sea-level. About ten miles from Ajmer the hills disappear for a short distance, but in the neighbourhood of Beāwar a compact double range appears, separating the plains of Mārwār from the upland country of Mewār. From near Beāwar south-west for about seventy miles the strip of hill-country, enclosed by the Arāvallis, is called Merwāra from the peculiar tribe of Mers which inhabit it, and the highest hill is that known as Nāthji or Goram, a little to the south-west of Todgarh, 3,075 feet above the sea. Beyond Merwāra the range varies in breadth from twenty-five to thirty miles, and may be described as an intricate mass of hills, from among which rise lofty ridges, elevated here and there to 4,000 feet above sea-level, this ridge-formation being the characteristic of the Arāvallis. The culminating point of the main range rises above the village of Jargo (24° 58′ N. and 73° 31′ E.) to the height of 4,315 feet; but farther to the south the hills decrease in height and spread out, until the chain loses its distinctive formation among wild tracts of hilly wastes, extending over the south-western half of Mewār to the valley of the Som river on the Dūngarpur border and that of the Mahī river on the Bānswāra border. The main range terminates in the south-east corner of the Sirohi State in the difficult and rugged district known as the Bhākar (about 24° 20′ N. and 72° 53′ E.), formerly notorious as a refuge for marauders and outlaws, while seven miles to the north-west, separated only by a narrow valley, stands Mount Abu, which belongs by position to the Arāvalli range, and consists of a cluster of hills rising suddenly from the flat plain like a rocky island lying off the sea-coast of a continent, its highest peak (Guru Sikhar) being 5,650 feet above the sea.

From Ajmer southward the hills are for the most part fairly well clothed with forest trees and jungle, affording shelter to tigers, bears, and leopards. There are several passes, the more important being those at Barr (west of Beāwar and metalled throughout), Pakheriawās and Sheopura (respectively, east and south-east of Beāwar), Dewair (in the south of Merwāra), and a little farther to the south-west Desuri or Paglia Nāl connecting Mārwār and Mewār. These five passes are practicable for carts with the exception of the last two, portions of which are at present out of repair.

On the south-eastern slope of the Arāvallis the ascent through Mewār is so gradual as to be hardly noticed, until the head of a pass is reached, when the abrupt fall into the Mārwār plains below shows the elevation which is being crossed. The western

slope is abrupt and in parts very steep; it is also better wooded than the eastern side, because it has some advantage in the rainfall and because the forests are less accessible to the wood-cutters. *Bale buthi tale tuthi*, meaning 'the rainfall of the Arāvallis benefits the plains below,' is a not uncommon saying in Mārwār; and indeed these hills form one of the watersheds of India, and supply some of the most distant sources of the Gangetic drainage.

The range, as it exists at present, is but the wreck of what must have been in former times a lofty chain of mountains reduced to its present dimensions by sub-aerial denudation; and its upheaval dates back to very early geological times, when the sandstones of the Vindhyan system, the age of which is not clearly established, but is probably not later than Lower Palaeozoic, were being deposited. The rocks comprising it are of very ancient types, consisting of gneisses, schists, and quartzites like those belonging to the transition period, and as yet no trace of organic remains has been discovered in any of them.

Chambal.—A river of Central India and Rājputāna, and one of the chief tributaries of the Jumna. It rises in the Indore State, about 9 miles south-west of Mhow cantonment, in the Janapao hill, 2,019 feet above the sea, in 22° 27′ N. and 75° 31′ E. Thence it flows down the northern slopes of the Vindhyan range, with a northward course generally, through Gwalior, Indore, and Sītāmau States, and skirts Jhālawār, entering Rājputāna at Chaurāsgarh, 195 miles from its source. It receives many tributaries in Central India, the chief being the Chamblā and the SIPRĀ, both of which rise in the Vindhyan mountains. In Rājputāna the Chambal breaks through a scarp of the Patār plateau, the bed getting narrower and narrower, and after a winding course of 30 miles it receives the Bāmani at Bhainsrorgarh. Some three miles above the latter place are the well-known cascades or *chūlis*, the chief of which has an estimated fall of 60 feet. Here whirlpools are formed in huge caverns, 30 and 40 feet in depth, between some of which there is communication underground. Continuing north-east the river forms for a short distance the boundary between Būndi and Kotah; and near Kotah city it is a broad sluggish stream, very blue in colour, flowing between magnificent over-hanging cliffs and rocks rising sheer out of the water, covered with trees and thick brushwood and famous as game preserves. At the city there is a pontoon bridge, replaced by a ferry during the rains in consequence of the high and sudden floods to

which the river is subject. Lower down, the Chambal again forms the boundary between Kotah and Būndi, and on its left bank is the interesting old village of Keshorai Pātan. The character of the scenery now alters completely. Above Kotah the neighbouring country is all precipitous rock, with wild glens and gullies and thick tangled overhanging brushwood, while below Pātan there are gently sloping banks, occasionally very picturesquely wooded and much intersected by channels. Continuing north-east the river is joined by the KĀLĪ SIND from the south and the Mej from the west, while lower down, where the frontiers of Jaipur, Kotah, and Gwalior meet, the PĀRBATI flows into it. The Chambal then forms the boundary between Jaipur, Karauli, and Dholpur on the one side and Gwalior on the other. From Jaipur territory it receives the BANĀS and, flowing under an irregular lofty wall of rock along the whole southern border of Karauli, it emerges into the open country south of Dholpur town. Here it is, during the dry weather, a sluggish stream 300 yards wide and 170 feet below the level of the surrounding country; but in the rains it generally rises about 70 feet, and in extreme floods nearly 100 feet above summer level. The breadth then increases to more than 1,000 yards, and the stream runs at the rate of $5\frac{1}{2}$ miles an hour. The banks are intersected by a labyrinth of ravines, some of which are 90 feet deep and run back inland for a distance of three miles. At Rājghāt, three miles south of Dholpur town on the high road between Agra and Bombay, a bridge of boats is kept up between November and June, while a large ferry-boat plies during the rest of the year. A little to the east of this *ghāt* the river is crossed by a fine railway bridge of thirteen spans. After forming the boundary between the State of Gwalior and Agra and Etāwah Districts in the United Provinces, the Chambal crosses the latter, and falls into the Jumna 25 miles south-west of Etāwah town. After the two rivers have united, the crystal current of the Chambal may be distinguished for some distance from the muddy waters of the main stream. The total length of the river is about 650 miles, though the distance from its source to its junction with the Jumna is only 330 miles in a straight line. The Chambal is identified with the Charmwati of Sanskrit writers.

Banās ('Hope of the forest').—A river of Rājputāna. It rises in the Arāvalli range (25° 3′ N. and 73° 28′ E.) in Udaipur, about three miles from the fort of Kūmbhalgarh, and after a tortuous course, generally north-east, of about 300 miles through the territories of Udaipur, Jaipur, Būndi, Tonk, and

Karauli, and the British District of Ajmer, falls into the Chambal (25° 55′ N. and 76° 44′ E.) at the holy *sangam*, Rāmeswar. From its source the river flows south, till it meets the Gogūnda plateau, when it turns eastward and, cutting through the outlying ridges of the Arāvallis, bursts into the open country. Here on the right bank is the famous Vaishnava shrine of Nāthdwāra; and a little farther on, the Banās forms for a mile or so the boundary between Udaipur and a small outlying portion of Gwalior territory, while near Hamīrgarh the Rājputāna-Mālwā Railway crosses it by a bridge. Continuing east by north-east, and still in Udaipur territory, it receives two tributaries, the Berach and Kothāri, and passing within three miles of Jahāzpur, it reaches the Ajmer border. For nine miles it forms the boundary between Udaipur and Ajmer, and after a further course of five miles in the latter District it is joined by the Khāri river, close to the village of Negria, and not far from the cantonment of Deoli. At this point it is crossed by the Nasīrābād-Deoli road and immediately after enters Jaipur territory.

Near the picturesque village of Bīsalpur, where it is joined by the Dain river, it turns first east and then south-east, and instead of flanking the Toda range of hills, forces for itself a narrow passage through them perpendicular to the direction of the range, entering it at Bīsalpur, and leaving it at Rājmahal. At both places the torrent in flood has scoured deep holes, and in these and other pools mahseer, *lānchi*, and other kinds of fish are to be found. The scenery is exceedingly wild and beautiful. The hills on either side are crowned with the remains of old forts with their zigzag approaches meandering through the forest which covers them, while the old palace of the ancient rulers of Rājmahal, in fair preservation notwithstanding the lapse of time, and the little village nestling at the foot of the hills on the verge of the stream, give life and character to the whole scene. Lower down the Banās passes through an outlying portion of Būndi territory, and later is for thirty miles or so a river of Tonk. On being joined by the Māshi river it turns east, and passes about three miles north of Tonk city, where it is crossed by the metalled road which runs to Jaipur. Here again some very fair fishing is to be had. Soon after re-entering Jaipur it is crossed by a fine bridge, constructed in connexion with the railway from Jaipur to Sawai Mādhopur now in progress; and after receiving the Dhil and Morel rivers it turns south, forming for a short distance the boundary with Karauli, and as it approaches the Chambal passes through the

wild hills of Ranthambhor and Khāndhar, two ancient forts of the Jaipur State.

The river is generally impassable in flood, and there are ferries at Negria, Rājmahal, and Tonk, which are required for four or five months in the year. The bed, which is generally dry in the hot months, is in the upper parts hard and rocky, but lower down there are dangerous quicksands, and the river should not be crossed by a stranger without a guide. The banks are well defined, and on an average 30 feet high, while the breadth varies from less than 100 to 1,000 yards.

Kālī Sind.—A tributary of the CHAMBAL, draining part of Central India and Rājputāna. It rises in the Vindhyas, in 22° 36′ N. and 76° 25′ E., at the village of Barjhirī, and flows for about 180 miles through the States of Gwalior, Dewās, Narsinghgarh, and Indore in Central India, after which it traverses Kotah and Jhālawār in Rājputāna, piercing the Mukandwāra hills near Gāgraun, and falls into the Chambal, 225 miles from its source, near the village of Piparia in Kotah State (25° 32′ N. and 76° 19′ E.). Its principal tributaries are the Lakundar in Central India, and the Parwān, Ujar, and Ahu in Rājputāna. Though a perennial stream, the volume of water is small except in the rains, and several roads cross the river by causeways. The Ujjain-Bhopāl Railway, however, passes over a bridge near the Kālī Sind station. Water for irrigation is raised from the bed of the river in the upper part of its course, but lower down the banks become too steep. The Kālī Sind is frequently referred to in Sanskrit literature, and is mentioned by Abul Fazl as one of the principal rivers of Mālwā. Sārangpur and Gāgraun are the principal places on its banks. It is probable that the river derives its name from the prevalence of black (*kālī*) basalt in its bed.

Pārbati.—A tributary of the CHAMBAL, draining part of Central India and Rājputāna. Rising in the Vindhyas, in 22° 52′ N. and 76° 39′ E., at the village of Makgardha, it flows in a northerly direction either through or along the borders of the States of Bhopāl, Gwalior, Narsinghgarh, and Rājgarh in Central India, and Tonk and Kotah in Rājputāna. After a course of 220 miles it joins the Chambal at Pāli *ghāt* in the north-east corner of Kotah (25° 51′ N. and 76° 37′ E.). Below Narsinghgarh the Pārbati is a river of considerable size, the bed in parts of its course being nearly two miles broad. For about eight months the stream is continuous, the volume being very great during the rains; but for the rest of the year, except in deep reaches and pools, the bed is dry. The falls at

Gugor are extremely picturesque, when the river is in flood. The Sīp, Sarāri, and Parang from the east, and the Andheri from the west, are the only tributaries of importance. Two railways, the Bhopāl-Ujjain and the Gūna-Bīna-Bāran, cross the Pārbati. At Atru, in Kotah State, near the confluence of the Andheri, a dam has been constructed, and the water thus stored ordinarily supplies about 7,000 acres in Kotah.

Bānganga (or Utangan).—A river of Northern India, rising in Jaipur territory near Bairāt (27° 24′ N. and 76° 10′ E.). It flows, generally in an easterly direction, through the States of Jaipur, Bharatpur, and Dholpur, and the District of Agra in the United Provinces, and after a course of about 235 miles joins the Jumna ten miles east of Fatehābād in Agra District. The word Bānganga (Vānaganga) means literally 'arrow river.' The story goes that the five Pāndava brothers, on going into hiding at Bairāt (Vairāta), concealed their sacred weapons in a tree, and swore that before using them again they would purify them by washing them in the Ganges. One of the brothers, Arjun, had occasion to use his weapons against the Kurus. The Ganges being far off, he shot an arrow into the ground and immediately a spring of the sacred Ganges water issued, which became the source of the Bānganga. Between 1848 and 1856 small irrigation works were made in Agra District and in Bharatpur State; but these had the effect of diverting the course of the Bānganga, and did so much damage that in 1864 the works in Agra were totally closed, and in 1869 operations were undertaken in Bharatpur to bring back the river to its old course.

Near the village of Gopālgarh in the Rāmgarh hills, about 25 miles below the source, the waters of the river are impounded by a dam 80 feet in height to form the Rāmgarh reservoir, the most important irrigation work in the Jaipur State. This lake when full covers an area of six square miles, and can under exceptional circumstances contain 3,000 million cubic feet of water, but ordinarily about half this quantity, or sufficient to irrigate more than 13,000 acres, is impounded. The project is practically complete and has cost nearly five lakhs of rupees. Some smaller works have been carried out in the Bharatpur State. Rāmgarh is said to have once been the capital of the Jaipur State under the name of Māshi; there is a temple in the gorge called Jumwa Devī, which is visited by the chiefs of Jaipur on their accession to the *gadi*. Here they are shaved, the process being part of the ceremony connected with the accession. The stream in the gorge near Rāmgarh is perennial,

but lower down the bed dries up except during the rains. The banks are for the most part low, and in Bharatpur are covered, often to a distance of two or three miles from the stream, with a dense growth of jungle grass and tamarisk. In Dholpur territory ravines run inland from either bank, sometimes for a distance of two miles or more Where it first touches the United Provinces, the Bānganga is a mountain torrent with a bed of sand mixed with gravel. The principal tributaries are the Gambhīr, Kawār or Koela, and Pārvatī on the right bank, and the Khārī on the left. The Bānganga and Khārī often bring down disastrous floods. In Bharatpur the violence of these has given the river the name of Ghora-pachhār or 'overthrower of horses.'

[*Papers relating to the Irrigation of the Agra District from the Utangan River* (Roorkee, 1853-4).]

Ghaggar.—A river of Northern India. It rises on the lower slopes of the Himālayas in the Native State of Sirmūr, in 30° 4' N. and 77° 14' E. Passing within three miles of Ambāla town and touching British territory, it traverses the Native State of Patiāla, where it receives the SARASWATĪ, enters Hissār District, and finally loses itself in Bīkaner territory near Hanumāngarh, formerly called Bhatner. The river was once an affluent of the Indus, the dry bed of the old channel being still traceable. It is not a perennial stream, but depends on the monsoon rainfall for its supply. At present every village through which the stream passes in its upper course diverts a portion of its waters for irrigation, and no less than 10,000 acres in Ambāla District alone are supplied from this source. The dams thus erected check the course of the stream, while the consequent deposit of silt, greatly facilitated by the dams, has permanently diminished the power of the water to force its way across the dead level of the Karnāl or Patiāla plains. Near Jakhāl station on the Southern Punjab Railway a District canal, the Rangoi, takes off from the main stream, and irrigates an average of 12,000 acres annually. The Bīkaner Darbār constantly complained that the dams constructed in Hissār District prevented the water of the river from entering their territory, and in 1896 it was decided to construct a weir at the lower end of the Dhanūr lake at Otu, which supplies two canals, one on the north and the other on the south bank. The work was completed at a cost of 6 lakhs, of which the Bīkaner State contributed nearly half. The two canals are nearly 95 miles in length (51¼ miles in Bīkaner and about 43½ in British territory), and have more than 23 miles of distributaries. They form the

most important irrigation works in the Bīkaner State, and have supplied about 10,000 acres annually since 1897–8.

The Ghaggar water, in or near the hills, when used for drinking, produces disastrous results, causing fever, enlarged spleen, and goitre; families are indeed said to die out in the fourth generation, and the villages along its banks are greatly under-populated. Only the prospect of obtaining exceptional returns for their labours can induce cultivators to settle in such an unhealthy region. During the lower portion of its course in Hissār District the bed of the river is dry from November to June, and grows excellent crops of wheat and rice. Even in the rains the water-supply is very capricious, and from time to time it fails entirely except in the immediate neighbourhood of the hills.

Lūni ('salt river,' the Lonavāri or Lavanavāri of Sanskrit writers).—A river of Rājputāna. It rises in the hills south-west of Ajmer city in 26° 25′ N. and 74° 34′ E., and is first known as the Sāgarmati. After passing Govindgarh it is joined by the Sarsuti, which has its source in the sacred lake of Pushkar, and from this point the river is called the Lūni. It at once enters Jodhpur territory and, after a course of about 200 miles generally west-by-south-west, is finally lost in the marshy ground at the head of the Rann of Cutch (24° 40′ N. and 71° 15′ E.). It receives the drainage brought by the mountain torrents down the western slopes of the Arāvalli Hills between Ajmer and Abu, and is a veritable blessing to the southern districts of Jodhpur. There is a saying in Mārwār that half the produce of the country, so far as cereals are concerned, is the gift of the Lūni. It is for the most part merely a rainy-season river, and in the hot months melons and the *singhāra* nut (*Trapa bispinosa*) are grown in great quantities in its dry bed. The banks range from 5 to 20 feet in height, and are in parts covered with bushes of *jhao* (*Tamarix dioica*). In heavy floods, which, however, are rare, the river overflows its banks in the districts of Mallāni and Sānchor; the local name of the overflow is *rel*, and on the soil thus saturated fine crops of wheat and barley are grown. The Lūni is, however, most capricious and erratic: on one bank it may be a blessing; on the other a curse. As far as Bālotra the water is generally sweet, but lower down it becomes more and more saline in character till, on the edge of the Rann of Cutch, the three branches of the river are described as reservoirs of concentrated brine. By means of a dam thrown across the Lūni near the town of Bilāra, one of the largest artificial lakes in India has

been formed. It is called Jaswant Sāgar, after the late chief of Jodhpur, and can, when full, irrigate more than 12,000 acres. Its catchment area is 1,300 square miles; surface area (when full), 22 square miles; capacity, 3,800 million cubic feet; greatest depth, 40 feet; length of canals and distributaries, 40 miles. The total expenditure to the 31st March, 1905, has been nearly 9¼ lakhs, and the annual revenue since the work was completed in 1895-6 has averaged about Rs. 50,000.

Mahī (the *Mophis* of Ptolemy and *Mais* of the Periplus).—A river of Western India, with a course of from 300 to 350 miles and a drainage area estimated at from 15,000 to 17,000 square miles. It rises in the Amjherā district of the Gwalior State, 1,850 feet above sea-level (22° 52′ N. and 75° 5′ E.), and flows for about 100 miles through the south-western corner of the Central India Agency, at first north, next west, and lastly north-west, passing through the States of Gwalior, Dhār, Jhābua, Ratlām, and Sailāna. It then enters Rājputāna and flows in a northerly direction with a somewhat tortuous course, intersecting the eastern half of Bānswāra State, till it reaches the Udaipur frontier, where it is soon turned by the Mewār hills to the south-west, and for the rest of its course in Rājputāna it forms the boundary between the States of Dungarpur and Bānswāra. It now passes on into Gujarāt, and during the first part of its course there flows through the lands of the Mahī Kāntha and Rewā Kāntha States. It then enters British territory, and separates the Bombay District of Kaira on the right from the Pānch Mahāls and Baroda on the left. Farther to the west, and for the rest of its course, its right bank forms the southern boundary of the State of Cambay, and its left the northern boundary of Broach District. Near Bungra, 100 miles from its source, the Mahī is crossed by the old Baroda-Nīmach road, and here the bed is 400 yards wide, with a stream of 100 yards and a depth of one foot. The Kaira section of the river is about 100 miles in length, the last 45 miles being tidal water. The limit of the tidal flow is Verākhāndi, where the stream is 120 yards across and the average depth 18 inches. About 30 miles nearer the sea, close to the village of Dehvān, the river enters Broach District from the east, and forms an estuary. The distance across its mouth, from Cambay to Kāvi, is five miles. The Mahī is crossed by the Bombay, Baroda, and Central India Railway at Wasad, and by the Godhra-Ratlām Railway at Pāli. During flood time, at spring tides, a bore is formed at the estuary and a wall-like line

of foam-topped water rushes up for twenty miles, to break on the Dehvān sands.

The bed of the Mahī lies so much below the level of the land on either side of its banks, that its waters cannot readily be made use of for irrigation. In fair weather the river is fordable at many places in the Bombay Presidency—at Dehvān, Gajna, Khānpur, and Umeta, for instance—and always in its upper course through Rājputāna, except in the rainy season, when its waters rise to a great height.

According to legend, the Mahī is the daughter of the earth and of the sweat that ran from the body of Indradyumna, the king of Ujjain. Another legend explains the name thus. A young Gūjar woman was churning curds one day. An importunate lover, of whom she had tried to rid herself, but who would not be denied, found her thus engaged, and his attentions becoming unbearable, the girl threw herself into the pot. She was at once turned into water, and a clear stream flowed from the jar and, wandering down the hill-side, formed the Mahī or 'curd' river. A more probable derivation, however, is from the name of the lake whence it springs. This is often called the Mau or Mahu, as well as the Mendā. It is regarded by the Bhīls and the Kolīs as their mother, and the latter make pilgrimages to four places on its waters—Mingrad, Fāzilpur, Angarh, and Yaspur. The height of its banks and the fierceness of its floods; the deep ravines through which the traveller has to pass on his way to the river; and perhaps, above all, the bad name of the tribes who dwell about it, explain the proverb: 'When the Mahī is crossed, there is comfort.'

It is interesting to note that this river has given rise to the terms *mehwās*, a 'hill stronghold,' and *mehwāsī*, a 'turbulent or thieving person.' The word was Mahīvāsī, 'a dweller on the Mahī,' and in Mughal times was imported into Delhi by the army, and is used by Muhammadan writers as a general term to denote hill chiefs, and those living in mountain fastnesses. A celebrated temple dedicated to Mahādeo at Baneshar (Rājputāna) stands at the spot where the Som joins the Mahī, and an important and largely attended fair is held here yearly.

Sāmbhar Lake.—A famous salt lake in Rājputāna, on the borders of the Jodhpur and Jaipur States, lying between 26° 53′ and 27° 1′ N. and 74° 54′ and 75° 14′ E., and distant, by railway, 53 miles north-east of Ajmer, and 230 miles south-west of Delhi. The lake is situated nearly 1,200 feet above sea-level, and when full is about 20 miles in length (from south-east

to north-west), from 2 to 7 miles in breadth, and covers an area of about 90 square miles. In the hot months its bed is generally quite dry, but, after exceptionally heavy rains, it contains water throughout the year. It is dependent for its supply on three rivers which empty themselves into it; of these, two come from the spurs of the Arāvalli Hills to the west, and the third from the country to the north. The annual rainfall at the town of Sāmbhar averages nearly 20 inches, and at Nāwa about 17 inches. The surrounding country is sandy and sterile, but the view of the lake in the hot season is very striking. Standing on the low sandy ridges to the south, one sees what looks like a great sheet of glittering snow, with sometimes a pool of water here and there, and a network of narrow paths; but what appears to be frozen snow is a white crisp efflorescence of salt. According to local tradition, the goddess Sakambari (the consort of Siva), in return for some service done her, converted a dense forest into a plain of silver, and subsequently, at the request of the inhabitants who dreaded the cupidity and strife which such a possession would excite, transformed it into the present salt lake, which was named Sāmbhar (a corruption of Sakambar) after her. This is supposed to have happened in the sixth century. To determine the origin of the salt, a special investigation has recently been conducted by the Geological Survey of India. Borings made in the lake-bed at three places show that the thickness of the silt varies from 61 feet at the eastern end to 70 feet near the centre and 76 feet at the north-western end, and that the rocks below this silt are, in each case, schists of the kind cropping up around the edges of the lake, and forming the hills belonging to the Arāvalli series in the neighbourhood. It is therefore considered that the salt resources of Sāmbhar are confined to this body of silt filling in a depression of the Arāvalli schists and gneisses, and that the soluble compounds of sodium stored in the silt have accumulated by the evaporation of the water brought in every year by the rivers which are in flood after heavy rains. The concentration of common salt and of the other less abundant sodium-compounds associated with it has been effected in a manner common to areas of internal closed drainage in all arid regions. There is nothing to show a past inroad of the ocean, and no rock-salt beds exist in the geological formation of the area.

The Sāmbhar Lake is said to have been worked by the imperial administration of Akbar and his successors up to the time of Ahmad Shāh (1748–54), when it came into the hands

of its present owners, the chiefs of Jodhpur and Jaipur. The western half belongs entirely to the former, and the eastern half, including the town of Sāmbhar, is owned by the two States jointly. The lake is said to have passed for a time into the possession of the Marāthās and Amīr Khān, while from about 1835 to 1843 the British Government, in order to repay itself a portion of the expenses incurred in restoring order in Shekhāwati and the neighbouring districts, took the salt-making into its own hands. Finally in 1870 the lake was leased to Government for an annual payment of 7 lakhs—4¼ lakhs to Jodhpur and 2¾ lakhs to Jaipur—on the condition that if the sales of salt exceeded 1,725,000 maunds (about 63,400 tons) in any year, 40 per cent. of the sale price of such excess would be paid to the States as royalty. Under arrangements made in 1884, Jodhpur receives five-eighths and Jaipur three-eighths of the total royalty payable. These States also receive a certain quantity (Jodhpur 14,000 maunds and Jaipur 7,000 maunds) of salt free of all charges yearly. Including about 74,000 tons taken over when the lease was executed, the quantity of salt manufactured to the end of March, 1904, exceeded 4,300,000 tons, or a yearly average of about 126,600 tons. The quantity disposed of during the same period, including that delivered free of cost under treaty arrangements, wastage, &c., was about 4,240,000 tons. The receipts from sale of salt have been 3,26 lakhs, and the expenditure, including all treaty and royalty payments, 2,94 lakhs, leaving a credit balance on the 1st April, 1904, of 32 lakhs, or a little over £212,000. The average cost of extraction and storage has been rather more than 7 pies (or one halfpenny) per maund, or about one rupee per ton. Duty was first levied at the lake on the 1st October, 1878, when the customs line was abolished. Between the 1st April, 1879, and the 31st March, 1904, the gross receipts from all sources have been 24,52 lakhs and the total expenditure 2,61 lakhs, leaving a surplus of 21,91 lakhs (over 14½ million pounds sterling). The average yearly net receipts have thus been nearly 88 lakhs or about £584,340.

Salt is obtained by three methods: namely, from permanent salt-works constructed in the bed of the lake, called *kyārs*; from shallow solar evaporation pans of a temporary nature constructed on the lake-shore; and from enclosed sections of the bed on which salt forms, so to speak, spontaneously. In 1903–4 (when only about one-fourth of the usual quantity of salt was manufactured) 24,000 labourers of both sexes were employed on the extraction and storage of *kyār* salt and the

storage of pan salt, and the average daily earnings were about 5½ annas per head. The castes employed are Balais, Barārs, Gūjars, Jāts, Kasais (butchers), Khatīks, Kumhārs, Mālis, Mughals, Pathāns, and Regars; and nearly all permanently reside in the neighbourhood. There are three railway stations on the lake—at Sāmbhar, Gūdha, and Kuchāwan Road or Nāwa—and the line runs into all the principal manufacturing works or walled enclosures. The salt is stored close to the line and loaded direct into the railway wagons; it is largely consumed in Rājputāna, Central India, the United Provinces, and in the Punjab south of Karnāl, and it also finds its way into the Central Provinces and Nepāl. The lake has been observed to furnish diminished quantities of salt during the last few years; but samples of mud, taken at depths of from four to twelve feet below the surface, have recently been found on analysis to contain 6 per cent. of salt, and from this fact it is estimated that, in the upper twelve feet of the lake-silt, the accumulated salt amounts to just one million tons per square mile. As the total quantity removed by artificial means since the commencement of the British lease in 1870 has been only about four million tons, the system of manufacture has resulted in but a small inroad into the total stocks.

[F. Ashton, *Salt Industry of Rājputāna* in the *Journal of Indian Art and Industry*, vol. ix.]

Mārwār.—Another name for the JODHPUR STATE in Rājputāna, but in former times applied to about half of the Agency. Mārwār is a corruption of Maru-wār, classically Marusthala or Marusthān, also called Marudesa, whence is derived the unintelligible Mardes of the early Muhammadan writers. The word means the 'region of death,' and hence is applied to a desert. Abul Fazl thus described it in 1582: 'Mārwār is in length 100, and in breadth 60 *kos*. The *sarkārs* of Ajmer, Jodhpur, Sirohi, Nāgaur, and Bīkaner are dependent on it. The Rāthor tribe have inhabited this division for ages past. Here are many forts, of which the following are the most famous: namely, Ajmer, Jodhpur, Bīkaner, Jaisalmer, Umarkot, and Jainagar.' In Tod's *Rājasthān* it is said that 'its ancient and appropriate application comprehended the entire desert from the Sutlej to the ocean.' The tract has given its name to the numerous enterprising traders known as Mārwārīs or Mārwārī Baniās, who have spread far and wide over India, and acquired an important share in the commerce of the country.

Mewār.—Another name for the UDAIPUR STATE in Rāj-

putāna. The word Mewār is a corrupted form of the Sanskrit *Med Pāt*, meaning the country of the Meds or Meos, a tribe now numerous in Alwar, Bharatpur, Gurgaon, &c. See MEWĀT.

Mewāt.—An ill-defined tract lying south of Delhi, and including part of the British Districts of Muttra and Gurgaon, and most of the Alwar and a little of the Bharatpur States. It takes its name from the Meos, who appear to have been originally the same as the Mīnās of Rājputāna, but say that they have not intermarried with these since the time of Akbar. The origin of the name Meo is disputed, some deriving it from Mewāt, which is said to be the Sanskrit *mīnā-vatī*, 'rich in fish,' while the Meos themselves derive it from *maheo*, a word used in driving cattle. Mīnā is said to come from Amīna Meo or 'pure' Meo, a term applied to those who did not become Musalmāns. The Hindu Meos and Mīnās claim to be Rājputs, but are not so regarded by other Hindus, and it is certain that outsiders have often been admitted in the past. Their tribal constitution varies in different places. The Muhammadan Meos call themselves Mewātīs. In 1901 there were 10,546 Meos and Mīnās in the United Provinces, chiefly in the Districts of Meerut (916), Bulandshahr (4,745), Agra (906), Bijnor (1,263), Budaun (884), and Morādābād (1,070); and 51,028 Mewātīs, chiefly in the Meerut (22,576), Agra (7,316), and Rohilkhand (16,129) Divisions. The large number in Rohilkhand, which was never part of Mewāt, is explained by a migration owing to famine in Mewāt in 1761–2. The Meos of Rājputāna numbered 168,596, or nearly 2 per cent. of the total population. All are Muhammadans but six, and they are found in thirteen out of eighteen States. In Alwar there were 113,142, or over 13 per cent. of the population; and in Bharatpur 51,546, or 8 per cent. The Khānzāda subdivision is represented by 9,317 members, most of whom are in Alwar. The Mewātīs have preserved many Hindu customs, such as exogamous rules and Hindu festivals.

According to tradition, the Meos first crossed the Jumna in the period of anarchy which succeeded the invasion by Mahmūd of Ghazni in 1018–9. The great Rājput clans of Bulandshahr and Etāwah state that they dispossessed the Meos at the order of Prithwī Rāj of Delhi towards the end of the twelfth century. Throughout the period of Muhammadan rule the Meos were the Ishmaelites of their own country and of the Upper Doab, though harried again and again by the kings of Delhi, from Nāsir-ud-dīn Mahmūd (1259) to Bābar (1527). During the

troubled times of Tīmūr's invasion (1398) Bahādur Nāhar, who founded the subdivision of Mewātīs called Khānzādas, members of which were, for many years, rulers of Mewāt, was one of the most powerful chiefs in this part of India. Under Akbar the tract was divided between the *sarkārs* of Alwar and Tijāra in the *Sūbah* of Delhi. The rule of the Mewātīs was subsequently challenged by the Jāts, who had already risen to importance before the death of Aurangzeb in 1707, and consolidated their power in Southern Mewāt in the first half of the eighteenth century; and from this time the history of Mewāt merges in that of Alwar and Bharatpur. The Meos and Mewātīs, however, retained their character for turbulence; and towards the end of the eighteenth century travelling in the Upper and Central Doāb was unsafe owing to armed bands of Mewātī horsemen. They gave much trouble to Lord Lake's forces in the Marāthā War of 1803, while in the Mutiny they and the Gūjars were conspicuous for their readiness to take advantage of disorder.

[W. Crooke, *Tribes and Castes of the North-Western Provinces and Oudh*, vol. iii, p. 485 et seq., where full authorities are quoted.]

MEWĀR (OR UDAIPUR) RESIDENCY

Mewār (or **Udaipur**) **Residency.**—One of the eight political charges into which Rājputāna is divided. Situated in the south of the Agency, it consists[1] of the four States of Udaipur, Bānswāra, Dūngarpur, and Partābgarh, and lies between 23° 3′ and 25° 58′ N. and 73° 1′ and 75° 49′ E. It is bounded on the north by the British District of Ajmer-Merwāra and the Shāhpura chiefship; on the north-east by Jaipur and Būndi; on the east it touches Kotah and an outlying district of Tonk, but the greater part of this boundary is formed by Central India States; to the south are several States belonging to either Central India or the Bombay Presidency; while on the west the Arāvalli Hills separate it from Sirohi and Jodhpur. The head-quarters of the Resident are at Udaipur and those of his Assistant ordinarily at Dūngarpur. The population at the three enumerations was:—(1881) 1,879,214, (1891) 2,310,024, and (1901) 1,336,283. The figures for the two earlier years are, however, unreliable, as, except in Partābgarh, the Bhīls who form the majority of the population in the south were not counted, a rough guess only being made of their numbers. But, though the census figures for 1881 and 1891 may have been too high, the loss of population during the last decade was certainly very great, due to the famine of 1899–1900 and the severe epidemic of fever which immediately followed it. In regard to area and population, the Residency stands third among the eight political divisions of Rājputāna, while the density is nearly 79 persons per square mile, as compared with 76 for the whole Agency. Of the total population in 1901, Hindus formed nearly 69 per cent., Animists (mostly Bhīls) 21, and Jains about 6 per cent. The table on the next page gives details regarding the four States making up the Residency.

There are altogether 8,359 villages and 17 towns. Of the latter, only two have more than 10,000 inhabitants: namely, UDAIPUR CITY (45,976) and BHĪLWĀRA (10,346).

[1] It has recently been decided to establish a new Agency, comprising the States of Bānswāra, Dūngarpur, and Partābgarh.

State.	Area in square miles.	Population, 1901.	Normal land revenue (*khālsa*), in thousands of rupees.
Udaipur	12,691	1,018,805	13,60
Bānswāra . . .	1,946	165,350	85
Dūngarpur . . .	1,447	100,103	1,00
Partābgarh . . .	886	52,025	1,00
Total . . .	16,970	1,336,283	16,45

Udaipur State (also called Mewār).—A State situated in the south of Rājputāna, between 23° 49′ and 25° 58′ N. and 73° 1′ and 75° 49′ E., with an area of 12,691 square miles. *Area and position.*

Boundaries, configuration, and hill and river systems. It is bounded on the north by the British District of Ajmer-Merwāra and the Shāhpura chiefship; on the west by Jodhpur and Sirohi; on the south-west by Idar; on the south by Dūngarpur, Bānswāra, and Partābgarh; on the east by Sindhia's district of Nīmach, the Nīmbahera district of Tonk, and the States of Būndi and Kotah; and on the north-east by Jaipur. In the centre of the State lies the Gwalior *pargana* of Gangāpur, comprising 10 villages; towards the east is the Indore *pargana* of Nandwās with 29 villages; and in the south-east the territories of several States interlace, while portions of Gwalior, Indore, and Tonk are encircled on all sides by Mewār. Similarly, numerous patches of Mewār territory are entirely separated from the main body of the State: namely, one in Shāhpura on the north, another in Jodhpur on the north-west, a third in Idar on the south-west, and several in Gwalior on the south-east and east. The northern and eastern portions of the State generally consist of an elevated plateau of fine open undulating country sloping gradually to the north-east, while the southern and western portions are entirely covered with rocks, hills, and dense jungle. The whole of the mountainous country in the south-west is politically known as the Hilly Tracts of Mewār, and embraces the wildest portion of the ARĀVALLI HILLS. This range enters the State from Merwāra at a height of 2,383 feet above sea-level, and is at first only a few miles in breadth, but continuing in a south-westerly direction along the Mārwār border it gradually increases in height and extends over the south-western portion of the State, where it attains a breadth of about 60 miles. The highest peak is 4,315 feet above the sea, at 24° 58′ N. and 73° 31′ E. In the south-eastern corner a range of hills runs from Barī Sādri to the Jākam river, while to the east of Chitor is a series of hills, all running

north and south, and forming narrow confined valleys parallel to each other. The two highest points are just over 2,000 feet above the sea, but the average height is about 1,850 feet. On the eastern border is the cluster of hills on which the fort of Māndalgarh is situated, the starting-point of the central Būndi range, and in the north-east corner is another distinct range extending to the town of Jahāzpur. The principal rivers are the CHAMBAL and its tributary the BANĀS. The former flows for only a few miles through the State in the east near Bhainsrorgarh, where it is joined by the Bāmani. The Banās rises in the Arāvalli Hills near Kūmbhalgarh, and after a course of about 180 miles, generally east-by-north-east, leaves the State not far from the cantonment of Deoli. Its chief affluents in Mewār are the Berach and the Kothāri. The former rises in the hills north of Udaipur city, and till it flows into the Udai Sāgar, a lake close to the capital, is usually called the Ahār, after the village of that name. After leaving the Udai Sāgar it flows east-by-north-east past Chitor, and eventually joins the Banās near Māndalgarh after a total course of about 130 miles. The Kothāri rises in the hills near Dewair, and flows for about 90 miles almost due east across the plains before it falls into the Banās. Other rivers are the Khāri in the north, and the Som and its tributary the Jākam in the south.

Lakes. Numerous lakes and tanks are scattered throughout the State, the finest being the DHEBAR or Jai Samand, the Rāj Samand at Kankroli, and the Udai Sāgar, the Pichola, and the Fateh Sāgar at or near the capital.

Geology. The rocks of Udaipur consist for the most part of schists belonging to the Arāvalli system. To the east and south-east of Udaipur city are found ridges of quartzite belonging to the Alwar group of the Delhi system. With them are associated bands of conglomerate containing boulders and pebbles of quartzite in a schistose quartzitic matrix, but the position of these formations is not well established. East of these beds a large area of granitic gneiss, upon which some outliers of the Arāvalli and Delhi schists and quartzites rest unconformably, extends to Chitor, where it is covered by shales, limestone, and sandstone belonging to the Lower Vindhyan group. Traces of copper have been found near Rewāra in the centre of the State, and at Boraj and Anjani in the south; and in olden days the lead mines at Jāwar were extensively worked. Iron occurs at many places in the east and north-east, and garnets are found in the Bhīlwāra district.

Antelope and ravine deer (Indian gazelle) abound in the open country, and in the cold season the numerous tanks are usually thronged with wild-fowl. Leopards and wild hog are common in and near the hills. Tigers, bears, and *sāmbar* (*Cervus unicolor*) are found in the Arāvallis from Kūmbhalgarh to Kotra, in the Chhotī Sādri district in the south-east, and in the Bhainsrorgarh and Bijolia estates in the east. *Chītal* (*Cervus axis*) confine themselves to the vicinity of the Jākam river. **Fauna.**

The climate is healthy and the heat never excessive. The mean temperature at the capital during the eight years ending 1905 (an observatory was first started in 1898) was about 77°, varying from 61° in January to 89° in May, and the mean daily range was about 24°. **Climate and temperature.**

The annual rainfall at the capital since 1880 has averaged about 24¾ inches, of which 14 inches are received in July and August. There is usually more rain in the south-west, the averages for Kherwāra and Kotra being 26½ and 31½ inches respectively. The maximum fall recorded in any one year was 59½ inches at Kotra in 1893, while the minimum was 4 inches at the Dhebar lake in 1899. **Rainfall.**

The Mahārānās of Mewār are the highest in rank and dignity among the Rājput chiefs of India, claiming descent from Kusa, the elder son of Rāma, king of AJODHYĀ and the hero of the Rāmāyana. No State made a more courageous or prolonged resistance to the Muhammadans; and it is the pride of this house that it never gave a daughter in marriage to any of the Musalmān emperors, and for many years ceased to intermarry with the other Rājput families who had formed such alliances. According to the chronicles, the last of the descendants of Kusa to rule over Oudh was Sumitra, and some generations later Kanak Sen founded the kingdom of Vallabhi in Kāthiāwār. The rulers of Vallabhi fell before barbarian invaders, and Silāditya, the chief, was killed. His posthumous son, Gohāditya, ruled in Idar and the hilly country in the south-west of Mewār, and from him the clan took the name of Gohelot or Gahlot. The sixth chief after Gohāditya was Mahendrajī II, better known as Bāpā. He had his capital at Nāgdā, a few miles to the north of Udaipur city, and when he grew up, left it to seek his fortune at Chitor, where Rājā Mān Singh of the Mori clan of Rājputs was ruling. The story runs that he led the Chitor forces against the Muhammadans on their first invasion of India from Sind, and that, after defeating and expelling them, he ousted Mān **History.**

Singh in 734 and ruled in his stead, taking the title of Rāwal.

Little, however, is known of the history of the State till the early part of the fourteenth century. At this time Ratan Singh I was the chief, and his rule is memorable for the sack of Chitor by Alā-ud-dīn Khiljī in 1303, after a siege which is said to have lasted for six months. Ratan Singh was among the killed, and the conqueror entrusted the fort to his son, Khizr Khān, and called it Khizrābād after him. In the time of Ratan Singh's successor, Karan Singh I[1], Mewār was invaded by Mokal Singh, the Parihār Rānā of Mandor, the old capital of Mārwār. Karan Singh sent his eldest son Māhup against the invader, and on his failure, entrusted the task to a younger son, Rāhup, who speedily defeated the Parihār and brought him back prisoner. For this exploit Rāhup was declared heir apparent, and received the title of Rānā, while his elder brother left the State and conquered the territory now known as Dūngarpur, where he ruled as Rāwal. Rāhup was thus the first Rānā of Mewār; and it was he who changed the name of his clan from Gahlot to Sesodia, an appellation derived from Sesoda, the village where he lived. The next six chiefs ruled for very brief periods, and all died in attempts to regain Chitor. The fort was recovered by Rānā Bhuvān Singh, but was almost immediately after retaken by Muhammad bin Tughlak towards the middle of the fourteenth century when Lakshman Singh was Rānā. The latter and seven of his sons were killed during the siege, and the government of the fort and neighbouring country was made over to Māldeo, the Chauhān chief of Jālor in Mārwār. Rānā Hamīr Singh I, second in succession to Lakshman Singh, at once made preparations to recapture Chitor, and by marrying the daughter of Māldeo was not long in attaining his object. Muhammad bin Tughlak brought a large army to recover the fortress, but was defeated and taken prisoner at Singoli, close to

[1] The account in the text is that usually accepted; but according to a manuscript of the fifteenth century recently discovered at Udaipur, Karan Singh ruled towards the end of the twelfth century, nine generations before Ratan Singh, and in his time the family was divided into two branches, the senior remaining at Chitor with the title of Rāwal and the junior settling at Sesoda with the title of Rānā. This continued for more than 100 years, and when Alā-ud-dīn besieged Chitor in 1303, Ratan Singh was Rāwal and Lakshman Singh Rānā; the latter came to the assistance of his kinsman and both were killed in the sack. The fort remained in the possession of the Musalmāns till the time of Muhammad bin Tughlak, and was never besieged by him, but was recovered by Rānā Hamīr Singh as stated in the text. For further details, see *Rājputāna Gazetteer*, vol. ii, under publication.

the eastern border of Mewār, and was not liberated till he had paid a large ransom, said to have been 50 lakhs of rupees and 100 elephants, and ceded several districts. Hamīr Singh died in 1364, and during the next century and a half the arms of Mewār were successful and the State prospered. In the time of Rānā Laksh Singh or Lākhā (1382-97), lead and silver mines were discovered at Jāwar, and the proceeds were expended in rebuilding the temples and palaces levelled by Alā-ud-dīn, and in making dams so as to form reservoirs and lakes. Rānā Kūmbha (1433-68) defeated Mahmūd Khiljī of Mālwā and kept him prisoner at Chitor for six months; he also gained victories over Kutb-ud-dīn of Gujarāt and the Musalmān governor of Nāgaur in Mārwār; and he erected the triumphal pillar (*Jai Stambh*) at Chitor and numerous forts, the chief of them being Kūmbhalgarh. Rānā Rai Mal (1473-1508) also fought with the ruler of Mālwā, and conquered Ghiyās-ud-dīn.

We now come to the time of Rānā Sangrām Singh I, or Sanga, when Mewār reached the summit of its prosperity and is said to have yielded a revenue of ten crores. The boundaries are described as extending from near Bayānā on the north and the river Sind on the east to Mālwā in the south and the Arāvallis on the west. Tod tells us that 80,000 horse, seven Rājās of the highest rank, nine Raos, and 104 chiefs bearing the titles of Rāwal or Rāwat, with 500 war elephants, followed Rānā Sanga into the field. Before he was called on to contend with the house of Tīmūr, he had gained eighteen pitched battles against the sovereigns of Delhi and Mālwā, in two of which he had been opposed by Ibrāhīm Lodī in person. On one occasion he captured Mahmūd II of Mālwā and released him without ransom, an act of generosity which even the Musalmān historians praised, and his successful storming of the strong forts of Ranthambhor and Khāndhār (now belonging to Jaipur) gained him great renown. Such was the condition of Mewār at the time of the emperor Bābar's invasion. The Mughal prince, having defeated Ibrāhīm Lodī and secured Agra and Delhi, turned his arms against Rānā Sanga, and the opposing forces met at KHĀNUA in March, 1527. In the preliminary skirmishes the Rājputs were successful, but were eventually defeated with great slaughter. According to the Mewār chroniclers, this reverse was largely due to the desertion of Salehdi, the Tonwar chief of Raisen (now in Bhopāl), who went over to Bābar with 35,000 horse. Rānā Sanga was wounded in this battle, and was carried to the village of Baswa in Jaipur, where he died in the same year. His son, Ratan

Singh II, after ruling for four years, was killed by Rao Sūraj Mal of Būndi, whom he killed simultaneously, and was succeeded by Vikramāditya, who alienated the attachment of his nobles by neglecting them for men of low degree. Taking advantage of the feud which thus arose, Bahādur Shāh of Gujarāt invaded Mewār and took Chitor in 1534. The fort was as usual gallantly defended, but, though the Rāthor queen-mother is said to have personally headed a sally in which she was slain, it was of no avail. As on the two previous occasions when Chitor fell, the funeral pyre was lighted, the women ascended it, and the garrison rushed forth to destruction. The emperor Humāyūn marched against Bahādur Shāh and defeated him near Mandasor; whereupon Vikramāditya regained his capital, but, continuing his insolence to his nobles, was assassinated in 1535 by Banbīr, the natural son of Rānā Sanga's brother. Banbīr ruled for about two years, when he was dispossessed by Udai Singh (1537–72). He founded Udaipur city in 1559, and eight years later (1567) occurred the last siege and sack of Chitor, on this occasion at the hands of the emperor Akbar. The Rānā abandoned the fort early in the siege, but his absence did not facilitate its capture. There was still a strong garrison led by such heroes as Jai Mal of Badnor and Pattā of Kelwa, but notwithstanding their gallant efforts the fort was taken. Of the garrison, which consisted of 8,000 soldiers and 40,000 inhabitants, 30,000 are said to have been slain, and most of the rest were taken prisoners. Udai Singh was succeeded by his eldest son, Pratāp Singh I (1572–97). Sheltered in the hills, he caused the plains of Mewār to be desolated with the view of impeding the imperial forces; but he suffered a severe defeat at Haldighāt in 1576, and, being hemmed in by the numerous armies of the emperor, fled towards Sind, and had actually descended the Arāvallis when his minister, Bhīm Sāh, offered his accumulated wealth. Collecting his straggling adherents, the Rānā suddenly returned, and, surprising the imperial forces at Dewair, cut them to pieces; and he followed up his advantage with such celerity and energy that in a short campaign he recovered nearly all his territory and remained in undisturbed possession till his death. He was succeeded by his son, Amar Singh I, in whose time Jahāngīr determined upon the entire subjugation of Mewār. He installed at Chitor, as Rānā, Amar Singh's uncle, Sagra, who had come over to his side; and he dispatched a large force under his son, Parwez, but it was completely defeated near Untāla. Reinforcements under Mahābat Khān and

Abdullah failed to effect the desired object, so the emperor moved his camp to Ajmer, with the avowed intention of placing himself at the head of the troops employed against the Rānā. The army was, however, really commanded by his son Khurram, afterwards Shāh Jahān, and it plundered Mewār. Rānā Amar Singh, recognizing that further opposition was hopeless, made his submission to the emperor in 1614, on the condition that he should never have to present himself in person, but could send his son in his place. This stipulation being accepted, the heir apparent, Karan Singh, accompanied Khurram to Ajmer, where he was magnanimously treated by Jahāngīr, and shortly afterwards the imperial troops were withdrawn from Chitor. Amar Singh died in 1620, and throughout the rule of his son Karan Singh (1620–8) and his grandson Jagat Singh I (1628–52) Mewār enjoyed perfect tranquillity. On Aurangzeb imposing the capitation tax (*jazia*) on Hindus, Rānā Rāj Singh I, who ruled from 1652 to 1680, remonstrated in a dignified letter; and this so enraged the emperor that he sent an overwhelming army which destroyed many temples and idols at Chitor, Māndalgarh, Udaipur, and other places which fell into its hands. The country was visited by a terrible famine in 1662, and, to relieve the population, the Rānā built the dam which forms the well-known lake at KANKROLI called after him Rāj Samand. He was succeeded by his son Jai Singh, who ruled till 1698. In 1681 he concluded a treaty with Aurangzeb, in which the right of imposing the capitation tax was renounced, and he subsequently constructed the dam of the famous DHEBAR LAKE (Jai Samand). Amar Singh II (1698–1710) formed an alliance with the Mahārājās of Jodhpur and Jaipur for mutual protection against the Muhammadans. It was one of the conditions of this compact that these chiefs should regain the privilege of marriage with the Udaipur family, which had been suspended since they had given daughters in marriage to the emperors; but the Rānā unfortunately added a proviso that the son of an Udaipur princess should succeed in preference to any elder son by another mother. The quarrels to which this stipulation gave rise led to the conquest of the country by the Marāthās, at whose hands Mewār suffered more cruel devastations than it had ever been subjected to by the Muhammadans. Amar Singh was succeeded by Sangrām Singh II (1710–34), who was followed by Jagat Singh II (1734–51). In his time the Marāthā power waxed greater, and the surrender to them by Muhammad Shāh of the *chauth*, or one-fourth part of the revenues of the empire, opened the door to a similar demand

from all the territories subordinate to it. Accordingly, in 1736, the Rānā concluded a treaty with Bājī Rao Peshwā by which he agreed to pay him 1.6 lakhs annually. A few years later, the proviso in the triple compact already noticed began to have results. Mahārājā Sawai Jai Singh of Jaipur had a son, Mādho Singh, by a daughter of Rānā Amar Singh II, and an elder son, Isri Singh, by another wife. To defeat the proviso and strengthen Isri Singh, he married the latter to a daughter of the Rāwat of Salūmbar, the most powerful of the Udaipur nobles, so as to secure for him a strong party in Mewār itself. On Jai Singh's death in 1743, Isri Singh succeeded at Jaipur; but Rānā Jagat Singh supported by arms the claims of Mādho Singh and, on being defeated, called in the aid of Malhār Rao Holkar and agreed to pay him 80 lakhs[1] on the deposition of Isri Singh. The latter is said to have poisoned himself, while Holkar received in part payment the rich district of Rāmpura. Thereafter it became the custom, for the redress of any real or supposed wrong, to call in the aid of the Marāthās, who thus obtained a firm footing in Mewār, and became the referees in all disputes and the virtual rulers of the country. The successors of Jagat Singh were Pratāp Singh II (1751–4), Rāj Singh II (1754–61), Ari Singh II (1761–73), and Hamīr Singh II (1773–8). During their rule the ravages and exactions of the Marāthās continued. The nobles of the State formed a party to depose Ari Singh and set up a youth called Ratna, alleged to have been the posthumous son of the previous Rānā. To succeed in their designs they called in Sindhia, who, after defeating Ari Singh in a severe battle near Ujjain in 1769, invested Udaipur city and declined to raise the siege till he had been promised 63½ lakhs. About half of this sum was paid in specie, and the districts of Jāwad, Jīran, and Nīmach were mortgaged for the remainder. Not long afterwards, Sindhia dismissed the Rānā's officers from these territories, which were thus lost to Mewār. In 1771 the district of Godwār, which had been made over temporarily to Mahārājā Bijai Singh of Jodhpur to preserve it from the pretender, was also lost, as the Jodhpur chief declined to give it up; and, a few years later, Holkar made himself master of Nīmbahera and other tracts. It has been estimated that up to 1778 the Marāthās had extracted from Mewār about 181 lakhs in cash and territory of the annual value of 28 lakhs. Bhīm Singh II was Rānā from 1778 to 1828; and for the greater part of this period his territory was laid waste by the armies of Sindhia, Holkar, and

[1] Some say 64 lakhs, others 100.

Amīr Khān, and by many hordes of Pindāri plunderers, while his own nobles were not slow in usurping crown lands. The distractions were increased by a ruinous war between the chiefs of Jaipur and Jodhpur for the hand of the Rānā's daughter, Krishna Kunwari. At length, in 1817, the British Government resolved to extend its influence and protection over the States of Rājputāna, and Bhīm Singh eagerly embraced the opportunity. A treaty was made in 1818, under which the tribute payable to the British Government was to be one-fourth of the revenues for five years and thereafter three-eighths in perpetuity. In 1826, however, the tribute was fixed at 3 lakhs in the local currency, and in June, 1846, this was reduced to 2 lakhs (British). As the country was utterly disorganized and active interference was necessary to restore the State to prosperity, the Political Agent was directed to take the control of affairs into his own hands. The result was that the net revenues increased from 4·4 lakhs in 1819 to 8·8 lakhs in 1821; but, on British interference being gradually withdrawn, the State again became involved in debt. During the rule of Jawān Singh (1828–38) matters went from bad to worse; and his adopted son, Sardār Singh, succeeded in 1838 to an inheritance of debt amounting to about 20 lakhs, of which nearly 8 lakhs was on account of tribute. He ruled for only four years, and was followed by his younger brother Sarūp Singh, who hospitably sheltered several English families during the Mutiny and died in 1861. Mahārānā Shambhu Singh ruled from 1861 to 1874. During his minority the administration was conducted by a Council, with the aid of the advice of the Political Agent; but this body worked badly, and it was eventually found necessary to entrust greater power to the Agent. The change was attended with success; and when the administration was handed over to the young chief in 1865, the cash balance in the treasury exceeded 30 lakhs. Shambhu Singh's liberality and good management during the famine of 1868–9 met with the cordial approval of Government, and he was created a G.C.S.I. in 1871. His successor was his first cousin, Sajjan Singh. As he was a minor, the State was managed for about two years by a Council aided by the Political Agent; but he was invested with ruling powers in 1876, and in 1881 was created a G.C.S.I. In his time settlement operations were started in certain *khālsa* districts, and an agreement providing for the suppression of the manufacture of salt and the abolition of all transit duty thereon was concluded with the British Government. In 1884, on the death of Sajjan Singh without

issue, the unanimous choice of the family and leading men fell on Fateh Singh, a descendant of the fourth son of Rānā Sangrām Singh II; and the selection having been confirmed by Government, he was duly installed in 1885. For a few months he carried on his duties with the assistance of the Resident, and was then invested with full powers. He was created a G.C.S.I. in 1887, and in the same year, in commemoration of Her late Majesty's Jubilee, he abolished transit dues within his State on all articles except opium. In 1897 his personal salute was raised to twenty-one guns. Among other important events of his rule are the construction of the railway from Chitor to the capital, the introduction of a settlement, and the disastrous famine of 1899–1900. The chief bears the titles of His Highness and Mahārānā, and ordinarily receives a salute of nineteen guns.

Archaeology. Mewār is rich in archaeological remains. Stone inscriptions dating from the third century B.C. to the eighteenth century A.D. are numerous, but none has been found on copper of a date earlier than the twelfth century. Among buildings, the oldest are probably the two *stūpas* at Nagari. On the lofty hill of CHITOR stand the two well-known towers, the *Kīrtti Stambh* of the twelfth or thirteenth century, and the *Jai Stambh* of the fifteenth century; and several temples and palaces. Ancient temples, many of which are exquisitely carved, exist at Barolli near BHAINSRORGARH; at BIJOLIA; at Menāl near BEGŪN; and at Eklingjī and Nāgdā not far from UDAIPUR CITY.

The people. Excluding the 94 Mewār villages situated in the British District of Merwāra, which, under an arrangement arrived at in 1883, are managed by the Government of India, but over which the Mahārānā still retains other rights, the State contains 6,044 towns and villages, and its population at the three enumerations was: (1881) 1,494,220, (1891) 1,845,008, and (1901) 1,018,805. These figures show an increase in population during the first decade of about 23 per cent. and a decrease during the second decade of nearly 45 per cent. But it must be remembered that the Census of 1901 was the first complete one taken in Mewār. At neither of the earlier enumerations were the Bhīls regularly counted; a very rough estimate was made of their numbers, and the figures so arrived at have been included in the totals. A large decrease in population certainly occurred between 1891 and 1901, due to a series of indifferent seasons culminating in the great famine of 1899–1900, and to a severe type of malarial fever which prevailed in the autumn of 1900, and is said to have carried off more victims than the

famine itself. The territory is divided into 17 districts, of which the larger are called *zilas* and the smaller *parganas*; it also includes the two *bhūmāts* of Kherwāra and Kotra, held by petty Girāsia chiefs, and the 28 *jāgīr* estates of the principal nobles of Mewār. The chief towns are UDAIPUR CITY, BHĪLWĀRA, NĀTHDWĀRA, and CHITOR. The following table gives the chief statistics of population in 1901:—

Subdivision.	Number of Towns.	Number of Villages.	Population.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
Bhīlwāra *zila*	2	205	66,565	− 30·9	3,123
Chitor "	1	440	66,004	− 50·9	3,325
Chhotī Sādri "	1	209	31,662	− 34·1	773
Devasthān "	...	102	23,622	− 43·3	483
Jahāzpur "	1	489	124,267	− 31·7	6,985
Girwa "	1	306	42,150	− 50·8	1,675
Kapāsan "	...	142	28,371	− 45·8	685
Magrā "	...	328	48,460	− 48·2	1,227
Māndalgarh "	...	258	33,619	− 60·2	532
Rāsmi "	...	100	26,897	− 42·5	890
Sahran "	...	274	53,850	− 46·1	1,783
6 *parganas*	...	594	127,147	− 41·1	4,582
2 *bhūmāts*	2	361	37,488	− 46·3	1,273
28 principal *jāgīr* estates	6	2,222	308,703	− 47·9	13,518
State total	14	6,030	1,018,805	− 44·8	40,854

Of the total population, 779,676, or over 76 per cent., are Hindus, and 134,114, or 13 per cent., Animists, while Jains number 64,623, and Musalmāns 40,072. The languages spoken are Mewārī (a variety of Mārwārī, one of the four main groups of Rājasthānī) and Bhīlī, a dialect based partly on Gujarātī.

Castes and occupations.

Of castes and tribes, the most numerous is that of the BHĪLS, who number 118,000, or more than 11 per cent. of the entire population. Next come the Mahājans (94,000), the Brāhmans (94,000), and the Rājputs (92,000), each about 9 per cent. Other castes numerically strong are the Jāts (58,000), Gūjars (50,000), and the Balais or village servants (41,000). The main occupation of the people is agriculture, more than 55 per cent. living by the land, while many others are partially agriculturists. The great cultivating classes are the Jāts, Gūjars, Mālis, Gadris, Dāngis, and Dhākars; but in almost every village, Mahājans, Telis, Kumhārs, Brāhmans, &c., will be found practising agriculture, sometimes as their sole means of subsistence and sometimes in conjunction with their own peculiar functions.

Christian missions.

In 1901 there were 184 native Christians, of whom 96 were Presbyterians, 61 Roman Catholics, and 23 belonged to the Anglican communion. The United Free Church of Scotland has had a branch at the capital since 1877, and the Church Missionary Society at Kherwāra since 1881.

General agricultural conditions.

The character of the soil varies a good deal, but the limits of each kind are marked with tolerable distinctness. To the south along the hills the so-called black cotton soil largely predominates, and in the Chhotī Sādri district in the south-east there is little else. It chiefly lies in wide level tracts; and where the surface of the country rises into undulations, it changes on the slopes to a brown or reddish loam, fertile with irrigation, but inferior otherwise to the black. Along the banks of rivers the soil is generally light and sandy, but possesses the greatest facility for irrigation; and consequently the best villages and most highly cultivated tracts are found in such localities. The Chitor district also contains a good deal of black soil, but near the hills the ground is red and stony. In Māndalgarh (in the east) and Jahāzpur (in the north-east) the surface is very undulating, and the soil is often light and covered with loose stones. The central and more southern districts exhibit the greatest diversity. Here may be seen wide plains of black soil and then an undulating tract of poor and rocky ground, while, wherever a river flows, on both sides are broad stretches of light sandy loam rendered fertile by irrigation and manure and bearing the most valuable crops. The most productive of all is unquestionably the black soil of the level plains; but the red loam of the slopes and the light sand of the river banks, though inferior in natural fertility, yield a rich return to careful cultivation. The poorest and most unmanageable is the thin and stony soil of the undulations.

System of agriculture.

Agricultural operations are very simple and, in the open country, are of the usual kind. In the south the gorges and slopes of the hills are embanked into successive steps or terraces, which, during the rains, become so many swamps, draining one into the other. On the hill-sides, *wālar* or shifting cultivation is practised by the Bhīls. This consists of cutting down the woods and burning them on the ground, in order to clear room for a field which is manured by the ashes. The seed is scattered broadcast and, after a year or two, the soil is exhausted, and then another felling takes place. The system is most destructive to the forests.

Agricultural sta-

The autumn and spring harvests are, in Mewār, called *siālu* and *uyālu* respectively. The principal crops in the former are

maize, *jowār*, *til*, cotton, and sugar-cane, while in the cold season the important staples are wheat, barley, gram, and poppy. No reliable agricultural statistics are available. The area of the districts in which the settlement has been introduced is about 2,076 square miles; and of this, 743 square miles, or about 36 per cent., are said to be under cultivation in ordinary seasons. tistics and principal crops.

Irrigation. About one-fourth of the cultivated area is irrigated. Irrigation is mainly from wells, of which there are said to be at least 25,000 in the districts that have been settled and about 100,000 in the entire State. A layer of hard rock usually lies within a few feet of the surface and renders the construction of wells a task of great expense and labour. Water is raised by means of the Persian wheel or, when the spring-level is too far down for this contrivance, by the usual leathern bucket. In shallow wells, the Persian wheel is sometimes worked by the feet and is termed *pāvti*. There are said to be upwards of 100 large tanks in the *khālsa* portion of the State, and almost every village has a tank of some kind; but the area irrigated from this source in the districts that have been settled is small, being estimated at about 27 square miles, or one-seventh of the total irrigated area.

Forests. The forests of Mewār occupy about 4,600 square miles, but they are not systematically worked. About 72 square miles are said to be 'reserved'; but even these are under no system of real conservancy, and the so-called Reserves are kept chiefly for sporting purposes and to a certain extent for the supply of forage and fuel for State requirements. Elsewhere, the people cut wood and graze their cattle at will, and forest fires rage throughout the dry months of the year. The best forests are in the west and south-west along the Arāvalli range, and in the south near Salūmbar, Dariāwad, and the Dhebar Lake. The more valuable trees, such as teak, black-wood, and ebony, are scarce, but the following are found in numbers:—*babūl* (*Acacia arabica*), banian or *bar* (*Ficus bengalensis*), *ber* (*Zizyphus Jujuba*), *dhāk* (*Butea frondosa*) *gūlar* (*Ficus glomerata*), *haldu* (*Adina cordifolia*), *jāmun* (*Eugenia Jambolana*); *khair* (*Acacia Catechu*), *khejra* (*Prosopis spicigera*), *mahuā* (*Bassia latifolia*), mango, *nīm* (*Melia Azadirachta*), *pīpal* (*Ficus religiosa*), *sālar* (*Boswellia thurifera*), *shīsham* (*Dalbergia Sissoo*), *siris* (*Albizzia Lebbek*), and the tamarind, &c. The annual revenue derived from the sale of grass and minor produce, such as honey, wax, gum, &c., is about Rs. 15,000, and the expenditure about Rs. 9,000.

Minerals.

Mewār is rich in minerals, but they are hardly worked at all now. The lead and zinc mines at Jāwar, about 16 miles south of the capital, are said to have yielded up to 1766 a net revenue of two lakhs, and were worked till the famine of 1812. Prospecting operations were started in 1872, but great difficulty was experienced in removing water by manual labour, and the Mahārānā was not disposed to incur the cost of providing machinery. Two specimens of galena then found showed but a very small proportion of silver, namely about 10½ ounces to a ton of lead. Iron mines are still worked in the eastern half of the State, but not to any great extent; and garnets are procurable at several places in the Bhīlwāra district. Sandstone is abundant, especially in the hills at the Dhebar Lake and at Debāri; excellent white marble is found at Rājnagar and black marble near Chitor.

Arts and manufactures.

The manufactures consist of swords, daggers, embroidery, ivory and wooden bangles, and cotton cloths printed in gold and silver at the capital; tinned utensils at Bhīlwāra; stone toys and images at Rakhabh Dev; and leathern jars for *ghī* and oil at different places. A cotton-ginning and pressing factory is worked by the Darbār at BHĪLWĀRA.

Commerce.

The chief exports of Mewār are cotton, wool, opium, *ghī*, oilseeds, sheep and goats, cooking utensils, printed cloths, and, in good years, cereals; the chief imports are salt, tobacco, sugar, piece-goods, coco-nuts, and metals.

Means of communication. Railways and roads.

The Rājputāna-Mālwā Railway traverses the eastern half of the State from north to south, with a length of about 82 miles and 10 stations in Mewār. From Chitor, another line, the property of the Darbār, runs almost due west to the capital, and is consequently called the Udaipur-Chitor Railway. This line was opened for traffic in 1895 as far as Debāri, about eight miles from Udaipur city; it was worked by the Bombay, Baroda and Central India Railway till the end of 1897, and subsequently by the Darbār. In 1898 the Mahārānā decided to extend the line to his capital, and this work was completed by 1899. The length of the Udaipur-Chitor Railway is a little over 67 miles, and the total expenditure to the end of 1905 was nearly 21 lakhs. In the year last mentioned the gross working expenses were Rs. 1,04,000 and the net revenue Rs. 1,03,000. The return of net revenue on capital has varied from 3·39 per cent. in 1896 to 9·37 per cent. in 1900, and averages about 5 per cent.

The total length of metalled roads is 142 miles and of unmetalled roads 257 miles. All these are maintained by the

Darbār, except the one connecting Nasīrābād with Nīmach (82 miles unmetalled within Mewār limits). This road was constructed between 1866 and 1875 at a cost of about 2·8 lakhs, of which the Darbār contributed two-thirds and the British Government one-third; and about half of it was originally metalled, but, since the advent of the railway, it has been maintained as a fair-weather communication only. A useful road is that running south from Udaipur to Kherwāra, and thence north-west past Kotra to Rohera station in Sirohi. It is unmetalled and 120 miles in length to the Sirohi border.

Post and telegraph offices. There are 36 Imperial post offices in the State, and four of them are also telegraph offices. In addition, a local postal system, called *Brāhmani dāk*, is maintained for the conveyance of State and private correspondence to and from places not served by the Imperial system. It is managed by a contractor, who receives Rs. 1,920 yearly from the Darbār, and charges the public half an anna (in the local currency) per letter irrespective of weight.

Famine. Famines are fortunately rare in Mewār. The first of which there is any record is that of 1662, when the principal relief work was the dam of the Rāj Samand at KANKROLI. Famines are mentioned as having occurred in 1812–3, 1833–4, and 1868–9. In the last of these, Mahārānā Shambhu Singh was conspicuous in his efforts to relieve distress, and altogether spent about 5 lakhs, besides remitting transit duties on grain. In 1899 the rainfall was scanty, only 4 inches being received in some parts; the autumn crops failed and fodder was very scarce. Relief works and poorhouses were started in September and kept open for eleven months; but there was great difficulty in carrying grain to tracts remote from the railway, as most of the cattle had been removed or had died, and the price of camel or cart hire was prohibitive. Over the *khālsa* area the relief was on the whole adequate (though the Darbār's efforts were seriously hampered by the incapacity and misconduct of its officials), but, save in the estates of a few nobles, the relief measures elsewhere were unsatisfactory. More than 34 million units were relieved on works or gratuitously, and the total expenditure was about 25 lakhs. When the famine was at its height in May, 1900, cholera broke out with great severity and added to the difficulties. The population of Kherwāra was decimated, and 5 per cent. of the inhabitants of the capital died from this disease within a fortnight. A more recent scarcity in 1901–2 was due as much to a plague of rats as to scanty rainfall. It was confined to the western and south-

western districts, and about three million units were relieved on works and gratuitously at a cost of two lakhs.

Administration.

The administration is carried on by the Mahārānā, assisted by two ministerial officers who, with a staff of clerks, form what is called the *Mahakma khās*, or chief executive department in the State. A *hākim* is in charge of each of the eleven *zilas* and six *parganas* into which Mewār is divided. Each *zila* is composed of two or more subdivisions with a *naib-hākim* in charge of each, but, with one exception (Kūmbhalgarh), there is no such official in a *pargana*.

Civil and criminal justice.

The civil and criminal courts are guided generally by the Codes of British India, Hindu law, and local custom. The *naib-hākims* have no recognized powers, but exercise such as may be delegated to them by their *hākims*. The latter decide civil suits up to Rs. 5,000 in value, and can pass a sentence of imprisonment up to a term of one year, or in some cases only six months, and fine up to Rs. 500. Appeals against their decisions lie to the chief civil or criminal court at the capital, as the case may be. The judge of the former court can also decide suits not exceeding Rs. 10,000 in value, while the presiding officer of the latter can sentence to three years' imprisonment and a fine of Rs. 1,000. The next highest court is the *Mahendrāj Sabhā* or *Ijlās māmūli*, a council of eight members. It hears appeals against the orders of the courts immediately below it, and can itself decide suits not exceeding Rs. 15,000 in value and pass a sentence of seven years' imprisonment and Rs. 5,000 fine. This same court, when presided over by the Mahārānā in person, is called the *Ijlās kāmil* and is the highest court in the State, disposing of all serious and important cases. The Darbār claims full jurisdiction in all the *jāgīr* estates, save those of fourteen of the first-class nobles to whom limited powers were granted in 1878-9.

Finance.

The revenue and expenditure of the State are now about $26\frac{1}{2}$ and 26 lakhs a year respectively. The chief sources of revenue are (in lakhs):—land revenue, 13·6; customs (including payments made by Government under the Salt agreements of 1879), 7·2; the Udaipur-Chitor Railway, 2; and tribute from *jāgīrdārs*, about 1·3; while the main items of expenditure are army (including police), 7; privy purse and palace, 4; civil and judicial staff, 3·2; tribute to Government, 2; and public works, 1·8 lakhs. The State is believed to be free from debt. Besides British rupees, five different kinds of silver coins are current in Mewār: namely, Chitori, Udaipuri, Bhīlāri, *Sarūp shāhi*, and Chandori; but the first three are no

longer minted. The rate of exchange with the British rupee fluctuates almost daily, depending generally on the condition of its export and import trade. In October, 1905, the exchange for 100 British rupees was approximately 121 *Sarūp shāhi*, or 127 Chitori, or 129 Udaipuri, or 145 Bhīlāri, or 257 Chandori. The State has also its small silver coins (8 annas, 4 annas, &c.), gold coins, and copper pieces (locally called *dhingla*) of which sixteen go to the anna.

The principal tenures in the State are *jāgīr*, *bhūm*, *sāsan*, and *khālsa*; and if the whole territory be divided into 13½ parts, 7 would be *jāgīr* or *bhūm*, 3 *sāsan*, and 3½ *khālsa*. Originally the word *jāgīr* was applied only to lands held on condition of military service; but it has since obtained a wider application, and grants of land, whether in recognition of service of a civil or political nature or as marks of the personal favour of the chief, have all been enrolled as *jāgīr*. Hence the *jāgīrdārs* may be divided into two classes: namely, Rājputs; and others, such as Mahājans, Kāyasths, &c. The Rājputs, with a few exceptions, pay a fixed annual quit-rent, called *chhatūnd*, because it was supposed to be one-sixth of the annual income of their estates, and also have to serve with their contingents for a fixed period annually. All pay *nazarāna* on the succession of a new Mahārānā and on certain other occasions, while most of them pay a fee called *kaid* on succeeding to their own estates. On the death of a *jāgīrdār*, his estate immediately becomes *khālsa* (i.e. reverts to the Darbār), and so remains until his son or successor is recognized by the Mahārānā, when it is again conferred and a fresh *patta* or lease is given. An estate is not liable to confiscation, save for some grave political offence. *Jāgīrdārs*, other than Rājputs, do not pay the quit-rent above mentioned, but have to serve their chief when called on. Finally, if a *jāgīrdār* (Rājput or otherwise) have no son, he can adopt with the sanction of the Darbār. Those holding on the *bhūm* tenure pay a small quit-rent (*bhūm barār*), and can be called on for local service, such as watch and ward of their village, escorting of treasure, &c. So long as the *bhūmiās* do not neglect their duties, the tenure is perpetual, and no fee is paid on succession. *Sāsan* or *muāfi* lands are those given to Brāhmans, Gosains, and other priestly castes, as well as to Chārans and Bhāts. The holders neither pay tribute nor (save in the case of *chākrāna* lands) perform service. Lastly, no land held on any of the three tenures above described can be sold, though mortgages are not un-

Land revenue.

common. The tenure in the *khālsa*, or crown lands, may be described as *ryotwāri*. The ryot is generally undisturbed in his possession so long as he pays the land revenue (*bhog* or *hāsil*). Two varieties may be distinguished: namely, *pakkā* or *bāpoti*, and *kachchā*. The former gives the occupier rights of mortgage and sale, and an indefeasible title to the land so long as he pays the assessment upon it. Even if ejected for non-payment or driven away by misfortune and losses, he may at any time reappear and claim the inheritance of his ancestors by paying the revenue in arrears, as well as that of the years in which the land remained uncultivated during his absence. Under the *kachchā* tenure, the occupier is little better than a tenant-at-will; the land is simply leased for cultivation and can at any time be resumed. In former days the land revenue was usually realized in kind, the State share varying from one-fourth to one-half of the produce; but in 1878 the Mahārānā decided to have a regular settlement. This was introduced in 10½ of the 17 districts of Mewār between 1885 and 1893 for a term of twenty years, which has been extended. The revenue was assessed according to the class and value of the soil, and varies from 1½ annas per acre on the worst land to Rs. 15 per acre on the best irrigated land. The area of the settled districts, according to the plane-table survey then made, was about 2,000 square miles. In districts not settled the land revenue is realized either according to the *batai* system, under which the Darbār takes from one-fourth to one-half of the gross produce in addition to some petty cesses, or according to the *bīghori* system. The latter is applied to poppy, cotton, and sugar-cane, and is a money rate on area varying with the crop sown and the nature of the soil. The rates per acre work out thus: poppy, Rs. 3 to Rs. 12; cotton, Rs. 1–2 to Rs. 7–8; and sugar-cane, Rs. 6–12 to Rs. 22–8.

Army. The military force numbers 6,015 of all ranks: namely, 2,549 regulars and 3,466 irregulars. The regular troops consist of 1,750 infantry, 560 cavalry, and 239 gunners, and the irregulars of 3,000 infantry and 466 cavalry. The State owns 128 guns, of which 56 are said to be serviceable. This force costs the Darbār about 6¼ lakhs a year. In addition, the usual contingent of horse and foot-soldiers is supplied by the *jāgīrdārs*. Two British cantonments are maintained in the State: namely, KHERWĀRA and KOTRA, where the Mewār Bhīl Corps is located. The Darbār pays a sum of Rs. 66,000[1] a year

[1] The cost of administration of the Mewār villages in Merwāra is included in this sum (see Aitchison's *Treaties*, vol. iii, p. 12).

towards the cost of this corps and the 44th Merwāra Infantry, the money being realized by Government from the revenues of the Mewār villages in Merwāra.

Police and jails.

The police duties in the districts are performed by the irregular troops and the *jāgīr* contingents, under the immediate control of the various *hākims*. For the capital and suburbs and the railway to Chitor a special force is maintained of 537 men (of whom 36 are mounted) under a Superintendent. A Central jail at the capital has accommodation for 458 prisoners, and lock-ups exist at the head-quarters of each district. In 1905 the expenditure on the Central jail was about Rs. 25,000, and the cost of maintaining each prisoner was Rs. 54. The profit on jail manufactures (carpets, rugs, blankets, coarse cloth, rope, &c.) was Rs. 2,360.

Education.

In the literacy of its population Mewār stands sixth among the twenty States and chiefships of Rājputāna, with 4 per cent. (7·4 males and 0·2 females) able to read and write. Omitting indigenous schools such as *maktabs* and *pāthsālas*, there are 54 educational institutions in the State, and the daily average attendance in 1905 was about 2,500. Of these schools, 42 are maintained by the Darbār, seven by the United Free Church Mission, three by the Church Missionary Society, and two by the Mewār Bhīl Corps. There are only two secondary schools: namely, the high school at the capital and an Anglo-vernacular middle school at Bhīlwāra, which are attended by 440 boys. Five girls' schools have a daily average attendance of about 190. The total State expenditure on education is Rs. 24,000, of which rather more than half is derived from a small cess levied from the agriculturists of the settled districts. In the other districts a fee of one anna per student monthly is charged, but the children of the poor get their education free.

Hospitals and dispensaries.

Including the military hospitals at Kherwāra and Kotra, the State contains fourteen hospitals and six dispensaries, of which fourteen are kept up by the Darbār, three by the Government, one by the United Free Church Mission, and two partly by Government and partly by private subscription. They have accommodation for 274 in-patients, and in 1905 the number of cases treated was 148,579 (1,996 being those of in-patients), and 6,603 operations were performed. The State expenditure is about Rs. 25,000 a year.

Vaccination.

Vaccination is not compulsory. A staff of 19 vaccinators under a native Superintendent is maintained, and in 1905-6 the number of persons successfully vaccinated was 19,364, or 19 per 1,000 of the population.

[J. C. Brooke, *History of Mewār* (1859); *Rājputāna Gazetteer*, vol. iii (1880, under revision); A. Wingate, *Settlement Reports* (1881–9); *Report on Irrigation in the Mewār State* (Ajmer, 1903).]

Ahār.—Village in the State of Udaipur, Rājputāna, situated in 24° 35′ N. and 73° 44′ E., on the banks of a stream of the same name about two miles east of Udaipur city. Population (1901), 982. The village contains a small mission school attended by 35 pupils, but is chiefly noteworthy as possessing the *Mahāsatī* or group of cenotaphs of the chiefs of Mewār since they left Chitor. That of Rānā Amar Singh II is the most conspicuous, but almost all are elegant structures. To the east are the remains of an ancient city which, according to tradition, was founded by Asāditya on the site of a still more ancient place, Tāmbavati Nagri, where dwelt the Tonwar ancestors of Vikramāditya before he obtained Ujjain. The name was changed first to Anandpur and afterwards to Ahār. The ruins are known as Dhūl Kot ('the fort of ashes'), and four inscriptions of the tenth century and a number of coins have been discovered in them. Some ancient Jain temples are still to be traced; also the remains of an old Hindu temple, the outside of which still shows excellent carving.

Amet.—Principal town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 25° 18′ N. and 73° 56′ E., on the right bank of the Chandrabhāga river, a tributary of the Banās, about 50 miles north by north-east of Udaipur city. The town is walled and contains 3,297 inhabitants (1901). The estate, which is held by one of the first-class nobles of Mewār, who is styled Rāwat, consists of 26 villages. The annual income is about Rs. 28,000, and a tribute of about Rs. 2,700 is paid to the Darbār. The Rāwat of Amet belongs to the Chondāwat family of the Sesodia clan of Rājputs; and the most distinguished of his ancestors was Pattā, who was slain at the Rām Pol gate of the Chitor fort fighting against Akbar in 1567.

Asīnd.—Principal town of an estate of the same name in the north of the State of Udaipur, Rājputāna, situated in 25° 44′ N. and 74° 19′ E., on the left bank of the Khāri river, a tributary of the Banās, about 90 miles north-east of Udaipur city. Population (1901), 2,237. The estate, which is held by one of the first-class nobles of Mewār, who is styled Rāwat, consists of 72 villages. The annual income is about Rs. 80,000, and a tribute of about Rs. 1,040 is paid to the Darbār. The Rāwat of Asīnd belongs to the Chondāwat family of the

Sesodia clan of Rājputs; and the founder of this particular house, Thākur Ajīt Singh, signed, on behalf of the Mahārānā, the treaty of 1818 with the British Government.

Badnor.—Principal town of an estate of the same name in the north of the State of Udaipur, Rājputāna, situated in 25° 50′ N. and 74° 17′ E., close to the border of the British District of Merwāra, about 96 miles north-east of Udaipur city. Population (1901), 2,056. The town contains a post office and a vernacular school, and to the north are the remains of an old fort called Bairātgarh. The estate, which is held by one of the first-class nobles of Mewār, consists of 117 villages. The annual income is about Rs. 72,000, and a tribute of about Rs. 3,300 is paid to the Darbār. The Thākurs of Badnor belong to the Mertia branch of the Rāthor clan of Rājputs, and claim descent from Dūda, a younger son of Rao Jodha. The first and most distinguished of the family was Jai Mal, who was killed at Chitor fighting against Akbar in 1567.

Bāgor.—Head-quarters of a *pargana* or subdivision of the same name in the State of Udaipur, Rājputāna, situated in 25° 22′ N. and 74° 23′ E., on the left bank of the Kothāri river, a tributary of the Banās, about 70 miles north-east of Udaipur city. Population (1901), 2,353. The *pargana* of Bāgor, which consists of 27 villages, was formerly a *jāgīr* estate, and the four immediate predecessors of the present Mahārānā were all of the Bāgor house.

Banera.—Chief town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 25° 30′ N. and 74° 41′ E., about 90 miles north-east of Udaipur city, and five miles east of Māndal station on the Rājputāna-Mālwā Railway. Population (1901), 4,261. The town is walled; and on a hill to the west, 1,903 feet above sea-level, and included within the ramparts, stand the fort and palace, the latter being one of the most imposing edifices in Mewār. The estate, which is held by one of the chief nobles, who is styled Rājā, includes the town and 111 villages. The annual income is about Rs. 88,000, and a tribute of Rs. 4,900 is paid to the Darbār. Banera has formed part of Mewār from very ancient times. Akbar took it about 1567, and during the succeeding hundred years it frequently changed hands. During the latter half of the seventeenth century, Bhīm Singh, the younger son of Rānā Rāj Singh I of Udaipur, proceeded to the court of Aurangzeb and, for services rendered, received Banera in *jāgīr* and the title of Rājā. The fort, which was built about 1726, was taken by the Rājā of Shāhpura about thirty years later,

but was recovered by Rānā Rāj Singh II, and restored to its rightful owner.

Bānsi.—Principal town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 24° 20′ N. and 74° 24′ E., about 47 miles south-east of Udaipur city. Population (1901), 1,265. The estate, which is held by one of the first-class nobles of Mewār, who is styled Rāwat, consists of 59 villages, containing 5,736 inhabitants, of whom over 41 per cent. are Bhīls. The annual income is about Rs. 24,000, and a tribute of about Rs. 162 is paid to the Darbār. The Rāwats of Bānsi belong to the Shaktāwat family of the Sesodia Rājputs.

Barī Sādri.—Principal town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 24° 25′ N. and 74° 29′ E., about 50 miles east by south-east of Udaipur city. Population (1901), 4,063. On a hill to the south is a small fort, now almost in ruins. The estate, which is held by the senior noble of Mewār, who is styled Rāj, consists of 91 villages. The annual income is about Rs. 48,000, and a tribute of Rs. 820 is paid to the Darbār. The chiefs of Sādri are Jhāla Rājputs. In the beginning of the sixteenth century, one Ajja came to Mewār from Halwad in Kāthiāwār, and fought in 1527 on the side of Rānā Sangrām Singh I against the emperor Bābar in the famous battle of KHĀNUA. When the Rānā was wounded and was being carried off the field, Ajja took his place on his elephant and drew on himself the brunt of the battle. He did not survive the day; but his son received the fief of Sādri, the title of Rāj, the seat of honour next to the Rānā, and the right of carrying the ensigns of Mewār and of beating his kettledrums as far as the gate of the palace. These privileges are still enjoyed by his successors. Of the latter, one was killed at Chitor fighting against Bahādur Shāh in 1534, another at the same place fighting against Akbar in 1567, and a third at the battle of Haldighāt in 1576.

Bedla.—Principal town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 24° 38′ N. and 73° 42′ E., on the left bank of the Ahār stream, about 4 miles north of Udaipur city. Population (1901), 1,222. It contains a mission school attended by 30 boys. The estate is held by the second noble of Mewār, who is styled Rao, and consists of 111 villages, the majority of them being situated to the north of Chitor; among them is Nagari, one of the oldest places in Rājputāna and mentioned in the article on CHITOR. The annual income is about Rs. 64,000, and a tribute of Rs. 4,100 is paid to the Darbār. The Raos of Bedla are Chauhān Rājputs, and

claim direct descent from Prithwī Rāj, the last Hindu king of Delhi. Bakht Singh, the great-grandfather of the present Rao, brought the European residents of Nīmach from Dūngla to Udaipur during the Mutiny of 1857, by the order of Mahārānā Sarūp Singh. For these services he received a sword of honour and was subsequently created a Rao Bahādur and a C.I.E.

Begūn.—Chief town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 24° 59′ N. and 75° 1′ E., about 90 miles east by north-east of Udaipur city. Population (1901), 3,625, about 70 per cent. being Hindus. The town contains a picturesque palace and a fairly strong fort. The estate belongs to one of the first-class nobles of Mewār, who is styled Rāwat Sawai, and includes the town and 127 villages. The annual income is about Rs. 48,000, and a tribute of about Rs. 5,200 is paid to the Darbār. The Rāwats of Begūn belong to the Chondāwat family of the Sesodia Rājputs. In the estate is the village of Menāl, formerly called Mahānāl or the 'great chasm,' which possesses a monastery and Sivaite temple constructed, according to the inscriptions they bear, in 1168 by the wife of the famous Prithwī Rāj Chauhān, whose name was Suhav Devī *alias* Rūthi Rānī ('the testy queen').

Bhainsrorgarh.—Village and fort in the State of Udaipur, Rājputāna, picturesquely situated in 24° 58′ N. and 75° 34′ E., at the confluence of the Bāmani and Chambal rivers, about 120 miles east by north-east of Udaipur city. The place is included in an estate of the same name, held by one of the first-class nobles of Mewār, who is styled Rāwat and belongs to the Chondāwat family of the Sesodia Rājputs. The estate consists of 127 villages, yielding an annual income of about Rs. 80,000, and pays Rs. 6,000 as tribute to the Darbār. The fort, which is said to have been built by, and named after, a Mahājan called Bhainsa Sāh, possibly a servant of the Chauhān kings who ruled over Sāmbhar and Ajmer, overlooks the sole passage which exists for many miles across the Chambal. The place was taken by Alā-ud-dīn about 1303, and its palaces and temples were destroyed. At Barolli, about three miles north-east of Bhainsrorgarh, is a group of Hindu temples which Fergusson considered the most perfect of their age that he had met with in that part of the country and, 'in their own peculiar style, perhaps as beautiful as anything in India.' The principal temple, dedicated to Ghateshwar, stands in a walled enclosure which is full of other interesting buildings and remains, the most important being the Singār Chaorī or nuptial hall of Rājā Hun; the shrines of Ganesh and Nārad;

two columns, one erect and the other prostrate, probably intended as a *toran* or trilithon; the shrine of Asht Mātā; and the shrine of the *Trī-murti* or Hindu triad, Brahmā, Vishnu, and Siva. Outside the enclosure is a fountain or *kūnd* with a miniature temple in the middle, and surrounded by small shrines, in one of which is a figure of Vishnu, reposing on the *Sesh Shayya* or bed of the serpent, which Fergusson thought the most beautiful piece of purely Hindu sculpture he had seen. These buildings are said to belong to the ninth, or possibly the tenth, century; and in carving and artistic conception there is nothing in Mewār to equal them, except perhaps the Sās Bahu temple at Nāgdā near UDAIPUR CITY.

[J. Tod, *Annals and Antiquities of Rājasthān*, vol. ii (1832); J. Fergusson, *Picturesque Illustrations of Ancient Architecture* (1848).]

Bhīlwāra.—Head-quarters of a *zila* or district of the same name in the State of Udaipur, Rājputāna, situated in 25° 21′ N. and 74° 39′ E., about 80 miles north-east of Udaipur city. Half a mile to the west is the station of Bhīlwāra on the Rājputāna-Mālwā Railway. The town is the second largest in the State, having a population of 10,346 (1901), of whom nearly 75 per cent. are Hindus and 16 per cent. Musalmāns. It is noted for the excellence and durability of its tinned utensils, which are largely exported. There was formerly a mint here, the coins being called Bhīlāri; they are still current in parts of Mewār and, till quite recently, circulated largely in the Sirohi State. A ginning factory and cotton-press, belonging to the Darbār, gives employment to about 600 hands daily during the working season. On an average 12,000 to 13,000 bales (of 400 lb. each) of cotton and wool are pressed yearly, but in 1904 the number was only 3,297. An Anglo-vernacular middle school maintained by the Darbār is attended by 92 boys, while a primary girls' school, kept up by the United Free Church Mission, has about 20 pupils. There are also a combined post and telegraph office and a hospital. In several places in the district garnets and carbuncles are found.

Bhīndar.—Chief town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 24° 30′ N. and 74° 11′ E., about 32 miles east by south-east of Udaipur city. The town, which is walled and surrounded by a ditch, contains 5,172 inhabitants (1901), of whom over 67 per cent. are Hindus and about 19 per cent. Jains. The estate includes the town and 101 villages, and is held by one of the first-class nobles of Mewār, who is styled Mahārāj, and is the head of the Shaktāwat

family of the Sesodia clan of Rājputs. The annual income of Bhīndar is Rs. 48,000, and a tribute of about Rs. 3,200 is paid to the Darbār.

Bijolia.—Chief town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 25° 10′ N. and 75° 20′ E., close to the Būndi border and about 112 miles north-east of Udaipur city. The estate consists of 83 villages, and is held by one of the first-class nobles of Mewār, who has the title of Rao Sawai; its annual income is about Rs. 57,600, and a tribute of Rs. 2,860 is paid to the Darbār. The Raos of Bijolia are Ponwār Rājputs, and their ancestor is said to have come to Mewār from Bayānā in the beginning of the sixteenth century. The ancient name of Bijolia was Vindhyavalli; it is a small walled town, picturesquely situated on a plateau called the Uparmāl. Among places of antiquarian interest may be mentioned three Sivaite temples, probably of the tenth century; a reservoir with steps, called the Mandākinī Baori; five Jain temples dedicated to Pārasnāth; and the remains of a palace built in the twelfth century. There are also two rock inscriptions of the period last mentioned; one gives the genealogy of the Chauhāns of Ajmer from Chāhumān to Someshwar (see *Journal Asiatic Society, Bengal*, vol. lx, part I, p. 40) and the other is a Jain poem called *Unnathshikhar Purān* (unpublished).

[J. Tod, *Annals and Antiquities of Rājasthān*, vol. ii (1832); A. Cunningham, *Archaeological Survey of Northern India*, vol. vi, pp. 234–52.]

Chhotī Sādri.—Head-quarters of a *zila* or district of the same name in the State of Udaipur, Rājputāna, situated in 24° 23′ N. and 74° 43′ E., about 66 miles east by south-east of Udaipur city. The town is walled and contains 5,050 inhabitants (1901). It possesses a post office, a primary vernacular school attended by about 110 boys, and a dispensary. The Chhotī Sādri *zila* is the most fertile in the State, the soil being for the most part black cotton.

Chitor.—Head-quarters of a *zila* or district of the same name in the State of Udaipur, Rājputāna, situated in 24° 53′ N. and 74° 39′ E., about 2 miles east of the Chitor railway station, which is a junction for the Udaipur-Chitor and Rājputāna-Mālwā Railways. It lies at the foot of the western slope of the hill on which stands the celebrated fort of Chitor. About half a mile to the west is the Gambhīr river, a tributary of the Berach, which is spanned by a solid bridge of grey limestone with ten arches, said to have been built in the fourteenth

century. Close to the railway station are the Government opium scales, which were moved here from Udaipur in November, 1883. All Mewār opium exported to Bombay has to pass these scales; the number of chests so exported has varied from 8,288 in 1887–8 to 1,907 in 1902–3, but the annual average for the past twenty years is about 4,400 chests. In 1901 the town and fort contained 7,593 inhabitants, of whom 68 per cent. were Hindus and 18 per cent. Musalmāns. Chitor possesses an Anglo-vernacular school attended by 90 boys, and a hospital with accommodation for 12 in-patients.

The famous fort stands on a long narrow hill, lying almost exactly north and south and about 500 feet above the surrounding plain. Its length is about 3¼ miles and its greatest breadth half a mile, and it covers an area of about 690 acres. It is difficult to ascertain the correct date when the fort was built. Tradition ascribes it to Bhīm, the second of the Pāndavas. Its old name was Chitrakot; and it was so called after Chitrang, the chief of the Mori Rājputs, who ruled here about the seventh century, and whose tank and ruined palace are still to be seen in the southern portion of the hill. The fort was taken from the Moris by Bāpā Rāwal in 734, and remained the capital of the Mewār State till 1567, when the seat of government was changed to Udaipur city. The place has been four times taken and sacked by the Musalmān kings and emperors: in 1303 by Alā-ud-dīn Khiljī, who handed it over to his son Khizr Khān and called it Khizrābād after him; about the middle of the fourteenth century by Muhammad bin Tughlak[1]; in 1534 by Bahādur Shāh of Gujarāt; and in 1567 by Akbar. The fort has three main gates: namely, the Rām Pol on the west, the Sūraj Pol on the east, and the Lākhotā Bāri on the north, the principal approach from the town being through the first of these gates. One of the most ancient buildings in the fort is the *Kīrtti Stambh* or 'tower of fame,' erected by a Bagherwāl Mahājan named Jījā in the twelfth or thirteenth century and dedicated to Adināth, the first of the Jain *tīrthankars*. It has just been repaired under the general direction of the Government of India. The most prominent monument on the hill is the *Jai Stambh* or 'pillar of victory,' constructed between 1442 and 1449 by Rānā Kūmbha to commemorate his success over the combined armies of the Sultāns of Mālwā and Gujarāt. This tower is more than 120 feet in height and about 30 feet in diameter at the base; a

[1] It is, however, doubtful if Muhammad bin Tughlak ever besieged or took the fort; see article on UDAIPUR STATE.

staircase passes up through its nine storeys, winding alternately through a central well and a gallery formed round it. The whole, from basement to summit, is covered with the most elaborate ornament, either in figures belonging to the Hindu pantheon, each carefully named, or in architectural scrolls and foliage, all in perfect subordination to the general design. Tod thought that the only thing in India to compare with it was the Kutb Minār at Delhi, which, though much higher, was of very inferior character, while Fergusson considered it to be in infinitely better taste as an architectural object than the Pillar of Trajan at Rome, though possibly inferior in sculpture. Among other buildings may be mentioned the graceful and richly carved little temple called Singār Chaorī, constructed in 1448; and that dedicated to Kālkā Devī, which is the oldest building standing in the fort and was originally a temple to the Sun. A few Buddhist votive *stūpas* have been found on the hill, and are now regarded by the people as *lingams*. About seven miles north of Chitor, on the right bank of the Berach river, is the village of Nagari, one of the most ancient places in Rājputāna, belonging to the Rao of BEDLA. Several coins and a fragmentary inscription of a period anterior to the Christian era have been discovered here. There are also a couple of Buddhist *stūpas*, and an enclosure of huge cut blocks of stone which was originally a Buddhist building of some kind, but was used by Akbar for his elephants and is consequently called Hāthi-kā-bārā. To the north of Nagari is a hollow tower or pyramidal column called Akbar's lamp, which was built by him when besieging Chitor.

[J. Tod, *Annals and Antiquities of Rājasthān*, vol. i (1829); J. Fergusson, *Picturesque Illustrations of Ancient Architecture* (1848); A. Cunningham, *Archaeological Survey of Northern India*, vol. xxiii, pp. 101–24 (1887); and J. P. Stratton, *Chitor and the Mewār Family* (Allahābād, 1896).]

Delwāra.—Chief town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 24° 47′ N. and 73° 44′ E., 14 miles almost due north of Udaipur city, among the eastern ranges of the Arāvalli Hills. Population (1901), 2,411. The estate consists of 86 villages, and is held by one of the first-class nobles of Mewār, who is styled Rāj Rānā. The annual income is about Rs. 72,000, and a tribute of Rs. 4,900 is paid to the Darbār. The Rāj Rānā's palace is a picturesque building on a hill to the south of, and overlooking, the town, while farther to the south on a conical peak is the temple dedicated to the goddess Rāthasen or Rāshtrasena.

The Rāj Rānās of Delwāra are Jhāla Rājputs of the same family as the Rāj of BARĪ SĀDRI; they are descended from Sajja, who came with his brother Ajja from Kāthiāwār in the beginning of the sixteenth century and was killed in 1534 at the siege of Chitor.

Deogarh.—Chief town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 25° 32′ N. and 73° 55′ E., close to the Merwāra border, and about 68 miles north-by-north-east of Udaipur city. The town is walled, and contains a fine palace with a fort on each side of it. Three miles to the east, in the village of Anjna, is a monastery of the Nātha sect of devotees. The population of Deogarh in 1901 was 5,384, of whom about 68 per cent. were Hindus and 19 per cent. Jains. The estate consists of the town and 181 villages, and is held by one of the first-class nobles of Mewār, styled Rāwat, who belongs to the Chondāwat family of the Sesodia Rājputs. The annual income is about Rs. 1,20,000, and a tribute of Rs. 5,710 is paid to the Darbār.

Dhebar Lake.—A large piece of water in the State of Udaipur, Rājputāna, lying between 24° 13′ and 24° 18′ N. and 73° 56′ and 74° 3′ E., about 30 miles south-east of Udaipur city. Its length from north-west to south-east is about 9 miles, and its breadth varies from 1 to 5 miles. It receives the drainage of about 690 square miles and has an area of 21 square miles. On the west the hills rise from 800 to 1,000 feet above the level of the water, while the small wooded islands and the picturesque fishing hamlets on the northern shore add greatly to the beauty of what is one of the largest artificial sheets of water in the world. The lake is formed by a magnificent dam at the south-west corner across a perennial stream, the Gomatī, built by Rānā Jai Singh between 1685 and 1691, and it is now generally called after him Jai Samand (*Jaya Samudra*, 'the sea of victory'). The dam is 1,252 feet long and 116 feet in height; its breadth at the base is 70 feet and at the top 16 feet. The centre is occupied by a quadrangular Hindu temple which shows fine carving. At the northern end is a palace with a courtyard, and at the southern end a pavilion (*darikhāna*) having twelve pillars. Between these buildings are six smaller domed pavilions or *chhatris*, and near the water's edge, on pedestals, is a range of stone elephants with their trunks upturned. On the hills to the south are two palaces, from the smaller of which a fine view of the lake is obtainable. Behind the dam, at a distance of about 100 yards, is a second wall 929 feet long and 100 feet in

height, with a breadth of 35 feet at the base and 12 at the top. The space between these two walls is being gradually filled in with earth. Canals carry the water to certain villages on the west, and the area irrigated in an ordinary year is estimated at about 19 square miles.

[J. Fergusson, *Picturesque Illustrations of Ancient Architecture* (1848); *Indian Antiquary*, vol. i.]

Gogūnda.—Chief town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 24° 46′ N. and 73° 32′ E., in the Arāvalli Hills, 2,757 feet above the sea, about 16 miles north-west of Udaipur city. Population (1901), 2,463. The estate, which consists of 75 villages, is held by one of the first-class nobles of Mewār, who is styled Rāj. He is a Jhāla Rājput and descended from the DELWĀRA house. The annual income of the estate is about Rs. 24,000, and a tribute of Rs. 2,040 is paid to the Darbār.

Jahāzpur.—Head-quarters of a *zila* or district of the same name, in the north-east corner of the State of Udaipur, Rājputāna, situated in 25° 37′ N. and 75° 17′ E., about 12 miles south-west of the cantonment of Deoli. Population (1901), 3,399. On an isolated hill overlooking the town, and guarding the eastern entrance of an important pass, stands a large and strong fort consisting of two ramparts, one within the other, each having a deep ditch and numerous bastions. Jahāzpur contains a primary school attended by 70 boys, and a hospital with accommodation for 10 in-patients. The town is said to have been taken by Akbar from the Rānā about 1567, and seven years later was given in *jāgīr* to Jagmāl, who had gone over to the imperial court in consequence of some disagreement with his elder brother, Rānā Pratāp Singh. In the eighteenth century it was held for short periods by the Rājā of Shāhpura, and in 1806 was taken possession of by Zālim Singh, the famous Dīwān of Kotah, who, at the intervention of the British Government, gave it up in 1819, when it was restored to Mewār. The district now consists of the town and 306 villages, largely inhabited by Mīnās.

Kāchola.—An estate in the north-east of the State of Udaipur, Rājputāna, held by the Rājā Dhirāj of SHĀHPURA as a grant from the Mahārānā, on payment of a tribute of about Rs. 2,400 and the performance of service. The nature of the service to be performed has long been in dispute; but it has recently been decided that the Rājā Dhirāj is to send his usual quota of troops for three months every year to Udaipur, and is himself to attend for one month at the same place

every alternate year, generally at the Dasahra festival. The estate consists of 90 villages with (1901) 12,515 inhabitants, the majority of whom are Jāts, Gūjars, Rājputs, and Brāhmans. The head-quarters are at the small town of Kāchola, situated in 25° 24′ N. and 75° 8′ E., 3 miles east of the Banās river, about 100 miles north-east of Udaipur city and 20 miles south-east of the town of Shāhpura.

Kānkroli.—Chief town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 25° 4′ N. and 73° 53′ E., about 36 miles north by north-east of Udaipur city. The town contains 3,053 inhabitants (1901), and is the head-quarters of a Gosain who is a descendant of Vallabhāchārya. The estate, which consists of 21 villages situated in different parts of Mewār, is held by him as a *muāfi* or free grant from the Mahārānā. To the north of the town lies the Rāj Samand, a fine sheet of water 3 miles long by 1½ broad, with an area of about 3 square miles. The lake is formed by a dam built at the south-western end by Rānā Rāj Singh between 1662 and 1676. Its construction served to alleviate the sufferings of a starving population, and it is the oldest known famine relief work in Rājputāna. It is said to have cost about £700,000. The dam forms an irregular segment of a circle nearly 3 miles long; the northern portion, which lies between two hills, is about 200 yards long and 70 yards broad, and is entirely faced with white marble from the adjacent quarries. Along the front, a flight of steps descends to the water's edge, while jutting out into the lake are three marble pavilions, all richly sculptured in different patterns. At one end of the embankment is the temple of Dwārka Dhīsh, one of the seven forms of Krishna; and the image now worshipped there is said to be the identical one brought to Rājputāna in 1669 by the descendants of Vallabhāchārya when they left Muttra from fear of Aurangzeb. On a hill to the north-east are the remains of a large Jain temple, said to have been built by Rānā Rāj Singh's minister, Dayāl Sāh. Its spire was partly destroyed by the Marāthās and replaced by a round tower, but it is still a picturesque ruin.

[J. Fergusson, *Picturesque Illustrations of Ancient Architecture* (1848).]

Kānor.—Chief town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 24° 26′ N. and 74° 16′ E., about 38 miles east by south-east of Udaipur city. Population (1901), 4,300. The Kānor estate, which consists of 110 villages, is held by one of the first-class nobles of

Mewār, who is termed Rāwat and belongs to the Sārangdevot family of the Sesodia Rājputs. The annual income is about Rs. 32,000, and a tribute of Rs. 2,500 is paid to the Darbār.

Kelwārā.—Head-quarters of the Kūmbhalgarh *pargana* in the State of Udaipur, Rājputāna, situated in 25° 7′ N. and 73° 36′ E., in the heart of the Arāvalli Hills, about 2½ miles south of the Kūmbhalgarh fort and 38 miles north of Udaipur city. Population (1901), 1,204. It was in Kelwārā that Rānā Ajai Singh found refuge when his father, Rānā Lakshman Singh, and his seven brothers had been killed defending Chitor against Alā-ud-dīn at the beginning of the fourteenth century.

Kherwāra.—Cantonment included in the fifth or Mhow division of the Western command of the Indian army, and situated in 23° 59′ N. and 73° 36′ E., in the south-west corner of the State of Udaipur, Rājputāna, about 50 miles south of Udaipur city. It stands in a valley 1,050 feet above the sea, and on the banks of a small stream called the Godāvari. Population (1901), 2,289. Kherwāra is the head-quarters of the Mewār Bhīl Corps, which was raised between 1840 and 1844, with the objects of weaning a semi-savage race from its predatory habits, giving them honourable employment, and assisting the Mewār State in preserving order. The uniform of the Bhīl sepoy of those early days was a scanty loin-cloth (he would wear no other); his arms were a bow and arrows; and his distrust and suspicion was such that he would serve for daily pay only, deserting if that were withheld. Throughout the Mutiny of 1857 the corps remained staunch. At that time a squadron of Bengal cavalry was stationed here, and left in a body for Nīmach after endeavouring to persuade the Bhīls to join them. The latter followed up the squadron, killed every man, and brought back their horses and accoutrements to Kherwāra. A detachment operated against Tāntiā Topī's adherents in Bānswāra and Partābgarh, and gained the Mutiny medal. The corps received its colours in 1862, and was placed under the Commander-in-Chief in 1897. It consists of eight companies (seven of Bhīls and one of Hindustānis), and furnishes detachments at Kotra, Udaipur city, and the town of Dūngarpur. Much good has been effected by the enlistment of these hill-men; and, through the influence of those in the service and of the numerous pensioners in the districts, the Bhīls have largely forsaken their predatory habits. During the famines of 1899–1900 and 1901–2 the corps did excellent work in hunting down dacoits and keeping order generally. Besides the regimental school and hospital, the

cantonment contains a school maintained by the Church Missionary Society, which has a branch here, and a hospital with accommodation for ten in-patients, which is kept up from private subscriptions and a grant from the Darbār. The commandant of the Bhīl Corps is also Political Superintendent of the Hilly Tracts, a wild country, comprising the two *bhūmāts* or districts of Kherwāra and KOTRA, containing altogether 361 villages and 34,296 inhabitants, almost all of whom are Bhīls. The villages are for the most part held by petty Girāsia chiefs, who pay a small tribute or quit-rent to the Mewār Darbār. The principal chiefs in the Kherwāra district are the Raos of Jawās, Pāra, and Mādri.

Kothāriā.—Chief town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 24° 58′ N. and 73° 52′ E., on the right bank of the Banās, about 30 miles north-east of Udaipur city. Population (1901), 1,586. The estate, which consists of 81 villages, is held by one of the first-class nobles of Mewār, who is styled Rāwat and is a Chauhān Rājput. The founder of the Kothāriā family was Mānik Chand, who fought for Rānā Sangrām Singh against Bābar in 1527. The annual income of the estate is about Rs. 32,000, and a tribute of Rs. 1,200 is paid to the Darbār.

Kotra.—Cantonment in the south-west of the State of Udaipur, Rājputāna, situated in 24° 22′ N. and 73° 11′ E., about 38 miles south-west of Udaipur city, and 34 miles south-east of Rohera station on the Rājputāna-Mālwā Railway. A detachment (two companies) of the Mewār Bhīl Corps is quartered here, and the officer commanding these is Assistant to the Political Superintendent of the Hilly Tracts (see KHERWĀRA). Kotra is situated in a small valley near the confluence of the Wākal and Sābarmati rivers, and is surrounded by high, well-wooded hills which, on the east, attain an elevation of over 3,000 feet above the sea. It contains a primary vernacular school attended by about 20 boys, a small hospital for the detachment and another for the civil population. The latter, maintained partly by Government and partly from Local funds, has accommodation for eight in-patients. The Kotra district or *bhūmāt* consists of 242 villages, with 16,738 inhabitants, more than two-thirds of whom are Bhīls. These villages are owned by the three Girāsia chiefs of Jura, Oghna, and Panarwā, who pay a small tribute or quit-rent to the Mewār Darbār.

Kūmbhalgarh.—Fortress on the western border of the State of Udaipur, Rājputāna, situated in 25° 9′ N. and 73° 35′

E., about 40 miles north of Udaipur city. It stands on a rocky hill 3,568 feet above sea-level, and commands a fine view of the wild and rugged scenery of the Arāvallis and the sandy deserts of Mārwār. It is defended by a series of walls with battlements and bastions built on the slope of the hill, and contains a number of domed buildings which are reached through several gateways along a winding approach. The chief of these buildings is the Bādal Mahal, or 'cloud palace,' which, as its name implies, rises high above the rest. The fort is named after Rānā Kūmbha, who built it between 1443 and 1458 on the site of a still more ancient castle which tradition ascribes to Samprati, a Jain prince of the second century B.C. It is said to have been taken by Shāhbāz Khān, one of Akbar's generals, in 1576. During the Marāthā disturbances the armed band of Sanyāsis or ascetics, who formed the garrison, revolted; but in 1818 Captain Tod, then Political Agent, obtained possession of the place by arranging for the arrears of pay due to them, and the fort was restored to the Mahārānā. Kūmbhalgarh is also the name of one of the *parganas* or subdivisions of the Udaipur State, the head-quarters of which are at KELWĀRĀ.

Kūndian.—Village in the Rāsmi *zila* of the State of Udaipur, Rājputāna, situated in 25° 2′ N. and 74° 19′ E., on the right bank of the Banās river, about 50 miles north-east of Udaipur city. Population (1901), 564. Here are many temples; and the pool, called Mātri Kūndian, is celebrated, as it is said that the sins of Parasurāma, the would-be matricide, were washed away on his bathing in its waters. A fair, lasting for three days, is held in May and is largely attended by pilgrims who bathe in the pool.

Kurābar.—Chief town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 24° 27′ N. and 73° 59′ E., on the left bank of a stream called the Godī, about 20 miles south-east of Udaipur city. Population (1901), 1,763. The estate, which consists of 69 villages, is held by one of the first-class nobles of Mewār, who is termed Rāwat and belongs to the Chondāwat family of the Sesodia Rājputs, being an offshoot of the SALŪMBAR house. The annual income of the estate is about Rs. 40,000, and no tribute is paid to the Darbār.

Māndalgarh.—Head-quarters of a *zila* or district of the same name in the State of Udaipur, Rājputāna, situated in 25° 13′ N. and 75° 7′ E., about 100 miles north-east of Udaipur city. Population (1901), 1,462. To the north-west

is a fort about half a mile in length, with a low rampart wall and bastions encircling the crest of the hill on which it stands; it is strong towards the south, but assailable from the hills to the north. The fort is said to have been constructed about the middle of the twelfth century by a chief of the Bālnote clan of Rājputs (a branch of the Solankis). According to the Musalmān historians, it was taken by Muzaffar Shāh of Gujarāt at the end of the fourteenth century, and twice by Mahmūd Khiljī of Mālwā in the middle of the fifteenth century. Subsequently, it belonged alternately to the Rānās of Udaipur and the Mughal emperors. In or about 1650 Shāh Jahān granted it in *jāgīr* to Rājā Rūp Singh of Kishangarh, who partially built a palace there, but Rānā Rāj Singh retook it in 1660. Twenty years later, Aurangzeb invaded Mewār and captured Māndalgarh, and in 1700 he made it over to Jujhār Singh, the Rāthor chief of Pisāngan (in Ajmer District), from whom it was recovered by Rānā Amar Singh in 1706; and it has since remained in the uninterrupted possession of his successors. In the town are a primary school, attended by about 60 boys, and a dispensary. Iron mines are still worked at Bīgod and other places in the district.

Meja.—Chief place in an estate of the same name in the State of Udaipur, Rājputāna, situated in 25° 25′ N. and 74° 33′ E., about 80 miles north-east of Udaipur city, and 6 miles south-west of Māndal station on the Rājputāna-Mālwā Railway. Population (1901), 1,027. The estate is of recent creation and consists of 16 villages, held by a noble who has the title of Rāwat and belongs to the Chondāwat family of the Sesodia Rājputs. The annual income is about Rs. 25,600, and a tribute of Rs. 2,500 is paid to the Darbār.

Nāthdwāra ('the portal of the god').—Walled town in the State of Udaipur, Rājputāna, situated in 24° 56′ N. and 73° 49′ E., on the right bank of the Banās river, about 30 miles north by north-east of Udaipur city, and 14 miles north-west of Maolī station on the Udaipur-Chitor Railway. In 1901 the town contained 8,591 inhabitants, more than 83 per cent. being Hindus; but, in a place of pilgrimage like this, the population varies almost weekly. There is a combined post and telegraph office, and the Mahārāj Gosain of Nāthdwāra maintains a dispensary. The town possesses one of the most famous Vaishnavite shrines in India, in which is an image of Krishna, popularly said to date from the twelfth century B.C. This image was placed by Vallabhāchārya in a small temple at Muttra in 1495 and was moved to Gobardhan in 1519.

About 150 years later, when Aurangzeb endeavoured to root out the worship of Krishna, the descendants of Vallabhāchārya left Muttra District with their images and wandered about Rājputāna till 1671, when Rānā Rāj Singh invited three of them to Mewār. To Dwārka Nāth he assigned the village of Asotiya near KĀNKROLI, while for Srī Nāthjī's worship he set apart the village of Siār, to the south of which the town of Nāthdwāra was subsequently built. The guardian of the temple is termed Mahārāj Gosain, and is the head of the Vallabhāchārya sect of Brāhmans; besides this town, he holds thirty villages in different parts of Mewār, and estates in Baroda, Bharatpur, Bīkaner, Karauli, Kotah, Partābgarh, and other States, and a village in Ajmer District granted by Daulat Rao Sindhia. The annual income of his estates is about two lakhs, and the offerings received at the shrine are estimated at between four and five lakhs yearly. Small jewels of gold or silver, very artistically decorated with coloured enamel, are made at Nāthdwāra, and sold to pilgrims.

[A. Cunningham, *Archaeological Survey of Northern India*, vol. xxiii, pp. 99–101.]

Pārsoli.—Chief place in an estate of the same name in the State of Udaipur, Rājputāna, situated in 25° 7′ N. and 74° 53′ E., about 84 miles north-east of Udaipur city. Population (1901), 831. The estate consists of 40 villages, and is held by a first-class noble of Mewār, who is termed Rao and is a Chauhān Rājput descended from the BEDLA family. The annual income is about Rs. 20,000, and a tribute of Rs. 740 is paid to the Darbār.

Pur.—Ancient town in the Bhīlwāra district of the State of Udaipur, Rājputāna, situated in 25° 18′ N. and 74° 33′ E., about 72 miles north-east of Udaipur city, and about 7 miles south-west of Bhīlwāra station on the Rājputāna-Mālwā Railway. Population (1901), 4,498. A primary school is attended by about 34 boys. Garnets are found in the vicinity. The Porwāl Mahājans are said to take their name from this place.

Rājnagar.—Head-quarters of a *pargana* of the same name in the State of Udaipur, Rājputāna, situated in 25° 4′ N. and 73° 52′ E., about 36 miles north by north-east of Udaipur city, and about a mile to the west of the lake called Rāj Samand. Population (1901), 2,311. The town was founded by, and named after, Rānā Rāj Singh in the latter half of the seventeenth century. It contains a primary school attended by about 30 boys, and the marble quarries in the neighbourhood are famous.

Rakhabh Dev.—Walled village in the Magrā *zila* of the State of Udaipur, Rājputāna, situated in 24° 5′ N. and 73° 42′ E., in the midst of hills, about 40 miles south of Udaipur city, and 10 miles north-east of the cantonment of Kherwāra. Population (1901), 2,174. A small school here, originally started for the benefit of the Bhīls, is attended by about 40 boys, half of whom are of this tribe. Serpentine of a dull green colour is quarried in the neighbourhood, and worked into effigies and vessels of domestic use, which are sold to the numerous pilgrims who visit the place. The famous Jain temple, sacred to Adināth or Rakhabhnāth, is annually visited by thousands of pilgrims from all parts of Rājputāna and Gujarāt. It is difficult to determine the age of this building, but three inscriptions mention that it was repaired in the fourteenth and fifteenth centuries. The principal image is of black marble and is in a sitting posture about three feet in height; it is said to have been brought from Gujarāt towards the end of the thirteenth century. Hindus, as well as Jains, worship the divinity, the former regarding him as one of the incarnations of Vishnu and the latter as one of the twenty-four *tīrthankars* or hierarchs of Jainism. The Bhīls call him Kālājī from the colour of the image and have great faith in him. Another name is Kesaryajī, from the saffron (*kesar*) with which pilgrims besmear the idol. Every votary is entitled to wash off the paste applied by a previous worshipper, and in this way saffron worth thousands of rupees is offered to the god annually.

[*Indian Antiquary*, vol. i.]

Salūmbar.—Chief town of an estate of the same name in the State of Udaipur, Rājputāna, situated in 24° 9′ N. and 74° 3′ E., about 40 miles south-east of Udaipur city. Population (1901), 4,692. A masonry wall surrounds the town, which is protected on the north by lofty and picturesque hills; and one of these, immediately overlooking the place, is surmounted by a small fort and outworks. The palace of the Rāwat is on the edge of a lake, and the scenery is altogether very charming. The estate, which consists of the town and 237 villages, yields an income of about Rs. 80,000 and pays no tribute. The Rāwat of Salūmbar is the head of the Chondāwat family of the Sesodia Rājputs, and ranks fourth among the nobles of Mewār. Chonda was the eldest son of Rānā Lākhā, and in 1398 surrendered his right to the Mewār *gaddi* in favour of his younger brother, Mokal. For many years the Rāwats of Salūmbar were the hereditary ministers (*bhānjgaria*) of the

State, and to this day their symbol, the lance, is always superadded to that of the Mahārānā on all deeds of grant.

Sardārgarh.—Chief place in an estate of the same name in the State of Udaipur, Rājputāna, situated in 25° 14′ N. and 74° E., on the right bank of the Chandrabhāga river, a tributary of the Banās, about 50 miles north by north-east of Udaipur city. Population (1901), 1,865. The old name of the place was Lāwa, but it has been called Sardārgarh since 1738. A strong fort, surrounded by a double wall, stands on a hill to the north. The estate, which consists of 26 villages, yields an income of about Rs. 24,000, and pays a tribute of Rs. 1,390 to the Darbār. The Thākurs of Sardārgarh are Rājputs of the Dodiā clan, and are descended from one Dhāwal who came to Mewār from Gujarāt at the end of the fourteenth century.

Udaipur City.—Capital of the State of Mewār or Udaipur in Rājputāna, called after Rānā Udai Singh, who founded it in or about 1559. It is situated in 24° 35′ N. and 73° 42′ E., near the terminus of the Udaipur-Chitor Railway, 697 miles north of Bombay. The city is the fifth largest in Rājputāna, and in 1901 had a population of 45,976, as compared with 38,214 in 1881, and 46,693 in 1891. Hindus numbered 29,157, or more than 63 per cent. of the total; Musalmāns, 9,585, or over 20 per cent.; and Jains, 4,520, or nearly 10 per cent. The picturesque situation of Udaipur forms its principal charm. The city stands on the slope of a low ridge, the summit of which is crowned by the Mahārānā's palace, and to the north and west the houses extend to the bank of a beautiful piece of water known as the Pichola lake. The view from the embankment across to the dark background of wooded hills, which close in round the western sides of this lake and supply the water, is as fine as anything in India. The palace is an imposing pile of buildings running north and south, and covering a space about 1,500 feet long by about 800 feet at the widest part. Fergusson has described it as 'the largest in Rājputāna, and in outline and size a good deal resembling Windsor; but its details are bad, and, when closely examined, it will not bear comparison with many other residences of Rājput princes.' But though the palace has been added to by almost every chief since 1571, when the oldest portion, the *Rai āngan* or 'royal courtyard,' is said to have been built, the want of plan and mixture of architecture do not spoil the general effect, and this very diversity is itself attractive. The Pichola lake is said to have been constructed by a Banjārā at the end of the fourteenth century, and the embankment

was raised by Rānā Udai Singh. The lake is about $2\frac{1}{4}$ miles long by $1\frac{1}{2}$ broad, and has an area of over one square mile. In the middle stand the two island palaces, the Jagmandir and the Jagniwās, the former built by Rānā Jagat Singh I in the first half of the seventeenth century and the latter by Jagat Singh II about a hundred years later. The Jagmandir is noted as the asylum of prince Khurram, afterwards the emperor Shāh Jahān, while in revolt against his father, Jahāngīr. The little palace then built for him consists of a round tower of yellow sandstone lined inside with marble slabs, three storeys in height and crowned by a handsome dome. The upper apartment is circular, about 21 feet in diameter, and Fergusson thought it the prettiest room he knew in India. 'Its floor is inlaid with black and white marbles; the walls are ornamented with niches and decorated with arabesques of different coloured stones (in the same style as the Tāj at Agra, though the patterns are Hindu), and the dome is exquisitely beautiful in form.' Other objects of interest on this island are the little mosque, a room built of twelve enormous slabs of marble, and the throne sculptured from a single block of serpentine. The Jagniwās is about 800 feet from the shore, and consists of a collection of small apartments, courts, and gardens. The latter are filled with orange, mango, and other fruit trees, forming a perfect roof of evergreen foliage, broken only occasionally by a tall palm or cypress, and varied by the broad-leafed plantain. Of these two islands Fergusson writes that the only objects in Europe that can be compared with them 'are the Borromean islands in the Lago Maggiore, but I need scarcely say their Indian rivals lose nothing by the comparison; they are as superior to them as the Duomo at Milan is to Buckingham Palace. Indeed, I know of nothing that will bear comparison with them anywhere.' Another fine lake, connected by a small canal with, and lying to the north of, Pichola, is the Fateh Sāgar, constructed by, and named after, the present Mahārānā. It is about $1\frac{1}{2}$ miles long by one mile broad; and the embankment, 2,800 feet long, is named after His Royal Highness the Duke of Connaught, who laid the foundation-stone in 1889. Among other objects of interest are the Sajjan Niwās gardens, well laid out and kept up; the Victoria Hall, a handsome building used as a library, reading-room, and museum, in front of which stands a statue of Her late Majesty; and the cenotaphs of the chiefs of Mewār in the old village of AHĀR.

The manufactures of Udaipur city are unimportant, con-

sisting mainly of embroidery, cotton cloths stamped in gold and silver, and swords and daggers. The Central jail has accommodation for 458 prisoners, and is usually overcrowded, the daily average strength having been 481 in 1901, 672 in 1902, 526 in 1903, and 457 in 1904. Altogether eight schools (including two for girls) are maintained at Udaipur, five by the State and three by the United Free Church Mission, and are attended by about 800 pupils. The only notable institution is the Mahārānā's high school, in which English, Sanskrit, Persian, &c., are taught. It is affiliated to the Allahābād University, and is attended by about 260 boys. The city contains five hospitals and one dispensary; of the former, one is maintained by the mission and one by Government. The Lansdowne Hospital (opened in July, 1894) and the Shepherd Mission Hospital (opened in December, 1886) are both excellent institutions and deservedly popular. The Walter Hospital for women (opened in May, 1888) is also deserving of notice; it is a fine building containing 24 beds.

Of places of interest in the neighbourhood of Udaipur may be mentioned Eklingjī, situated in a narrow defile 12 miles to the north. Here in the eighth century Bāpā Rāwal constructed a temple to Mahādeo, who is worshipped under the epithet of Ekling, that is, 'with one *lingam*.' The original building was destroyed by the Muhammadans, but was rebuilt in the fifteenth century. The temple is of unusual design, having a double storeyed porch and sanctuary, the former covered by a flat pyramidal roof composed of many hundred circular knobs, and the latter roofed by a lofty tower of more than ordinary elaboration. Inside the temple is a four-faced image of Mahādeo made of black marble. Since Bāpā Rāwal's time, the chief of Mewār has been *Dīwān* or vice-regent of Eklingjī, and as such, when he visits the temple, supersedes the high priest in his duties and performs the ceremonies. A picturesque lake lies in the vicinity, and numerous other temples stand close by, that built in the sixteenth century by Mirān Bai, the wife of Bhoj Rāj, son of Sangrām Singh, being of singular elegance. Close to Eklingjī is Nāgdā or Nāgahrida, one of the most ancient places in Mewār. Here the Mahārānā's ancestors ruled for seven generations till the time of Bāpā. The principal temples are the Sās Bahu pair, said to be as old as the eleventh century, and dedicated to Vishnu. They are most beautifully carved, and adorned with artistic figures and sculpture in the very best taste. The Jain temple known as Adbudjī's is remarkable only for the great size of the images

it contains, the largest, that of Sāntināth, being 6½ feet by 4 feet.

[The quotations from Mr. Fergusson are taken from his *Picturesque Illustrations of Ancient Architecture* (1848).]

Position, area, and boundaries

Bānswāra State.—The southernmost State in Rājputāna, lying between 23° 3′ and 23° 55′ N. and 73° 58′ and 74° 47′ E., with an area of 1,946 square miles. It is bounded on the north by Partābgarh and Mewār; on the west by Dūngarpur and Sunth; on the south by Jhālod, Jhābua, and a portion of the Petlāwad *pargana* of Indore; and on the east by Sailāna, Ratlām, and Partābgarh. It is said to take its name from a Bhīl chieftain named Wāsna, whose *pāl* or village was on the site of the present town of Bānswāra, and who was defeated and slain about 1530 by Jagmāl, the first chief of this State. Others say the word means the country of the bamboo (*bāns*).

Configuration, and hill and river systems.

The western portion of the State is comparatively open and well cultivated; but the rest of the country, especially in the south and east, is covered with rugged hills, rocks, scrub jungle, and woodland. A line of hills runs all through the eastern part, attaining in places an altitude of from 1,700 to 1,900 feet. After heavy rains, the principal river, the MAHĪ, is impassable even by rafts, sometimes for days together. It is said to have overflowed its banks in 1858, inundating the neighbouring lands and causing much loss of life. Its chief tributary is the Anās, which enters the State in the south, and flows first in a northerly direction, forming the boundary with Jhālod, and next west, the total course in or along the border of Bānswāra being about 50 miles. There are numerous minor rivers or streams, the more important being the Erau or Airāv and the Chāp. The country has been described as the most beautiful portion of Rājputāna. It looks its best just after the rains, when the varied hues of the foliage, the luxuriant growth of the tall grasses, and the streams dashing down the hill-sides or purling through shady glens, between banks fringed with ferns and flowers, present a most pleasing picture.

Geology.

In the western part of the State the rocks consist of gneiss, upon which rest unconformably a few outliers of the schists and quartzites of the Arāvalli and Delhi systems respectively, while in the east these rocks are covered by Deccan trap.

Fauna.

Besides the ordinary small game, including jungle-fowl, a few tigers, leopards, bears, *sāmbar* (*Cervus unicolor*), and *chītal* (*C. axis*) are to be found, and occasionally wild dogs and wolves.

Climate

The climate is relaxing and generally unpleasant; fevers of

a malignant nature prevail during the two months succeeding the rains. The temperature at the capital varies from 58° in the winter to 108° in the summer, while the annual rainfall averages nearly 38 inches, ranging from over 65 inches in 1893 to about 14 inches in 1899. The fall in the south-east of the State is generally slightly greater than at the capital. and rainfall.

History.

From about the beginning of the thirteenth to the beginning of the sixteenth century the greater part of the country now styled Bānswāra was ruled by the chiefs of DŪNGARPUR or Bāgar, as the entire tract was, and is even now frequently, called; and it became a separate State about 1530. Two accounts are given of the manner in which this occurred. One story relates that Udai Singh, chief of Bāgar, who was killed at the battle of Khānua in March, 1527, ordered that, on his death, his territory should be divided between his two sons, Prithwī Rāj and Jagmāl, and that this was done, the latter receiving the eastern portion as his share. The other account is that Jagmāl was left for dead at Khānua, but recovered, and, on returning to his country, was disowned and treated as an impostor. He thereupon betook himself to the hills north of the present town of Bānswāra, and proceeded to harass his elder brother, Prithwī Rāj. Finding this continual border warfare intolerable, the two brothers agreed to accept a partition of their lands by the Rājā of Dhār, and accordingly the river Mahī was fixed as the boundary between the two States of Bānswāra and Dūngarpur. Whichever account be correct, and the latter is believed to be the more trustworthy, the chiefs of Bānswāra are a junior branch of the Dūngarpur family, and consequently Sesodia Rājputs of the Ahāriya sept. Of subsequent chiefs, two only are worthy of mention: namely, Kushāl Singh, who, towards the end of the seventeenth century, is said to have wrested from the Bhīls the country in the south-east and called it KUSHĀLGARH after himself; and Prithwī Singh (1747–86), who plundered the neighbouring State of Sunth and seized its district of Chilkāri or Shergarh in the south-west of Bānswāra. These two tracts are now held respectively by the Raos of Kushālgarh and Garhi, two of the principal nobles. Towards the end of the eighteenth century Bānswāra became more or less subjected to the Marāthās, and paid tribute to the Rājā of Dhār. In 1812 the Mahārāwal offered to become tributary to the British Government on condition of the expulsion of the Marāthās, but no definite relations were formed with him till the end of 1818. By the treaty then concluded he agreed to act in subordinate co-operation to, and settle his

affairs in accordance with the advice of, the British Government, and to pay to it all arrears of tribute due to Dhār or any other State, besides whatever tribute Government might deem adequate, provided it did not exceed three-eighths of his revenue. The tribute proper has varied from time to time, but for a good many years it was *Sālim shāhi* Rs. 35,000. Since 1904 it has been fixed at Rs. 17,500, British coin. In addition to tribute proper, the State has paid annually, since 1889, a sum of Rs. 5,000 towards the cost of additional political supervision rendered necessary by the disorders of its administration. The late Mahārāwal, Lachhman Singh, died in 1905, after a rule of sixty-one years, and was succeeded by his eldest son, Shambhu Singh, who was born in October, 1868. The chief of this State bears the title of Mahārāwal, and receives a salute of fifteen guns.

Archaeology.

There is not much of archaeological interest in Bānswāra, apart from the ruins of a fine Jain temple at KĀLINJARA and the remains of about a dozen Hindu and Jain temples at the village of Arthuna in the south-west. An inscription dated 1080, found in the Mandanesh or Mandlesar temple at Arthuna, shows that the latter place was once an extensive city (Uchhunak Nagar or Pātan), the capital of the Paramāra chiefs of Bāgar.

The people.

The number of towns and villages in the State is 1,287, and the population at the three enumerations was: (1881) 152,045, (1891) 211,641, and (1901) 165,350. The last Census was the first regular one ever taken; for, in 1881, the population of the Kushālgarh estate and many of the Bhīls in the rest of the territory were not actually counted, their numbers being roughly guessed, while in 1891 a similar procedure was followed as regards the Bhīls of Kushālgarh. The decline in 1901 was due in part to more accurate enumeration at that Census, and in part to excessive mortality during, and immediately after, the famine of 1899–1900. The State, which in 1901 was split up into an unnecessarily large number of districts or *thānas*, now consists of two divisions, the northern and the southern, more or less equal in area and population. The head-quarters of the former are at Bhongra, and of the latter at Kālinjara. More than 63 per cent. of the people are Animists and 30 per cent. Hindus. The language mainly spoken is Bhīlī or Vāgdi.

Principal tribes and castes.

By far the most numerous tribe is that of the BHĪLS, who, in 1901, numbered 104,329, or 63 per cent. of the total; they are to be found throughout the State, and are especially

troublesome in the south. Next come the Kunbīs (11,000), the Brāhmans (9,600), the Mahājans (7,000), and the Rājputs (5,000). About 67 per cent. of the population are dependent on the land.

Agriculture does not flourish as well as might be expected in a country so favoured by nature as Bānswāra. The soil is, for the most part, excellent. The black cotton variety in the west, especially near the Mahī river, is said to be sufficiently fertile to yield two full crops annually without artificial irrigation, while in the north a rich red loam is found. But almost all of the agriculturists are Bhīls, who, besides being unskilled, are lazy; they cultivate chiefly in the rains, and are conservative or shy, confining their operations to small patches round their huts. The Brāhmans and Pātels, found mostly in the west, are industrious cultivators, but few in number; without much trouble or expense they gather fine crops of maize and rice in the autumn, and wheat, barley, gram, and sugar-cane in the spring; but the Bhīls prefer the *wālar* or *wālra* system of cultivation, so injurious to the forests. It consists of cutting down trees and shrubs and strewing them over the ground, where they are left to dry till the end of the hot season, when they are burnt. After the first fall of rain the land is ploughed once, and sown generally with maize or inferior millets known locally as *kuri* and *kodra*. Agriculture.

Irrigation is mainly from wells and tanks, but only a small area is supplied. Large stretches of fertile land, in which water could easily be obtained, do not possess a single well, while tanks are few and far between, though something has been done in this direction during recent years. Irrigation.

More than half of the State is covered with jungle, the forests being most dense in the north-east. The best trees are teak, black-wood, ebony, *pīpal* (*Ficus religiosa*), *haldu* (*Adina cordifolia*), *sālar* (*Boswellia serrata*), *dhāk* (*Butea frondosa*), and *kadamb* (*Anthocephalus Cadamba*); but they are in no way preserved and are of little benefit to the Darbār. The fruit trees include the mango and the *mahuā* (*Bassia latifolia*); the wild date-palm is to be found in all low-lying ground, and the bamboo in the hills. The Bhīl, however, spares none but sacred groves and fruit trees, and the forests are being gradually ruined. Forests.

The mineral productions are unimportant. The old iron mines at Khāmera and Lohāria have long been abandoned, and the quarries at Talwāra and Chhīnch are only occasionally worked, yielding a hard white stone fairly suitable for building Minerals.

Manufactures. Manufactures are primitive, consisting of the production of coarse cotton cloth, a little silver jewellery, lac bangles, and wooden toys.

Commerce. The trade is with the neighbouring tracts, the chief exports in good years being grain, wood, honey, and *mahuā* flowers, and the chief imports piece-goods, salt, and tobacco.

Means of communication. There is no railway in the State, the nearest stations being Namlī and Ratlām on the Rājputāna-Mālwā Railway on the east, and Bhairongarh on the Godhra-Ratlām line on the south. The roads are all unmetalled, but are generally practicable for carts during the greater part of the year. There are four Imperial post offices (at Bānswāra town, Chhīnch, Garhi, and Kushālgarh) and one telegraph office (at Bānswāra).

Famine. No records exist of any severe famine save that of 1899–1900; but 1836, 1861, 1865, and 1877–8 were years of scarcity and high prices. In 1899–1900 the rainfall was only about 14 inches, and the harvest was more or less a failure. Little or nothing was at first done for the Bhīls, who suffered severely and took to crime. Subsequent relief measures did a good deal to allay the distress, but the mortality among human beings was higher than it should have been and from thirty to fifty per cent. of the cattle perished. The expenditure, including advances to agriculturists and land revenue remitted and suspended, was about three lakhs. The distress in 1901–2 was not so acute, and was due as much to a plague of rats as to short rainfall. The expenditure on this occasion approached a lakh.

Administration. The State is ordinarily governed by the chief with the assistance of a Kāmdār or minister and a *thānadār*, possessing very limited powers, in each of the districts. In consequence of the advanced age of the late chief, the indebtedness of the State and misgovernment generally, it was found necessary in 1904 to place the administration in the hands of a Council under the direct control of a Political officer; and this arrangement continued till 1906, when Mahārāwal Shambhu Singh was invested with powers. The territory is divided into two districts, each of which is under a *tahsīldār*.

Civil and criminal justice. The judicial machinery was formerly of the rudest kind. The *thānadārs* imposed fines for petty offences, but their main duty was to arrest accused persons, hold a preliminary inquiry, and forward the cases to the capital. The powers of the Faujdār at the capital were similar; and in this way all criminal cases were decided by the Kāmdār, subject, at uncertain periods, to the approval or otherwise of the chief. Most

of the civil suits were decided by *panchāyat*, a tribunal well adapted to the feelings of the people, as the decisions generally gave satisfaction. Under the system recently introduced, the *tahsīldārs* are third-class magistrates, the Faujdār is a first-class magistrate, and the Council, presided over by the Mahārāwal, is a Sessions Court, and also the final court of appeal. Death sentences for the present require the confirmation of the Governor-General's Agent in Rājputāna. On the civil side, the Faujdār tries suits not decided by *panchāyats*, provided their value does not exceed Rs. 10,000, while the Council deals with suits beyond his powers.

Finance. The normal revenue of the State, excluding the income of the nobles, is about 1·75 lakhs, of which Rs. 85,000 is derived from the land, Rs. 40,000 from customs, and Rs. 15,000 as tribute from *jāgīrdārs*. The normal expenditure is about 1·35 lakhs, the main items being cost of administration (Rs. 32,000), privy purse and palace (Rs. 27,000), army and police (Rs. 25,000), and tribute to Government, including cost of additional political supervision (Rs. 22,500). The State owes a little less than two lakhs to the Government of India.

Currency. The coins most commonly used are the *Sālim shāhi*, minted across the border in Partābgarh. In 1904 an attempt was made to introduce the British currency; but as the exchange rate fixed by Government was below the actual market rate during the period of conversion operations, only 202 *Sālim shāhi* rupees were tendered by the public for exchange.

Land revenue. The land revenue system is primitive, and there is no fixed method of assessment or collection. In some cases the demand is fixed and levied in cash; in other cases the amount to be paid is determined after an inspection of the crops either before or after they have been cut, and is levied either in cash or in kind, or both. Again, whole villages may be given in contract for a fixed sum, or the land may be leased to, and the revenue collected from, individual cultivators. The holders of *jāgīr* lands pay tribute (*tānka*); they have to perform service, and can be dispossessed for misconduct. *Khairāt* villages, or religious and charitable allotments, are held rent-free and the holders pay no tribute. These villages are inalienable and may be said to have been granted practically in perpetuity. The first cadastral survey was started in 1904, and was followed by a rough settlement which should be finished by the end of 1906.

Army and police. Police duties used to be performed by a so-called army of 19 cavalry and 461 infantry, all irregulars; but this army has been

abolished, and an efficient police force of 180 of all ranks, including 15 mounted men, has recently been substituted.

Jails. The State jail at the capital is perhaps the most unhealthy prison in Rājputāna, and a new one is to be built when funds are available. Lock-ups are maintained in the districts and at Kushālgarh.

Education. In 1901 about 2 per cent. of the population were returned as literate (4 per cent. males and 0·1 per cent. females). There were four primary schools, in which Hindī was taught to about 250 boys. In 1903 an Anglo-vernacular school was started at the capital, and three Hindī schools were opened at other places. The State now contains fourteen schools, including one in the Garhi estate and one in Kushālgarh, and they are attended by 440 boys.

Hospitals. There are two hospitals, one of which has accommodation for 4 in-patients. In 1905 the number of cases treated was 18,664, of whom 29 were in-patients, and 328 operations were performed. The cost of these institutions was about Rs. 1,920.

Vaccination. Vaccination is nowhere compulsory, and, though apparently popular in Kushālgarh, is very backward in Bānswāra proper. Two vaccinators are employed, and in 1904–5 they vaccinated 938 persons, or nearly 6 per 1,000 of the population. In Bānswāra proper about 2 per 1,000 of the population were successfully vaccinated, and in Kushālgarh nearly 35 per 1,000.

[*Rājputāna Gazetteer*, vol. i (1879, under revision).]

Kushālgarh.—An estate or petty chiefship in the south-east of the STATE OF BĀNSWĀRA, Rājputāna. Its area is 340 square miles, and in physical aspects it is not dissimilar to Bānswāra. It consists of 257 villages, with a population in 1901 (when the first complete census was taken) of 16,222, of whom 11,538, or more than 71 per cent., were BHĪLS. The normal income, excluding that derived from villages in the Ratlām State, was, prior to the famine of 1899–1900, about Rs. 50,000, but has since fallen to about Rs. 35,000. The village or town of Kushālgarh, the population of which was 2,838 in 1901, contains a post office, a small vernacular school attended by about 80 boys, and a dispensary. The estate is of some political interest, in consequence of the position of its holder relative to the chief of Bānswāra. The family belong to the Rāthor clan of Rājputs, and claim descent from Jodh Singh, the founder of Jodhpur city. They appear to have migrated east, and their earliest possessions were in Ratlām, where they still hold 60 villages and pay a tribute of Rs. 600 a year to the Rājā of that State. In the latter part of the seventeenth

century they acquired the country now called Kushālgarh, but accounts differ as to the mode of acquisition. According to the Bānswāra version the country was taken from the Bhīls by Kushāl Singh, then chief of Bānswāra, and given by him to Akhai Rāj as a reward for services rendered, being named after the donor; but the Kushālgarh family say that it was actually taken from the Bhīls by Akhai Rāj himself and that it was named after the Bhīl chieftain, Kushla, whom he defeated. However this may be, there is no doubt that a portion of the estate, notably the district of Tāmbesra in the north-west, was granted in *jāgīr* by a chief of Bānswāra, and that the Rao of Kushālgarh, as he has been called since about 1783, pays a tribute of Rs. 550 a year to Bānswāra. In consequence, however, of frequent attempts on the part of the late Mahārāwal to claim rights over the estate to which he was not entitled, Kushālgarh was finally declared to be practically independent of Bānswāra for all purposes other than the payment of tribute and personal attendance on certain occasions, such as the installation of the Mahārāwal and marriages in the latter's family. The Rao's position may be described in general terms as that of a mediatized or guaranteed feudatory; he pays tribute to Bānswāra through, and corresponds on all matters direct with, the Assistant to the Resident in Mewār. He exercises civil and criminal powers in his own estate; but the proceedings in all heinous cases have to be submitted for approval to the Assistant to the Resident, while sentences of death or imprisonment for life are subject to the confirmation of the Governor-General's Agent in Rājputāna.

Bānswāra Town.—Capital of the State of the same name in Rājputāna, situated in 23° 33′ N. and 74° 27′ E., 42 miles from Namlī and Ratlām stations on the Rājputāna-Mālwā Railway. The population in 1901 was 7,038, of whom nearly 60 per cent. were Hindus, and 28 per cent. Musalmāns. The town was founded in the early part of the sixteenth century by Jagmāl, the first chief of Bānswāra, and is said to have been named after a Bhīl chieftain, Wāsna, whom he defeated and killed. It is surrounded by a wall which, except on the south, is in very fair repair. The palace stands on rising ground to the south, and on the crest of a low ridge in its vicinity is a double-storeyed building, called the Shāhi Bilās; to the east among the low hills lies the Bai Tāl, on the embankment of which is a small summer palace, while in a garden about half a mile distant are the *chhatris* or cenotaphs of the rulers of the State. Some old ruins on the top of a hill two miles to the

south are said to be the remains of a palace which was the residence of Jagmāl. A fair is held annually in October, which lasts for fifteen days and is attended by some 2,000 visitors. The town possesses a post and telegraph office, a jail which has accommodation for 54 convicts and 14 under-trial prisoners and is quite unsuited for a prison, an Anglo-vernacular school opened in 1903 and attended by about 180 boys, and a hospital with accommodation for 4 in-patients.

Kālinjara.—Village in the State of Bānswāra, Rājputāna, situated in 23° 21′ N. and 74° 19′ E., on the right bank of the Hāran stream, a tributary of the Anās, 17 miles south-west of the capital. It was formerly a place of considerable trade carried on by Jain merchants, who were driven away by Marāthā freebooters. It is now the head-quarters of the southern of the two districts into which the State has been recently divided, and possesses a small Hindī school attended by about 20 boys. The place is remarkable as containing the ruins of a fine Jain temple, described by Heber as being built on a very complicated and extensive plan. It is covered with numerous domes and pyramids and divided into a great number of apartments, roofed with stone, crowded with images, and profusely embellished with rich and elaborate carvings.

[Bishop Heber, *Narrative of a Journey through the Upper Provinces of India*, vol. ii (1828).]

Position, area, and boundaries.

Dūngarpur State.—State in the south of Rājputāna, lying between 23° 20′ and 24° 1′ N. and 73° 22′ and 74° 23′ E., with an area of 1,447 square miles. It is bounded on the north by Mewār or Udaipur; on the west and south by Idar, Lūnāwāra, Kadāna, and Sunth States in the Bombay Presidency; and on the east by Bānswāra.

Configuration, and hill and river systems.

The country, though fairly open in the south and east, consists for the most part of stony hills covered with a low jungle of cactus, jujube-trees, and a gum-producing tree called *sālar* (*Boswellia serrata*). None of the hills attains a great height. The only perennial rivers are the MAHĪ and the Som. The former divides the State from Bānswāra on the east and Sunth on the south. The Som rises in Mewār in the hills south of Bīchabhera (about 24° 14′ N. and 73° 26′ E.), and flows south-east till it meets the Dūngarpur border, when it turns first to the east and next to the south, forming the northern boundary of the State until it is joined by the Jākam river. After a course of about sixty miles in, or along the borders of, Dūngarpur, it falls into the Mahī, near the sacred temple of Baneshar, where a large fair is held annually in February or March. Among

minor rivers are the Mājam and the Vātrak, which flow into Idar; the Bhādar, which flows south into Kadāna and eventually joins the Mahī; and the Moran, which rises in the hills south of the capital and joins the Mahī a little to the north of Galiākot.

Geology. The geological formations of the State belong to the azoic and igneous groups, and consist of granites, gneisses, metamorphic schists, quartzites, and clay slates. The first three crop up largely in the west and are associated with diorites and traps, while in the central portion of the State clay slates are abundant, and are largely interstratified with veins of quartz and, here and there, of pegmatite granite.

Fauna. Besides the usual small game, leopards and hyenas are fairly numerous; *sāmbar* (*Cervus unicolor*) used to be plentiful in the Antrī jungles before the famine of 1899–1900, and are again increasing. Tigers are occasionally met with, while *nīlgai* are being gradually exterminated by the Bhīls, who value their flesh for food and their hides for shields.

Climate and rainfall. The climate is on the whole temperate and dry, though the months of September and October are generally very unhealthy. The mean temperature is about 75°, with an annual range of about 25°; and the annual rainfall, as recorded at the capital, averages about 27 inches.

History. In olden days, the territory now styled Dūngarpur and Bānswāra comprised the country called the Bāgar, the land, as a couplet tells us, 'of five gems, namely water, rocks, leaves, abusive language, and the looting of clothes.' It was occupied mostly by Bhīls, and to a smaller extent by Chauhān and Paramāra Rājputs. Towards the end of the twelfth century, Karan Singh was chief of Mewār, and, as his country was being ravaged by Rānā Mokal, a Parihār Rājput of MANDOR in Jodhpur, he first sent his eldest son Māhup against the invader and, on his failing, sent his second son, Rāhup, who brought the Parihār back a prisoner and was thereupon declared heir apparent. Displeased at this, Māhup left his father and, after staying for a few years at AHĀR (near Udaipur), proceeded south and took up his abode with his mother's people, the Chauhāns of Bāgar, whence, by gradually driving back the Bhīl chieftains, he became master of most of that country. The chiefs of Dūngarpur are descended from Māhup, and consequently claim to belong to an elder branch of the family now ruling in Mewār. This claim, according to Sir John Malcolm, was tacitly admitted by the highest seat being always left vacant when the Mahārānā of Udaipur dined, but the Mewār authorities assert that such a

custom was never in vogue. They say that no special respect has ever been paid in Udaipur to the Dūngarpur family in consequence of its descent from an elder branch, and that Māhup was deliberately disinherited by his father because he had proved himself unfitted to contend with Mewār's enemies. From the fact of Māhup having resided for some time at Ahār, the Dūngarpur family are called Ahāriyas. Rāwal Deda, said to have been sixth in descent from Māhup, seized the town of Galiākot in the south-east from the Paramāras and made it his residence, while later on Rāwal Bīr Singh founded DŪNGARPUR TOWN, naming it after a Bhīl chieftain, Dūngaria, whom he caused to be assassinated. One of the promises he made to Dūngaria's widows was that a portion of the installation ceremonies of future Rāwals (or Mahārāwals as they are now called) should be performed by a descendant of Dūngaria: that is to say, that one of the latter should take blood from his finger and mark the *tilak* on the forehead of the new chief. This custom was observed till fairly recent times. As described in the article on BĀNSWĀRA STATE, Rāwal Udai Singh of Bāgar was killed at the battle of Khānua in 1527, and his territory was shortly after divided between his two sons and now forms the separate States of Dūngarpur and Bānswāra, the river Mahī being the boundary. When the Mughal empire became fairly consolidated, the Dūngarpur chief opened communication with the court, and his successors paid tribute and rendered military service. Upon the fall of the empire, Dūngarpur became tributary to the Marāthās, from whose yoke it was rescued by the British. By a treaty concluded in 1818 the State was taken under protection; and in return the Mahārāwal agreed to pay to the British Government all arrears of tribute due to Dhār or any other State, and such further sum annually as the Government might fix, provided it did not exceed three-eighths of the revenue of the State. The tribute was gradually raised to *Sālim shāhi* Rs. 35,000, and since 1904 has been Rs. 17,500 (British). As in other States inhabited by wild hill tribes, it became necessary at an early period of British supremacy to employ a military force to coerce the Bhīls, who had been excited to rebellion by some of the disaffected nobles. The Bhīl chieftains, however, submitted to terms before any actual hostilities commenced. The present chief of Dūngarpur is Bijai Singh, who was born in 1887, and succeeded his grandfather, Udai Singh, in 1898, and is being educated at the Mayo College at Ajmer. The chief of Dūngarpur bears the title of Mahārāwal, and is entitled to a salute of 15 guns.

The number of towns and villages in the State is 632, and the population at each Census was: (1881) 153,381, (1891) 165,400, and (1901) 100,103. The first two enumerations were, as regards the Bhīls, merely estimates; the number of their huts was roughly ascertained, and four persons, two of each sex, were allowed to each hut. Though the population was undoubtedly less in 1901 than in 1891, owing to the famine of 1899–1900, yet the decrease was not so much as 39 per cent., and there is reason to believe that the Bhīls were over-estimated in 1891. The State is divided into three *zilas*[1] or districts, as shown below:— The people.

Zila.	Number of		Population (1901).	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
	Towns.	Villages.			
Aspur . .	...	181	31,920	*Zila* figures not available.	913
Dūngarpur . .	1	226	29,276		1,114
Sāgwāra . .	...	224	38,907		1,259
State total .	1	631	100,103	− 39·5	3,286

The head-quarters of these districts are at the places from which each is named. About 56 per cent. of the people are Hindus and more than 33 per cent. Animists. The language mainly spoken is Vāgdi or Bhīlī.

The most numerous tribe in the State is that of the BHĪLS, who number 34,000 or more than one-third of the population; after them come the Pātels, a cultivating class numbering 15,000, the Brāhmans (9,700), the Rājputs (7,000), and the Mahājans (6,600). Nearly 59 per cent. of the people depend on agriculture. Principal tribes and castes.

The cultivated area is almost entirely confined to the valleys and low ground between the hills, where the soil is of a rich alluvial nature. The principal crops are maize and rice in the autumn; and wheat, barley, gram, poppy, and sugar-cane in the spring. On the hill-sides the *wālar* or shifting system of cultivation, described in the article on BĀNSWĀRA, is practised, but has now been prohibited. The majority of the cultivators are Bhīls, who, speaking generally, grow rains crops only. Irrigation is mainly from tanks, and to a less extent from wells and streams; it has been estimated that about one-fifth of the cultivated area is under irrigation. Agriculture.

No real attention has hitherto been paid to forest conservancy. In 1875 the State was said to abound in teak and Forests.

[1] Since reduced to two, Aspur and Sāgwāra having been amalgamated.

other valuable timber trees, but they have been destroyed by indiscriminate cutting and burning on the part of the Bhīls. The systematic preservation of certain forest tracts has just been started and a small staff is employed.

Minerals.

The only useful minerals yet discovered consist of iron and copper ores, but the mines have not been worked for a long time. A species of serpentine of a greenish-grey colour is found in several localities, notably at Mātugāmra, five miles north of the capital; and a good durable stone of the granitic class, fit for building purposes, is quarried from a hill four miles south-west of the capital.

Manufactures.

Manufactures are unimportant, and consist of carving in wood and stone, and the production of a little silver jewellery and brass and copper utensils and ornaments.

Commerce.

The chief exports are cereals, oil-seeds, turmeric, opium, and *mahuā* flowers; and the chief imports are rice, sugar, salt, cloth, and metals. The trade is mostly with the south and south-west.

Means of communication.

There is no railway in the State, the nearest stations being Udaipur on the north and Talod and Idar-Ahmadnagar on the south-west. No metalled roads have been constructed, but the country is traversed by two main cart roads running from north to south and east to west, both in very fair order. Imperial post offices are worked at the capital, Galiākot, and Sāgwāra, while for the carriage of State reports and returns and, to a small extent, private correspondence between the capital and important places not served by the Imperial system, the State keeps up a few *dāk* runners at a cost of about Rs. 750 a year. Telegraph offices have recently been opened at the capital and Sāgwāra.

Famine.

Up to 1899 the State was more or less free from famine, though there was scarcity in 1869–70. In 1899 only 10 inches of rain fell, and the maize crop, the staple food of the masses, failed. The Darbār was slow in starting relief operations and much distress occurred, especially among the Bhīls, of whom 16 to 25 per cent. died. Half the cattle perished, and the expenditure, including advances to agriculturists and remissions of land revenue, was about 1·8 lakhs. Famine again visited the country in 1901–2 and cost the State 1·5 lakhs.

Administration.

During the minority of Mahārāwal Bijai Singh the State is administered by a Political officer, assisted by a Kāmdār or chief executive officer and a consultative Council of two members. A Revenue Superintendent is in charge of the revenue work of the entire State, and each of the districts is under an official termed *ziladār*.

In the administration of justice the British Codes serve as guides to the various courts. Each *ziladār* has the powers of a third-class magistrate, and can try civil suits the value of which does not exceed Rs. 100; the Faujdār, besides hearing appeals against the decisions of *ziladārs*, is a first-class magistrate with powers in civil suits up to Rs. 10,000. The Council, with the Political officer (or, in his absence, the Kāmdār) as president, hears appeals against the orders of the Faujdār and tries all cases beyond his powers, its decisions in Sessions cases and in civil suits exceeding Rs. 10,000 in value being subject to the confirmation of the Resident in Mewār, while sentences of death, transportation, or imprisonment for life, have to be confirmed by the Governor-General's Agent in Rājputāna. Civil and criminal justice.

The normal revenue of the State is at present about 2 lakhs, the chief sources being land revenue (Rs. 1,00,000) and customs (Rs. 50,000); the normal expenditure is about 1·4 lakhs, the main items being cost of administration (Rs. 80,000) and tribute (Rs. 17,500). The State owes about 2½ lakhs to the British Government. Dūngarpur has no coinage of its own, the rupees current in the State being the British (in which customs duty and judicial fines have been levied since April, 1902), the Chitori of Mewār, and the *Sālim shāhi* of Partābgarh. As the two last-mentioned currencies had greatly depreciated, it was resolved to demonetize them. The average rates of exchange for 100 British rupees during the period taken were 136 Chitori and 200 *Sālim shāhi* respectively, and these were adopted by the Government of India; but the actual market rates during the three months fixed for the conversion were more favourable to the holders of the coins it was desired to call in, and the result was that only 346 *Sālim shāhi* and 43 Chitori rupees were tendered for conversion. The British coin has, however, since the 1st July, 1904, been the sole legal tender in the State. Finance.

Land is classified, as is usual in Rājputāna, into *khālsa* or crown lands, *jāgīr* or lands held by nobles, and *khairāt* or religious grants; but as no boundaries exist, it has not infrequently happened that both the Darbār and a *jāgīrdār* have tried to collect revenue from some unfortunate cultivators. In the *khālsa* area there have been various methods of assessment; the *barār* or ground-rent has in some cases been fixed for a term of years, and in other cases determined after inspection of the crops. The amount varied according to the condition of the State's finances and the requirements of the chief. The land revenue was paid sometimes in cash, sometimes in kind, Land revenue.

and sometimes in both. No fixed system was laid down; and in addition to the *barār*, numerous petty cesses were recognized, any or all of which might be demanded. A settlement has just been made for a term of ten years in the *khālsa* villages, which number 251. The initial demand has been fixed at Rs. 1,07,852 and will rise to Rs. 1,10,642 in the seventh year (1912-3). The rates per acre vary from Rs. 7 for the best *chāhi* or well land to 8 annas for the *rākar* or poorest soil.

Army, police, and jails.

The army formerly maintained has been disbanded; and an efficient police force of 204 officers and men, of whom 15 are mounted, has been substituted, at an annual cost of about Rs. 22,000. The jail at the capital is unsuitable for a prison, but funds do not permit of the construction of a new building.

Education.

In 1901 about 3 per cent. of the population were returned as literate (6·5 per cent. of the males and 0·1 per cent. of the females). The only school was attended by about 88 boys. Since the last Census there has been considerable progress; 10 vernacular schools have been opened in the districts, including one elementary school specially for Bhīls. The daily average attendance at these 10 institutions is about 350, while that at the older school has risen to 160.

Hospitals and vaccination.

Two hospitals are maintained, one at the capital and the other at Sāgwāra (opened in 1904), which have accommodation for 7 in-patients. In 1905 the number of cases treated was 14,188, of whom 58 were in-patients, and 435 operations were performed. In 1905-6 the two vaccinators employed by the Darbār successfully vaccinated 1,085 persons, or nearly 11 per 1,000 of the population, a great improvement on the work of earlier years.

[*Rājputāna Gazetteer*, vol. i (1879, under revision); A. T. Holme, *Settlement Report* (Allahabad, 1905).]

Dūngarpur Town.—Capital of the State and head-quarters of the *zila* or district of the same name in Rājputāna, situated in 23° 51′ N. and 73° 43′ E., about 66 miles south of Udaipur city. Population (1901), 6,094. The town was founded about the end of the fourteenth century by Rāwal Bīr Singh, and named after a Bhīl chieftain, Dūngaria, who was a more or less independent ruler and aspired to marry the daughter of a wealthy Mahājan named Sāla Sāh. The latter simulated consent, but fixed a distant date for the celebration of the marriage, and in the meantime arranged with Bīr Singh to have the whole marriage party, including Dūngaria, assassinated while in a state of intoxication. This was successfully carried out. Overlooking the town is a hill 1,403 feet above

the sea-level, and 5 miles in circumference at base; on it are the temples erected by Bīr Singh in memory of the widows of Dūngaria Bhīl, and the Mahārāwal's palace, while at its foot is a lake called the Geb Sāgar. The town is said to have been besieged in the beginning of the nineteenth century by a Marāthā force under Shāhzāda Khudādād, and to have held out stoutly for twenty days, when the besiegers obtained access through the treachery of one of the Mahārāwal's Sardārs named Mehrūp. The place is locally famous for its toys, drinking vessels, and images carved out of a greenish stone found in the neighbourhood, and for bedsteads and stools made of teakwood and fancifully coloured with lac. A municipal committee was appointed in 1897, which attends to lighting and sanitation. The income in 1903-4 was Rs. 3,400, chiefly derived from an impost of one anna in the rupee on all customs dues; and the expenditure was Rs. 2,400. In the town are a post and telegraph office, a jail with accommodation for 38 convicts and 30 under-trial prisoners, an Anglo-vernacular school attended by about 200 boys, and a hospital with accommodation for 6 in-patients. The jail and hospital are periodically visited by the Medical officer of the Mewār Bhīl Corps.

Position, area, and boundaries.

Partābgarh State (*Pratāpgarh*).—A State in the south of Rājputāna, lying between 23° 32′ and 24° 18′ N. and 74° 29′ and 75° E., with an area of 886 square miles. It is bounded on the north and north-west by Udaipur; on the west and south-west by Bānswāra; on the south by Ratlām; and on the east by Jaora, Sindhia's districts of Mandasor and Nīmach, and a detached portion of the Rāmpura-Bhānpura district of Indore.

Configuration, and hill and river systems.

The greater portion of the State consists of fine open land, but the north-west is wild, rocky, and hilly, and a range, which in places attains an elevation of 1,900 feet, forms the entire western boundary. There are no rivers of any importance; the Jākam, which is the largest, rises near Chhotī Sādri in Udaipur, flows through the north-west of the State, and eventually falls into the Som, a tributary of the Mahī.

Geology.

A large proportion of Partābgarh is covered with Deccan trap, the denudation of which has exposed underlying areas of older rocks belonging to the Delhi system, such as shales, quartzites, and limestones, which in the west rest unconformably upon gneiss.

Fauna.

In addition to the usual antelope, gazelle, and small game, tigers, leopards, bears, *sāmbar* (*Cervus unicolor*), and *chītal* (*C. axis*) are to be found along the western border.

Climate

The climate is generally good and the temperature moderate.

and rainfall. The annual rainfall, measured only at the capital, averages a little over 34 inches. More than 63 inches fell in 1893, and less than 11 in 1899.

History. The territory was formerly called the Kānthal, meaning the 'border' or 'boundary' (*kānthā*) between Mālwā and Gujarāt. The northern portion was inhabited by Bhīls and the rest by various Rājput clans, such as the Sonigaras (a branch of the Chauhāns) and the Dors or Dodas. The founder of the State was one Bīka, a descendant of Rānā Mokal of Mewār, who left his estates of Sādri and Dariāwad in 1553, proceeded south, and subdued the aboriginal tribes. In 1561 he founded the town of DEOLIA or Deogarh, naming it after a female chieftain called Devī Mīnī, and subsequently he overpowered the Rājputs living farther to the south and east. About sixty-five years later, one of his successors, Jaswant Singh, being considered dangerously powerful, was invited to Udaipur and treacherously murdered with his eldest son in the Champā Bāgh, whereupon the Kānthal was occupied by Mewār troops. Jaswant Singh's second son, Hari Singh, proceeded to Delhi about 1634, where, partly by the interest of Mahābat Khān, Jahāngīr's great general, and partly by his own skill and address, he got himself recognized as an independent chief by the emperor Shāh Jahān on payment of a tribute of Rs. 15,000 a year. He also received the rank of *Haft hazāri*, or 'commander of 7,000,' and the title of Rāwat or, as some say, Mahārāwat. On his return the Mewār garrison was expelled with the help of the imperial forces, and the whole country brought under subjection. Hari Singh's son, Pratāp Singh, who succeeded in 1674, founded the town of Partābgarh in 1698, and from it the State now takes its name, though some of the people still use the older name Kānthal, or, uniting the names of the former and the present capitals, call the State Deolia-Partābgarh. As recently as 1869 the chief was described in an extradition treaty then ratified as the 'Rajah of Dowleah and Partabgurh.' In the time of Sāwant Singh (1775–1844) the country was overrun by the Marāthās, and the Mahārāwat only saved his State by agreeing to pay Holkar a tribute of *Sālim shāhi* Rs. 72,720, in lieu of Rs. 15,000 formerly paid to Delhi. The first connexion of the State with the British Government was in 1804; but the treaty then entered into was subsequently cancelled by Lord Cornwallis, and a fresh treaty, by which the State was taken under protection, was made in 1818. The tribute to Holkar is paid through the British Government, and in 1904 was converted to Rs. 36,360 British currency.

The chiefs subsequent to Sāwant Singh have been Dalpat Singh (1844-64), Udai Singh (1864-90), and Raghunāth Singh, who was born in 1859, succeeded by adoption in 1890, and was installed with full powers in 1891. He bears the titles of His Highness and Mahārāwat, and receives a salute of fifteen guns.

Among places of archaeological interest are Jānāgarh, 10 miles south-west of the capital, with its old fort, in which some Mughal prince is said to have resided, and the remains of a mosque, bath, and stables; Shevnā, 2 miles east of Sālimgarh, which tradition says was the capital, Shivnagri, of a large State, and which must have been a fine city. Besides a fort it contains several temples, one of which, dedicated to Siva, is beautifully carved. At Virpur, near Sohāgpura, is a Jain temple said to be 2,000 years old, and old temples also exist at Bordia, 20 miles south of the capital, and at Ninor in the south-east; but none of these places has been professionally examined. Archaeology.

The number of towns and villages in the State is 413, and the population at each Census has been: (1881) 79,568, (1891) 87,975, and (1901) 52,025. The decrease of nearly 41 per cent. at the last enumeration was due partly to the famine of 1899-1900, followed by a disastrous type of fever, and partly, it is believed, to an exaggerated estimate of the Bhīls in 1891. The State is divided into the three *zilas* or districts of Partābgarh, Magrā, and Sāgthali, as shown below:— The people.

Zila.	Number of		Population (1901).	Number able to read and write.
	Towns.	Villages.		
Magrā	...	97	5,846	108
Partābgarh	1	144	32,166	1,666
Sāgthali	...	171	14,013	414
State total	1	412	52,025	2,188

The only town is PARTĀBGARH, the capital. More than 61 per cent. of the people are Hindus, 22 per cent. are Animist Bhīls, and 9 per cent. are Jains. The language mainly spoken is Mālwī or Rāngrī. By far the most numerous tribe is that of the BHĪLS, the original inhabitants of the country, who in 1901 numbered 11,500. Next come the Mahājans (5,600), the Brāhmans (3,200), the Rājputs (3,200), the Kumhārs (3,000), and the Chamārs (2,600). About 51 per cent. of the population are dependent on agriculture.

Agriculture. The north-west (the Magrā district) is hilly and stony, and here maize is almost the only product; elsewhere the soil is excellent, being mostly black intermixed with a reddish-brown loam. The principal crops are wheat, sugar-cane, maize, *jowār*, gram, and barley. Poppy is extensively cultivated. The Bhīls largely practise the destructive form of shifting cultivation known as *wālar*, which is described in the article on BĀNSWĀRA STATE.

Irrigation. Irrigation is mainly from wells, of which more than 2,000 are worked in the *khālsa* portion of the State; there are nine irrigation tanks, but they are old and out of repair, and the area watered from them is insignificant.

Forests. The hilly portions of the State are fairly well wooded, teak, black-wood, *pīpal* (*Ficus religiosa*), and *babūl* (*Acacia arabica*) being frequently met with, while the south produces sandal-trees, which are a State monopoly. There is no systematic forest conservancy, and the Bhīls burn the jungle for purposes of sport or agriculture practically unchecked.

Arts and manufactures. Manufactures are unimportant, the products consisting only of coarse cotton fabrics, black woollen blankets, and a little enamel work of gold on glass, the latter being confined to a few families at the capital.

Commerce and trade. The principal exports are grain and opium, and the imports are country cloth and salt. The trade is mostly with Bombay. During the eight years ending 1900 the average number of chests of opium exported was 629, worth about 3 lakhs, and the export duty levied by the Darbār averaged Rs. 7,700. In 1901 this duty was raised from *Sālim shāhi* Rs. 27 to Imperial Rs. 27 per chest of $1\frac{3}{4}$ maunds, and the $532\frac{1}{2}$ chests exported in 1903–4 paid a duty of more than Rs. 14,000. Salt is obtained from Sāmbhar, about seven to eight thousand maunds being imported annually.

Means of communication. There is no railway in the State, the nearest station being Mandasor on the Rājputāna-Mālwā line, twenty miles from Partābgarh town by a metalled road which was constructed in 1894, and of which thirteen miles lie in Partābgarh territory. With this exception and a few streets at the capital, the communications are mere country tracks. Two Imperial post offices and one telegraph office are maintained, and the State has no local postal system.

Famine. Partābgarh is less liable to famine than most of the States of Rājputāna, but in 1899–1900 the rainfall was less than one-third of the average and both harvests failed. The system of relief was adequate and efficient, and the extent of the operations was limited only by the financial resources of the

State. Practically no land revenue was collected; more than 727,000 units were relieved on works and nearly 100,000 gratuitously in villages and poorhouses. Including advances to agriculturists and remissions and suspensions of land revenue, the famine cost the State about 1·7 lakhs, and one-third of the cattle perished.

Administration. The State is governed by the Mahārāwat with the help of a Kāmdār or minister and, in judicial matters, of a committee of eleven members styled the Rāj Sabhā. Each of the three districts is under a *hākim*.

Civil and criminal justice. In the administration of justice the courts are guided generally by the Codes of British India. The lowest courts are those of the *hākims*, two of whom (at Partābgarh and Sāgthali) are second-class magistrates, and can decide civil suits the value of which does not exceed Rs. 500, while the third (in Magrā) is a third-class magistrate and can decide civil suits up to a value of Rs. 250. The Sadr Criminal and Civil Court, besides hearing appeals against the decisions of *hākims*, takes up cases beyond their powers, the presiding officer being a first-class magistrate with jurisdiction in civil suits up to a value of Rs. 1,000. The highest court of the State is the Rāj Sabhā; it can punish with a fine of Rs. 2,000, five years' imprisonment, and two dozen stripes, and decide civil suits not exceeding Rs. 3,000 in value, while it hears appeals against the decisions of the Sadr Court. When presided over by the chief, its powers are absolute. The principal nobles have limited jurisdiction in their own estates over their own people; in criminal cases they can award six months' imprisonment and Rs. 300 fine, while on the civil side they decide suits the value of which does not exceed Rs. 1,000. Cases beyond their powers go before the Rāj Sabhā.

Finance. The normal revenue of the State, excluding income from lands alienated to Rājputs, Brāhmans, temples, &c., is about 1·7 lakhs, of which one lakh is derived from the land, Rs. 40,000 from customs, and Rs. 20,000 as tribute from *jāgīrdārs*. The normal expenditure is about 1·4 lakhs, the main items being privy purse (Rs. 40,000), tribute (Rs. 36,360), cost of administration (Rs. 33,500), and army and police (Rs. 24,000). The State is in debt to Government to the extent of about 6½ lakhs, and the finances have consequently since 1901 been under the control of the Resident in Mewār.

Currency. According to the local account a mint was established at the capital early in the eighteenth century, but the story is improbable. The coins struck there have for a long time

been commonly called *Sālim shāhi*, the name being derived from that of Sālim Singh, the ruler of Partābgarh from 1758 to 1775, or possibly a contraction of Shāh Alam II, who is said to have confirmed the right of coining. The local rupee was formerly worth from twelve to thirteen British annas, but in January, 1903, it exchanged for about seven annas only. It was consequently decided to replace the local currency in 1904 by British coin; but as the actual market rate of exchange during the period of conversion was more favourable to holders of the Partābgarh rupee than the rate fixed on the average of the previous six months, no coin was tendered for conversion. The *Sālim shāhi* currency is, however, no longer legal tender in the State, and the Partābgarh mint has been closed in perpetuity.

Land revenue.

There are three kinds of land tenures in the State: namely, *khālsa*, *chākrāna*, and *dharmāda*. *Khālsa* land is the property of the State and is leased generally on the *ryotwāri* system, there being few intermediate *zamīndārs*. The lessees can neither sell nor mortgage, but, on the other hand, they are never, without sufficient reason, deprived of their holdings, which usually descend from father to son. *Chākrāna* lands are those granted to Rājputs and officials for work performed, and are held on the usual tenure of service and tribute. Lands granted to Brāhmans, temples, Chārans, and Bhāts are called *dharmāda*; they are held rent-free, but neither they nor *chākrāna* lands can be mortgaged or sold.

A rough settlement was made in 1875, when leases were granted for ten years, but the people were opposed to a settlement of any kind, and it has since been customary to grant annual leases. Regular settlement operations are, however, now in progress, and should be finished by the end of 1906. The current assessment per acre varies from 8 annas to Rs. 1-8-0 for 'dry' land and from Rs. 2-8-0 to Rs. 17-8-0 for 'wet' land, and the revenue is collected mostly in cash.

Army, police, and jails.

The military force consists of 13 gunners, 22 cavalry, and 76 infantry, with 19 unserviceable guns; while the police force numbers 170 of all ranks, including 6 mounted men. The jail has accommodation for 23 males and 17 females, the average daily number of prisoners in 1904 being 33. A new jail is under construction.

Education.

Education is at a low ebb, only 4 per cent. of the population (8·3 males and about 0·1 females) being able to read and write. In 1901 there was but one regular school, attended by 194 pupils, or less than 3 per cent. of the population of school-

going age, while the total expenditure on education was Rs. 600. The daily average attendance at this school fell in 1903 to 98. Recently two more schools have been started: namely, a nobles' school at the capital for the sons of Thākurs and of people of means, and a small vernacular school at Deolia. The daily average attendance at these institutions in 1904 was, respectively, 30 and 14, and the total expenditure on education was Rs. 2,650.

The State possesses one hospital, with accommodation for 4 in-patients, and one dispensary. In 1904 the number of cases treated was 9,311, of whom 16 were in-patients, and 643 operations were performed. The cost of these institutions, about Rs. 1,900, was borne entirely by the State. Hospitals and dispensaries.

Vaccination is very backward. Only one vaccinator is employed, and in 1904-5 the number of persons successfully vaccinated was 244, or about four per 1,000 of the population. Vaccination.

[*Rājputāna Gazetteer*, vol. iii (1880, under revision).]

Deolia (or Deogarh).—The old capital of the State of Partābgarh, Rājputāna, situated in 24° 2′ N. and 74° 40′ E., about 7½ miles due west of Partābgarh town. Population (1901), 1,345. The town was built about 1561 by Bīka, the founder of the State, and is said to take its name from a female Bhīl chieftain, Devī or Deū Mīnī, who lived in the vicinity, and whom Bīka defeated. Deolia stands on a steep hill, 1,809 feet above sea-level, detached from the edge of the plateau, and its natural strength commands the country on every side. In old days it was a fortified town, but the walls have all crumbled away and only a gateway remains. The old palace, which was built by Mahārāwat Hari Singh about 1648 and was much damaged by heavy rains in 1875, has been to some extent repaired and the present chief spends much of his time here. Among the tanks, the largest is the Tejā, named after Tej Singh, who ruled in 1579; and adjoining it is an old bath now in ruins, said to have been built by Mahābat Khān, Jahāngīr's greatest general. In the town are several Hindu and two Jain temples, a branch post office, a small vernacular school (daily average attendance 14 in 1904), and a dispensary.

Partābgarh Town (*Pratāpgarh*).—Capital of the State and the head-quarters of the district of the same name in Rājputāna, situated in 24° 2′ N. and 74° 47′ E., twenty miles by metalled road west of Mandasor station on the Rājputāna-Mālwā Railway. The population in 1901 numbered

9,819, of whom 52 per cent. were Hindus, 27 per cent. Jains, and 20 per cent. Musalmāns. The town, which was founded by, and named after, Mahārāwat Pratāp Singh in 1698, lies 1,660 feet above sea-level in a hollow formerly known as Doderia-kā-khera. It is defended by a loopholed wall with eight gates built by Mahārāwat Sālim Singh about 1758, and on the south-west is a small fort in which the chief's family occasionally reside. The palace, which is in the centre of the town, contains the State offices and courts, and outside the town are two bungalows, one used by the chief and the other as a guest-house. Partābgarh used to be somewhat famous for its enamelled work of gold inlaid on emerald-coloured glass and engraved to represent hunting and mythological scenes. The art of making this jewellery is said to be confined to five families, and the secret is zealously guarded. In the town are eleven Jain and nine Hindu temples, a combined post and telegraph office, a small jail which has accommodation for 40 prisoners and is generally overcrowded, an Anglo-vernacular middle school for boys (daily average attendance 98 in 1904), a school for the sons of the wealthier classes (daily average attendance 30 in 1904), and a hospital called the Raghunāth Hospital after the present chief, which was built in 1893 and has accommodation for 4 in-patients.

WESTERN RĀJPUTĀNA STATES RESIDENCY

Western Rājputāna States Residency.—One of the eight political charges into which Rājputāna is divided. It is situated in the west and south-west of Rājputāna, and comprises the three States of Jodhpur, Jaisalmer, and Sirohi, lying between 24° 20′ and 28° 23′ N. and 69° 30′ and 75° 22′ E. It is bounded on the north by Bīkaner and Bahāwalpur; on the west by Sind; on the south by Gujarāt; and on the east by Mewār, the British District of Ajmer-Merwāra, and Kishangarh and Jaipur. Excluding Sirohi and parts of Jodhpur in the vicinity of the Lūni river or at the base of the Arāvalli Hills on the eastern frontier, the country is a dreary waste covered with sandhills of all shapes and sizes. Water is scarce, often 300 feet below the surface, the cultivation is poor and precarious, and famines or scarcities are constant visitors. The head-quarters of the Resident are at Jodhpur. The population has varied from 2,008,664 in 1881 and 2,834,715 in 1891 to 2,163,479 in 1901; the decrease of nearly 24 per cent. during the last decade was due to a series of indifferent seasons culminating in the famine of 1899–1900, which, as elsewhere in Rājputāna, was immediately followed by a severe outbreak of malarial fever. The Residency is more than twice the size of any other political division of Rājputāna, but as regards population it stands second, and the density is only 41 persons per square mile. The Jaisalmer State on the extreme west, with 4½ persons per square mile, is for its size (over 16,000 square miles) the most sparsely populated tract in India. Of the total population in 1901, Hindus formed nearly 82 per cent., Musalmāns 8 per cent., and Jains 7 per cent. Christians numbered 848, more than two-thirds being found at Abu and Abu Road (in Sirohi), where there is a fairly large community of Europeans and Eurasians. The table on the next page gives details for the three States which form the Residency.

There are altogether 4,909 villages and 33 towns. The largest towns are JODHPUR CITY (79,109, including suburbs), PHALODI (13,924), NĀGAUR (13,377), PĀLI (12,673), SOJAT (11,107), and SĀMBHAR (10,873).

State.	Area in square miles.	Population in 1901.	Normal land revenue (*khālsa*), in thousands of rupees.
Jodhpur . .	34,963	1,935,565	9,00
Jaisalmer . .	16,062	73,370	16
Sirohi . . .	1,964	154,544	68
Total	52,989	2,163,479	9,84

Boundaries, configuration, and hill and river systems.

Jodhpur State (also called Mārwār).—The largest State in Rājputāna, having an area of 34,963 square miles, or more than one-fourth of the total area of Rājputāna. It lies between 24° 37′ and 27° 42′ N. and 70° 6′ and 75° 22′ E. It is bounded on the north by Bīkaner; on the north-west by Jaisalmer; on the west by Sind; on the south-west by the Rann of Cutch; on the south by Pālanpur and Sirohi; on the south-east by Udaipur; on the east by Ajmer-Merwāra and Kishangarh; and on the north-east by Jaipur. The country, as its name Mārwār (= 'region of death') implies, is sterile, sandy, and inhospitable. There are some comparatively fertile lands in the north-east, east, and south-east in the neighbourhood of the Arāvalli Hills; but generally speaking, it is a dreary waste covered with sandhills, rising sometimes to a height of 300 or 400 feet, and the desolation becomes more absolute and marked as one proceeds westwards. The northern and north-western portion is a mere desert, known as the *thal*, in which, it has been said, there are more spears than spear-grass heads, and blades of steel grow better than blades of corn. The country here resembles an undulating sea of sand; an occasional oasis is met with, but water is exceedingly scarce and often 200 to 300 feet below the surface. The ARĀVALLI HILLS form the entire eastern boundary of the State, the highest peak within Jodhpur limits being in the south-east (3,607 feet above the sea). Several small offshoots of the Arāvallis lie in the south, notably the Sūnda hills (Jaswantpura), where a height of 3,252 feet is attained, the Chappan-kā-pahār near Siwāna (3,199 feet), and the Roja hills at Jālor (2,408 feet). Scattered over the State are numerous isolated hills, varying in height from 1,000 to 2,000 feet. The only important river is the LŪNI. Its chief tributaries are the Līlri, the Raipur Lūni, the Guhiya, the Bāndi, the Sukri, and the Jawai on the left bank, and the Jojri on the right.

Lakes.

The principal lake is the famous salt lake at SĀMBHAR. Two other depressions of the same kind exist at Dīdwāna and Pachbhadra. There are a few *jhīls* or marshes, notably one near Bhatki in the south-west, which

covers an area of 40 or 50 square miles in the rainy season, and the bed of which, when dry, yields good crops of wheat and gram.

Geology.

A large part of the State is covered by sand-dunes of the transverse type, that is, with their longer axes at right angles to the prevailing wind. Isolated hills of solid rock are scattered over the plain. The oldest rocks found are schists of the Arāvalli system, and upon them rests unconformably a great series of ancient subaerial rhyolites with subordinate bands of conglomerate, the Mallāni series. These cover a large area in the west and extend to the capital. Coarse-grained granites of two varieties, one containing no mica and the other both hornblende and mica, are associated with the rhyolites. Near the capital, sandstones of Vindhyan age rest unconformably upon the rhyolites. Some beds of conglomerate, showing traces of glacial action, have been found at Pokaran and are referred to the Tālcher period. Sandstones and conglomerates with traces of fossil leaves occur at Bārmer, and are probably of Jurassic age. The famous marble quarries of Makrāna are situated in Jodhpur territory, the marble being found among the crystalline Arāvalli schists.

Botany.

The eastern and some of the southern districts are well-wooded with natural forests, the most important indigenous timber-tree being the *babūl* (*Acacia arabica*), the leaves and pods of which are used as fodder in the hot season, while the bark is a valuable tanning and dyeing agent. Among other trees may be mentioned the *mahuā* (*Bassia latifolia*), valuable for its timber and flowers; the *anwal* (*Cassia auriculata*), the bark of which is largely used in tanning; the *dhāk* or *palās* (*Butea frondosa*), the *dhao* (*Anogeissus pendula*), the *gūlar* (*Ficus glomerata*), the *siris* (*Albizzia Lebbek*), and the *khair* (*Acacia Catechu*). Throughout the plains the *khejra* (*Prosopis spicigera*), the *rohīra* (*Tecoma undulata*), and the *nīm* (*Melia Azadirachta*) are common, and the tamarind and the *bar* (*Ficus bengalensis*) are fairly so. The *pīpal* (*Ficus religiosa*), a sacred tree, is found in almost every village. The principal fruit trees are the pomegranate (*Punica Granatum*), the Jodhpur variety of which is celebrated for its delicate flavour, and the *nīmbu* or lime-tree. In the desert the chief trees are two species of the *ber* (*Zizyphus Jujuba* and *Z. nummularia*), which flourish even in years of scanty rainfall, and furnish the main fodder and fruit-supply of this part of the country; and the *khejra*, which is not less important, as its leaves and shoots provide the inhabitants with vegetables (besides being eaten by camels, goats,

and cattle), its pods are consumed as fruits, its wood is used for roofs, carts, and agricultural implements or as fuel, and its fresh bark is, in years of famine, stripped off and ground with grain to give the meagre meal a more substantial bulk.

Fauna. The fauna is varied. Lions are now extinct, the last four having been shot near Jaswantpura about 1872, and the wild ass (*Equus hemionus*) is seldom, if ever, seen. Tiger, *sāmbar* (*Cervus unicolor*), and black bears are found in the Arāvallis and the Jaswantpura and Jālor hills, but in yearly decreasing numbers. Wild hog are fairly numerous in the same localities, but are scarcer than they used to be in the low hills adjacent to the capital. Leopards and hyenas are generally plentiful, and *nīlgai* (*Boselaphus tragocamelus*) are found in some of the northern and eastern districts. Indian gazelle abound in the plains, as also do antelope, save in the actual desert; but the *chītal* (*Cervus axis*) is seen only on the slopes of the Arāvallis in the south-east. Wolves are numerous in the west, and wild dogs are occasionally met with in the forests. In addition to the usual small game, there are several species of sand-grouse (including the imperial) and two of bustard, namely, the great Indian (*Eupodotis edwardsi*) and the *houbārā* (*Houbara macqueeni*).

Climate and temperature. The climate is dry, even in the monsoon period, and characterized by extreme variations of temperature during the cold season. The hot months are fairly healthy, but the heat is intense; scorching winds prevail with great violence in April, May, and June, and sand-storms are of frequent occurrence. The climate is often pleasant towards the end of July and in August and September; but a second hot season is not uncommon in October and the first half of November. In the cold season (November 15 to about March 15) the mean daily range is sometimes as much as 30°, and malarial and other fevers prevail. An observatory was opened at Jodhpur city in October, 1896, and the average daily mean temperature for the nine years ending 1905 has been nearly 81° (varying from 62·7° in January to 94·2° in May). The mean daily range is about 25° (16·6° in August and 30·5° in November). The highest temperature recorded since the observatory was established has been 121° on June 10, 1897, and the lowest 28° on January 29, 1905.

Rainfall. The country is situated outside the regular course of both the south-west and north-east monsoons, and the rainfall is consequently scanty and irregular. Moreover, even in ordinary

years, it varies considerably in different districts, and is so erratic and fitful that it is a common saying among the village folk that 'sometimes only one horn of the cow lies within the rainy zone and the other without.' The annual rainfall for the whole State averages about 13 inches, nearly all received in July, August, and September. The fall varies from less than 7 inches at Sheo in the west to about 13 inches at the capital, and nearly 18½ inches at Jaswantpura (in the south) and Bāli in the south-east. The heaviest fall recorded in any one year was over 55½ inches at Sānchor (in the south-west) in 1893, whereas in 1899 two of the western districts (Sheo and Sānkra) received but ·14 inch each.

History.

The Mahārājā of Jodhpur is the head of the Rāthor clan of Rājputs, and claims descent from Rāma, the deified king of AJODHYĀ. The original name of the clan was Rāshtra ('protector'), and subsequently eulogistic suffixes and prefixes were attached, such as Rāshtra-kūta (*kūta* = 'highest') or Mahārāshtra (*mahā* = 'great'), &c. The clan is mentioned in some of Asoka's edicts as rulers of the Deccan, but their earliest known king is Abhimanyu of the fifth or sixth century A. D., from which time onward their history is increasingly clear. For nearly four centuries preceding A.D. 973 the Rāshtrakūtas gave nineteen kings to the Deccan; but in the year last mentioned they were driven out by the Chālukyas (Solanki Rājputs) and sought shelter in Kanauj, where a branch of their family is said to have formed a settlement early in the ninth century. Here, after living in comparative obscurity for about twenty-five years, they dispossessed their protecting kinsmen and founded a new dynasty known by the name of Gaharwār. There were seven kings of this dynasty (though the first two are said to have never actually ruled over Kanauj), and the last was Jai Chand, who in 1194 was defeated by Muhammad Ghorī, and, while attempting to escape, was drowned in the Ganges. The nearer kinsmen of Jai Chand, unwilling to submit to the conqueror, sought in the scrub and desert of Rājputāna a second line of defence against the advancing wave of Muhammadan conquest. Siāhjī, the grandson (or, according to some, the nephew) of Jai Chand, with about 200 followers, 'the wreck of his vassalage,' accomplished the pilgrimage to Dwārka, and is next found conquering Kher (in MALLĀNI) and the neighbouring tract from the Gohel Rājputs, and planting the standard of the Rāthors amidst the sandhills of the Lūni in 1212. About the same time a community of Brāhmans held the city and extensive lands of Pāli, and, being greatly harassed by

Mers, Bhīls, and Mīnās, invoked the aid of Siāhjī in dispersing them. This he readily accomplished; and, when subsequently invited to settle in the place as its protector, celebrated the next Holī festival by putting to death the leading men, and in this way adding the district to his conquests. The foundation of the State now called Jodhpur thus dates from about 1212; but this was not the first appearance of the Rāthors in Mārwār, for, as the article on BĀLI shows, five of this clan ruled at Hathūndi in the south-east in the tenth century. In Siāhjī's time, however, the greater part of the country was held by Parihār, Gohel, Chauhān, or Paramāra Rājputs. The nine immediate successors of Siāhjī were engaged in perpetual broils with the people among whom they had settled, and in 1381 the tenth, Rao Chonda, accomplished what they had been unable to do. He took MANDOR from the Parihār chief, and made his possession secure by marrying the latter's daughter. This place was the Rāthor capital for the next seventy-eight years, and formed a convenient base for adventures farther afield, which resulted in the annexation of Nāgaur and other places before the Rao's death about 1409. His son and successor, Ran Mal, who was a brother-in-law of Rānā Lākhā, appears to have spent most of his time at Chitor, where he interfered in Mewār politics and was assassinated in an attempt to usurp the throne of the infant Rānā Kūmbha. The next chief was Rao Jodha, who, after annexing Sojat in 1455, laid the foundation of Jodhpur city in 1459 and transferred thither the seat of government. He had fourteen (or, according to some authorities, seventeen) sons, of whom the eldest, Sātal, succeeded him about 1488, but was killed three years later in a battle with the Sūbahdār of Ajmer, while the sixth was Bīka, the founder of the Bīkaner State. Sātal was followed by his brother Sūja, remembered as the 'cavalier prince,' who in 1516 met his death in a fight with the Pathāns at the Pīpār fair while rescuing 140 Rāthor maidens who were being carried off. Rao Ganga (1516–32) sent his clansmen to fight under the standard of Mewār against the Mughal emperor, Bābar, and on the fatal field of Khānua (1527) his grandson Rai Mal and several other Rāthors of note were slain.

Rao Māldeo (1532–69) was styled by Firishta 'the most powerful prince in Hindustān'; he conquered and annexed numerous districts and strongholds, and, in his time, Mārwār undoubtedly reached its zenith of power, territory, and independence. When the emperor Humāyūn was driven from the throne by Sher Shāh, he sought in vain the protection of

Māldeo; but the latter derived no advantage from this inhospitality, for Sher Shāh in 1544 led an army of 80,000 men against him. In the engagements that ensued the Afghān was very nearly beaten, and his position was becoming daily more critical, till at last he had recourse to a stratagem which secured for him so narrow and barren a victory that he was forced to declare that he had 'nearly lost the empire of India for a handful of *bājra*'—an allusion to the poverty of the soil of Mārwār as unfitted to produce richer grain. Subsequently Akbar invaded the country and, after an obstinate and sanguinary defence, captured the forts of Merta and Nāgaur. To appease him, Māldeo sent his second son to him with gifts; but the emperor was so dissatisfied with the disdainful bearing of the desert chief, who refused personally to attend his court, that he besieged Jodhpur, forced the Rao to pay homage in the person of his eldest son, Udai Singh, and even presented to the Bīkaner chief, a scion of the Jodhpur house, a formal grant for the State of Jodhpur together with the leadership of the clan. Rao Māldeo died shortly afterwards; and then commenced a civil strife between his two sons, Udai Singh and Chandra Sen, ending in favour of the latter, who, though the younger, was the choice of both his father and the nobles. He, however, ruled for only a few years, and was succeeded (about 1581) by his brother, who, by giving his sister, Jodh Bai, in marriage to Akbar, and his daughter Mān Bai to the prince Salīm (Jahāngīr), recovered all the former possessions of his house, except Ajmer, and obtained several rich districts in Mālwā and the title of Rājā. The next two chiefs, Sūr Singh (1595–1620) and Gaj Singh (1620–38), served with great distinction in several battles in Gujarāt and the Deccan. The brilliant exploits of the former gained for him the title of Sawai Rājā, while the latter, besides being viceroy of the Deccan, was styled Dalbhanjan (or 'destroyer of the army') and Dalthambhan (or 'leader of the host').

Jaswant Singh (1638–78) was the first ruler of Mārwār to receive the title of Mahārājā. His career was a remarkable one. In 1658 he was appointed viceroy of Mālwā, and received the command of the army dispatched against Aurangzeb and Murād, who were then in rebellion against their father. Being over-confident of victory and anxious to triumph over two princes in one day, he delayed his attack until they had joined forces, and in the end suffered a severe defeat at Fatehābād near Ujjain. Aurangzeb subsequently sent assurances of pardon to Jaswant Singh, and summoned him to join the army then

being collected against Shujā. The summons was obeyed, but as soon as the battle commenced he wheeled about, cut to pieces Aurangzeb's rear-guard, plundered his camp, and marched with the spoils to Jodhpur. Later on he served as viceroy of Gujarāt and the Deccan, and finally in 1678, in order to get rid of him, Aurangzeb appointed him to lead an army against the Afghāns. He died in the same year at Jamrūd, and was succeeded by his posthumous son, Ajīt Singh, during whose infancy Aurangzeb invaded Mārwār, sacked Jodhpur and all the large towns, destroyed the temples and commanded the conversion of the Rāthor race to Islām. This cruel policy cemented into one bond of union all who cherished either patriotism or religion, and in the wars that ensued the emperor gained little of either honour or advantage. On Aurangzeb's death in 1707 Ajīt Singh proceeded to Jodhpur, slaughtered or dispersed the imperial garrison, and recovered his capital. In the following year he became a party to the triple alliance with Udaipur and Jaipur to throw off the Muhammadan yoke. One of the conditions of this alliance was that the chiefs of Jodhpur and Jaipur should regain the privilege of marrying with the Udaipur family, which they had forfeited by contracting matrimonial alliances with the Mughal emperors, on the understanding that the offspring of the Udaipur princesses should succeed to the State in preference to all other children. The allies fought a successful battle at Sāmbhar in 1709, and a year or so later forced Bahādur Shāh to make peace.

When the Saiyid brothers—'the Warwicks of the East'—were in power, they called upon Ajīt Singh to mark his subservience to the Delhi court in the customary manner by sending a contingent headed by his heir to serve. This he declined to do, so his capital was invested, his eldest son (Abhai Singh) was taken to Delhi as a hostage, and he was compelled, among other things, to give his daughter in marriage to Farrukh Siyar and himself repair to the imperial court. For a few years Ajīt Singh was mixed up in all the intrigues that occurred; but on the murder of Farrukh Siyar in 1719, he refused his sanction to the nefarious schemes of the Saiyids, and in 1720 returned to his capital, leaving Abhai Singh behind. In 1721 Ajīt Singh seized Ajmer, where he coined money in his own name, but had to surrender the place to Muhammad Shāh two years later. In the meantime, Abhai Singh had been persuaded that the only mode of arresting the ruin of the Jodhpur State and of hastening his own elevation was the murder of his father, and in 1724 he induced his

brother, Bakht Singh, to commit this foul crime. Abhai Singh ruled for about twenty-six years, and in 1731 rendered great service to Muhammad Shāh by capturing Ahmadābād and suppressing the rebellion of Sarbuland Khān.

On his death in 1750 his son Rām Singh succeeded, but was soon ousted by his uncle, Bakht Singh, the parricide, and forced to flee to Ujjain, where he found Jai Appa Sindhia and concerted measures for the invasion of his country. In the meantime Bakht Singh had met his death, by means, it is said, of a poisoned robe given him by his aunt or niece, the wife of the Jaipur chief; and his son, Bijai Singh, was ruling at Jodhpur. The Marāthās assisted Rām Singh to gain a victory over his cousin at Merta about 1756; but they shortly afterwards abandoned him, and wrested from Bijai Singh the fort and district of Ajmer and the promise of a fixed triennial tribute. After this, Mārwār enjoyed several years of peace, until the rapid strides made by the Marāthās towards universal rapine, if not conquest, compelled the principal Rājput States (Mewār, Jodhpur, and Jaipur) once more to form a union for the defence of their political existence. In the battle of Tonga (1787) Sindhia was routed, and compelled to abandon not only the field but all his conquests (including Ajmer) for a time. He soon returned, however; and in 1790 his army under De Boigne defeated the Rājputs in the murderous engagements at Pātan (in June) and Merta (in September). In the result, he imposed on Jodhpur a fine of 60 lakhs, and recovered Ajmer, which was thus lost for ever to the Rāthors. Bijai Singh died about 1793, and was succeeded by his grandson, Bhīm Singh, who ruled for ten years.

At the commencement of the Marāthā War in 1803 Mān Singh was chief of Jodhpur, and negotiated first with the British and subsequently with Holkar. Troubles then came quickly upon Jodhpur, owing to internal disputes regarding the succession of Dhonkal Singh, a supposed posthumous son of Bhīm Singh, and a disastrous war with Jaipur for the hand of the daughter of the Mahārānā of Udaipur. The freebooter Amīr Khān espoused first the cause of Jaipur and then that of Jodhpur, terrified Mān Singh into abdication and pretended insanity, assumed the management of the State itself for two years, and ended by plundering the treasury and leaving the country with its resources completely exhausted. On Amīr Khān's withdrawal in 1817, Chhatar Singh, the only son of Mān Singh, assumed the regency, and with him the British Government commenced negotiations at the outbreak of the

Pindāri War. A treaty was concluded in January, 1818, by which the State was taken under protection and agreed (i) to pay an annual tribute of Rs. 1,08,000 (reduced in 1847 to Rs. 98,000, in consideration of the cession of the fort and district of Umarkot), and (ii) to furnish, when required, a contingent of 1,500 horse (an obligation converted in 1835 to an annual payment of Rs. 1,15,000—see the article on ERINPURA). Chhatar Singh died shortly after the conclusion of the treaty, whereupon his father threw off the mask of insanity and resumed the administration. Within a few months Mān Singh put to death or imprisoned most of the nobles who, during his assumed imbecility, had shown any unfriendly feeling towards him; and many of the others fled from his tyranny and appealed for aid to the British, with the result that in 1824 the Mahārājā was obliged to restore the confiscated estates of some of them. In 1827 some of the nobles again rebelled, and putting the pretender, Dhonkal Singh, at their head, prepared to invade Jodhpur from Jaipur territory. Lastly, in 1839, the misgovernment of Mān Singh and the consequent disaffection and insurrection in the State reached such a pitch that the British Government was compelled to interfere. A force was marched to Jodhpur, of which it held military occupation for five months, when Mān Singh executed an engagement to ensure future good government. He died in 1843, leaving no son; and by the choice of his widows and the nobles and officials of the State, confirmed by Government, Takht Singh, chief of Ahmadnagar, became Mahārājā of Jodhpur, the claims revived by Dhonkal Singh being set aside. The Mahārājā did good service during the Mutiny, but the affairs of Mārwār fell into the utmost confusion owing to his misrule, and the Government of India had to interfere in 1868. In 1870 he leased to Government the Jodhpur share of the Sāmbhar Lake, together with the salt marts of Nāwa and Gūdha. Takht Singh died in 1873, when he was succeeded by his eldest son, Jaswant Singh. The new administration was distinguished by the vigour and success with which dacoities and crimes of violence (formerly very numerous) were suppressed, by pushing on the construction of railways and irrigation works, improving the customs tariff, introducing a regular revenue settlement, &c. In fact, in every department a wise and progressive policy was pursued. No chief could have better upheld the character of his house for unswerving loyalty to Government, and the two fine regiments of Imperial Service cavalry raised by him are among the evidences of this honourable feeling. He was created a G.C.S.I.

in 1875, and subsequently his salute (ordinarily 17 guns) was raised first to 19, and next to 21 guns. He died in 1895, leaving a strong and sound administration to his only son, Sardār Singh, who was born in 1880, and is the present Mahārājā. He was invested with powers in 1898, the administration during his minority having been carried on by his uncle, Mahārāj Prātap Singh (now the Mahārājā of Idar), assisted by a Council. The chief events of His Highness's rule have been: the employment of a regiment of his Imperial Service Lancers on the north-west frontier in 1897–8 and in China in 1900–1; the extension of the railway to the Sind border and thence to Hyderābād; the great famine of 1899–1900; the conversion of the local into British currency in 1900; and his visit to Europe in 1901 Mahārājā Sardār Singh was a member of the Imperial Cadet Corps from January, 1902, to August, 1903.

Archaeology.

The State is rich in antiquarian remains; the most interesting are described in the separate articles on BĀLI, BHĪNMĀL, DĪDWĀNA, JĀLOR, MANDOR, NĀDOL, NĀGAUR, PĀLI, RĀNAPUR, and SĀDRI.

The people.

Excluding the 21 villages situated in the British District of Merwāra, which, under an arrangement made in 1885, are administered by the Government of India, but over which the Jodhpur Darbār still retains other rights, there were, in 1901, 4,057 towns and villages in the State, the town of Sāmbhar being under the joint jurisdiction of the Jodhpur and Jaipur Darbārs. The population at each of the three enumerations was: (1881) 1,757,681, (1891) 2,528,178, and (1901) 1,935,565. The territory in 1901 was divided into 24 districts or *hukūmats* (since reduced to 23), and contained one city JODHPUR (the capital of the State and a municipality, population 79,109) and 26 towns. The principal towns are PHALODI (population, 13,924) and NĀGAUR (13,377) in the north, PĀLI (12,673) and SOJAT (11,107) in the east, and KUCHĀWAN (10,749) in the north-east. The table on the next page gives the chief statistics of population in 1901.

The large decrease in the population since 1891 was due to a series of bad seasons culminating in the great famine of 1899–1900, and also to heavy mortality from cholera and fever at the end of the decade. The enormous increase in the population of the Sānkra district is ascribed mainly to the immigration of Bhāti Rājputs and others from Jaisalmer, while the small decreases in the Mārot and Sāmbhar districts (both in the north-east) seem to show that the famine was less

severely felt there. Of the total population 1,606,046, or nearly 83 per cent., are Hindus; 149,419, or nearly 8 per cent., Musalmāns; 137,393, or 7 per cent., Jains; and 42,235, or over 2 per cent., Animists. Among the Hindus there are some Dādūpanthis (a sect described in the article on NARAINA in the Jaipur State, which is their head-quarters), but their number was not recorded at the last Census. In addition to the two subdivisions of the sect mentioned in that article, there is a third which is said to be peculiar to Jodhpur and is

Hukūmat.	Area in square miles.	Number of: Towns.	Number of: Villages.	Population.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
Jodhpur	2,896	2	370	235,461	−28.1	17,372
Bāli (Godwār)	837	1	160	96,194	−22.8 (Bāli and Desuri)	3,777
Desuri (Godwār)	706	1	160	67,764		3,686
Bilāra	792	2	88	57,794	−32	4,196
Dīdwāna	1,136	1	113	44,642	−17.8	2,285
Jaitāran	959	2	116	67,733	−22.7	2,683
Jālor	1,552	1	252	140,880	−17.3	9,887
Jaswantpura	1,360	1	198	83,370	−25.3	5,179
Mallāni	5,750	1	464	172,330	−22.1	5,018
Mārot	498	...	109	54,873	− 3.4	1,602
Merta	1,618	1	370	142,854	−30.6	8,040
Nāgaur	2,608	4	420	167,759	−33.5	9,096
Nāwa*	302	2	12	24,960	−20.9	1,930
Pachbhadra	854	2	105	39,427	−25.5	2,118
Pāli	1,024	1	80	43,889	−24.9	2,787
Parbatsar	840	...	165	87,127	−17	2,418
Phalodi	2,624	2	71	59,619	−17	5,130
Sāmbhar	160	1	6	7,438	−10.5	571
Sānchor	1,776	...	231	70,401	−26.6	1,668
Sānkra	1,279	1	71	25,960	+157.7	1,009
Sheo	2,004	...	65	24,405	−19.4	459
Shergarh	1,456	...	80	56,921	−19.7	2,035
Siwāna	760	...	112	53,931	−16.7	2,210
Sojat	1,172	1	212	109,833	−22.5	9,685
State total	34,963	27	4,030	1,935,565	−23.4	104,841

* Amalgamated with Sāmbhar in 1902–3.

called Gharbāri. Its members marry and are consequently not recognized in Jaipur as true Dādūpanthis. Another sect of Hindus deserving of notice is that of the Bishnois, who number over 37,000, and derive their name from their creed of twenty-nine (*bis* + *nau*) articles. The Bishnois are all Jāts by tribe, and are strict vegetarians, teetotallers, and non-smokers; they bury their dead sometimes in a sitting posture and almost always at the threshold of the house or in the adjoining cattle-

shed, take neither food nor water from any other caste, and have their own special priests. The language mainly spoken throughout the State is Mārwārī, the most important of the four main groups of Rājasthānī.

Castes and occupations. Among castes and tribes the Jāts come first, numbering 220,000, or over 11 per cent. of the total. They are robust and hard-working and the best cultivators in the State, famed for their diligence in improving the land. Next come the Brāhmans (192,000, or nearly 10 per cent.). The principal divisions are the Srīmālis, the Sānchoras, the Pushkarnas, the Nandwāna Borāhs, the Chenniyāts, the Purohits, and the Pāliwāls. They are mostly cultivators, but some are priests or money-lenders or in service. The third most numerous caste is that of the Rājputs (181,000, or over 9 per cent.). They consider any pursuit other than that of arms or government as derogatory to their dignity, and are consequently indifferent cultivators. The principal Rājput clan is that of the ruling family, namely Rāthor, comprising more than 100 septs, the chief of which are Mertia, Jodha, Udāwat, Champāwat, Kūmpāwat, Karnot, Jaitāwat, and Karamsot. After the Rājputs come the Mahājans (171,000, or nearly 9 per cent.). They belong mostly to the Oswāl, Mahesrī, Porwāl, Saraogī, and Agarwāl subdivisions, and are traders and bankers, some having agencies in the remotest parts of India, while a few are in State service. The only other caste exceeding 100,000 is that of the Balais, or Bhāmbis (142,000, or over 7 per cent.). They are among the very lowest castes, and are workers in leather, village drudges, and to a small extent agriculturists. Those who remove the carcases of dead animals from villages or towns are called Dheds. Other fairly numerous castes are the Rebāris (67,000), breeders of camels, sheep, and goats; the Mālis (55,000), market-gardeners and agriculturists; the Chākars or Golās (55,000), the illegitimate offspring of Rājputs, on whom they attend as hereditary servants; and lastly the Kumhārs (51,000), potters, brick-burners, village menials, and, to a small extent, cultivators. Taking the population as a whole, more than 58 per cent. live by the land and about another 3 per cent. are partially agriculturists. Nearly 5 per cent. are engaged in the cotton industry or as tailors, &c.; more than 4 per cent. are stock-breeders and dealers, while commerce and general labour each employ over 3 per cent.

Christian missions. Christians number 224, of whom 111 are natives. The United Free Church of Scotland Mission has had a branch at Jodhpur city since 1885.

General agricultural conditions.

As already remarked, Jodhpur is, speaking generally, a sandy tract, improving gradually from a mere desert in the west to comparatively fertile lands along the eastern border. The chief natural soils are *mattiyāli*, *bhūri*, *retli*, and *magra* or *tharra*. The first is a clayey loam of three kinds, namely *kālī* (black), *rāti* (red), and *pīli* (yellowish), and covers about 18 per cent. of the cultivated area. It does not need frequent manuring, but being stiff requires a good deal of labour; it produces wheat, gram, and cotton, and can be tilled for many years in succession. The second is the most prevalent soil (occupying over 58 per cent. of the cultivated area) and requires but moderate rains. It has less clay than *mattiyāli* and is brown in colour; it is easily amenable to the plough, requires manure, and is generally tilled for three or four years and then left fallow for a similar period. The third class of soil (*retli*) is fine-grained and sandy without any clay, and forms about 19 per cent. of the cultivated area. When found in a depression, it is called *dehrī*, and, as it retains the drainage of the adjacent high-lying land, yields good crops of *bājra* and *jowār*; but when on hillocks or mounds, it is called *dhora*, and the sand being coarse-grained, it is a very poor soil requiring frequent rest. *Magra* is a hard soil containing a considerable quantity of stones and pebbles; it is found generally near the slopes of hills, and occupies about 4 per cent. of the cultivated area. The agricultural methods employed are of the simplest description. For the autumn crops, ploughing operations begin with the first fall of sufficient rain (not less than one inch) and the land is ploughed once, twice, or three times, according to the stiffness of the soil. Either a camel or a pair of bullocks is yoked to each plough, but sometimes donkeys or buffaloes are used. More trouble is taken with the cultivation of the spring crops. The land is ploughed from five to seven times, is harrowed and levelled, and more attention is paid to weeding.

Agricultural statistics and principal crops.

In a considerable portion of the State there is practically only one harvest, the *kharīf*, or, as it is called here, *sāwnū*; and the principal crops are *bājra*, *jowār*, *moth*, *til*, maize, and cotton. The cultivation of *rabi*, or *unālu* crops, such as wheat, barley, gram, and mustard-seed, is confined to the fertile portion enclosed within the branches of the Lūni river, to the favoured districts along the eastern frontier, and to such other parts as possess wells. Agricultural statistics are available for only a portion of the *khālsa* area (i.e. land paying revenue direct to the State), measuring nearly 4,320 square miles. Of

this area, 1,012 square miles (or more than 23 per cent.) were cultivated in 1903–4; and the following were the areas in square miles under the principal crops: *bājra*, 430; *jowār*, 151; wheat, 81; *til*, 66; barley, 23; and cotton, 11.

Of the total cultivated area above mentioned, 150 square miles (or nearly 15 per cent.) were irrigated in 1903–4: namely, 111 from wells, 12 from canals and tanks, and 27 from other sources. There are, in *khālsa* territory, 22 tanks, the most important of which are the Jaswant Sāgar and Sardār Samand, called after the late and the present chief respectively. Irrigation is mainly from wells, of which there are 7,355 in the *khālsa* area. The water is raised sometimes by means of the Persian wheel, and sometimes in leathern buckets. A masonry well costs from Rs. 300 to Rs. 1,000, and a *kachchā* well, which will last many years, from Rs. 150 to Rs. 300. Shallow wells are dug yearly along the banks of rivers at a cost of Rs. 10 to Rs. 20 each, and the water is lifted by a contrivance called *chānch*, which consists of a horizontal wooden beam balanced on a vertical post with a heavy weight at one end and a small leathern bucket or earthen jar at the other. Irrigation.

The main wealth of the desert land consists of the vast herds of camels, cattle, and sheep which roam over its sandy wastes and thrive admirably in the dry climate. The best riding camels of Mārwār breed come from Sheo in the west and are known as Rāma Thalia; they are said to cover 80 or even 100 miles in a night. Mallāni, Phalodi, Shergarh, and Sānkra also supply good riding camels, the price of which ranges from Rs. 150 to Rs. 300. The bullocks of Nāgaur are famous throughout India; a good pair will sometimes fetch over Rs. 300, but the average price is Rs. 150. The districts of Sānchor and Mallāni are remarkable for their breed of milch cows and horses. The latter are noted for their hardiness and ease of pace. The principal horse and cattle fairs are held at Parbatsar in September and at Tilwāra (near Bālatra) in March. Live-stock.

Forests cover an area of about 355 square miles, mostly in the east and south-east. They are managed by a department which was organized in 1888. There are three zones of vegetation. On the higher slopes are found *sālar* (*Boswellia thurifera*), *gol* (*Odina Wodier*), *karayia* (*Sterculia urens*), and *golia dhao* (*Anogeissus latifolia*). On the lower hills and slopes the principal trees are the *dhao* (*Anogeissus pendula*) and *sālar*; while hugging the valleys and at the foot of the slopes are *dhāk* (*Butea frondosa*), *ber* (*Zizyphus Jujuba*), *khair* Forests.

(*Acacia Catechu*), *dhāman* (*Grewia pilosa*), &c. The forests are entirely closed to camels, sheep, and goats, but cattle are admitted except during the rains. Right-holders obtain forest produce free or at reduced rates, and in years of scarcity the forests are thrown open to the public for grazing, grass-cutting, and the collection of fruits, flowers, &c. The forest revenue in 1904–5 was about Rs. 31,000, and the expenditure Rs. 20,000.

Minerals. The principal mineral found in the State is salt. Its manufacture is practically a monopoly of the British Government, and is carried on extensively at the SĀMBHAR LAKE, and at DĪDWĀNA and PACHBHADRA. Marble is mostly obtained from MAKRĀNA near the Sāmbhar Lake, but an inferior variety is met with at various points in the Arāvalli Hills, chiefly at Sonāna near Desuri in the south-east. The average yearly out-turn is about 1,000 tons, and the royalty paid to the Darbār varies from Rs. 16,000 to Rs. 20,000. Sandstone is plentiful in many parts, but varies greatly in texture and in colour. It is quarried in slabs and blocks, large and small, takes a fine polish, and is very suitable for carving and lattice-work. The yearly out-turn is about 6,000 tons. Among minerals of minor importance may be mentioned gypsum, used as cement throughout the country, and found chiefly near Nāgaur; and fuller's earth, existing in beds 5 to 8 feet below the surface in the Phalodi district and near Bārmer, and largely used as a hair-wash.

Arts and manufactures. The manufactures are not remarkable from a commercial point of view. Weaving is an important branch of the ordinary village industry, but nothing beyond coarse cotton and woollen cloths is attempted. Parts of the Jodhpur and Godwār districts are locally famous for their dyeing and printing of cotton fabrics. Turbans for men and scarves for women, dyed and prepared with much labour, together with embroidered silk knotted thread for wearing on the turban, are peculiar to the State. Other manufactures include brass and iron utensils at Jodhpur and Nāgaur, ivory-work at Pāli and Merta, lacquer-work at Jodhpur, Nāgaur, and Bagri (in the Sojat district), marble toys, &c., at Makrāna, felt rugs in the Mallāni and Merta districts, saddles and bridles at Sojat, and camel-trappings and millstones at Bārmer. The Darbār has its own ice and aerated water factory, and there are five wool and cotton-presses belonging to private individuals.

Commerce and trade. The chief exports are salt, animals, hides, bones, wool, cotton, oilseeds, marble, sandstone, and millstones; while the chief

imports include wheat, barley, maize, gram, rice, sugar, opium, dry fruits, metals, oil, tobacco, timber, and piece-goods. It is estimated that 80 per cent. of the exports and imports are carried by the railway, and the rest by camels, carts, and donkeys, chiefly the former.

Means of communication. Railways.

The Rājputāna-Mālwā Railway traverses the south-eastern part of the State, and this section was opened for traffic in 1879-80; its length in Jodhpur territory is about 114 miles, and there are 16 stations. A branch of this railway from Sāmbhar to Kuchāwan Road (in the north-east), opened about the same time, has a length of 15 miles with two stations (excluding Sāmbhar). The State has also a railway of its own, constructed gradually between 1881 and 1900, which forms part of the system known as the Jodhpur-Bīkaner Railway. This line runs north-west from Mārwār Junction, on the Rājputāna-Mālwā Railway, to Lūni junction, and thence (1) to the western border of the State in the direction of Hyderābād in Sind, and (2) north to Jodhpur city. From the latter it runs north-east past Merta Road to Kuchāwan Road, where it again joins the Rājputāna-Mālwā Railway, and from Merta Road it runs north-west to Bīkaner and Bhatinda. The section within Jodhpur limits has a length of 455 miles, and the total capital outlay to the end of 1904 was nearly 122 lakhs. The mean percentage of net earnings on capital outlay from the commencement of operations to the end of 1904 has been 7·90, with a minimum of 3·92 and a maximum of 11·40. In 1904 the gross working expenses were 7·3 lakhs and the net receipts 9·6 lakhs, yielding a net profit of 7·86 per cent. on the capital outlay.

Roads.

The total length of metalled roads is about 47 miles and of unmetalled roads 108 miles. All are maintained by the State. The metalled roads are almost entirely in or near the capital, while the principal unmetalled communication is a portion of the old Agra-Ahmadābād road. It was constructed between 1869 and 1875, was originally metalled, and cost nearly 5 lakhs, to which the British Government contributed about Rs. 84,000. It runs from near Beāwar to Erinpura, and, having been superseded by the railway, is now maintained merely as a fair-weather communication.

Post and telegraph offices.

The Darbār adopted Imperial postal unity in 1885-6; and there are now nearly 100 Government post offices and five telegraph offices in the State, in addition to the telegraph offices at the numerous railway stations.

Famine.

The country falls within the area of constant drought, and is

liable to frequent famines or years of scarcity. A local proverb tells one to expect 'one lean year in three, one famine year in eight'; and it has proved very true, for since 1792 the State has been visited by seventeen famines. Of those prior to 1868, few details are on record, but the year 1812–13 is described as having been a most calamitous one. The crops failed completely; food-stuffs sold at 3 seers for the rupee, and in places could not be purchased at any price; and the mortality among human beings was appalling. The famine of 1868–9 was one of the severest on record. There was a little rain in June and July, 1868, but none subsequently in that year; the grain-crops failed and forage was so scarce in some places that, while wheat was selling at 6, the price of grass was 5½ seers per rupee. The import duty on grain was abolished, and food was distributed at various places by some of the Rānīs, Thākurs, and wealthy inhabitants; but the Darbār, beyond placing a lakh of rupees at the disposal of the Public Works department, did nothing. The highest recorded price of wheat was 3¾ seers per rupee at Jodhpur city, but even here and at Pāli (the two principal marts) no grain was to be had for days together. Cholera broke out in 1869 and was followed by a severe type of fever, and it was estimated that from these causes and from starvation the State lost one-third of its population. The mortality among cattle was put at 85 per cent. The next great famine was in 1877–8. The rainfall was but 4½ inches; the *kharīf* crops yielded one-fourth and the *rabi* one-fifth of the normal out-turn, and there was a severe grass famine. Large numbers emigrated to Gujarāt and Mālwā with their cattle, and the Darbār arranged to bring the majority back at the public expense, but it was estimated that 20,000 persons and 80,000 head of cattle were lost. This bad season is said to have cost the State about 10 lakhs. The year 1891–2 was one of triple famine (grain, water, and fodder), the distress being most acute in the western districts. About 200,000 persons emigrated with 662,000 cattle, and only 63 per cent. of the former and 58 per cent. of the latter are said to have returned. The Darbār opened numerous relief works and poorhouses; the railway proved a great boon, and there was much private charity. Direct expenditure exceeded 5½ lakhs, while remissions and suspensions of land revenue amounted respectively to about 2·8 and 1·6 lakhs. A succession of bad seasons, commencing from 1895–6, culminated in the terrible famine of 1899–1900. At the capital less than half an inch of rain fell in 1899, chiefly in June, while in two

of the western districts the total fall was but one-seventh of an inch. Emigration with cattle began in August, but it was long before the people realized that Mālwā, where salvation is usually to be found, was equally afflicted by drought. Some thousands were brought back by railway to relief works in Jodhpur at the expense of the Darbār, and thousands more toiled back by road, after losing their cattle and selling all their household possessions. Relief works and poorhouses were started on an extensive scale in the autumn of 1899 and kept open till September, 1900. During this period nearly 30 million units were relieved. The total cost to the Darbār exceeded 29 lakhs, and in addition nearly 9¾ lakhs of land revenue, or about 90 per cent. of the demand, was remitted. A virulent type of malarial fever which, as in 1869, immediately followed the famine, claimed many victims. There was no fodder-crop worthy of the name throughout the State, and for some time grass was nearly as dear as grain. The mortality among the cattle was estimated at nearly a million and a half. Since then, the State suffered from scarcity in 1902 in the western districts, and again in 1905.

Administrative divisions. For administrative purposes, Jodhpur is divided into twenty-three districts or *hukūmats* (each under an officer called *hākim*). In Mallāni, however, there is, in consequence of its peculiar tenure, size, and recent restoration to the Darbār, an official termed Superintendent, while the north-eastern districts have also a Superintendent to dispose of border cases under the extradition agreement entered into with the Jaipur and Bīkaner Darbārs.

Administration. The State is ordinarily governed by the Mahārājā, assisted by the *Mahakma khās* (a special department consisting of two members) and a consultative Council; but, during the absence of His Highness, first with the Imperial Cadet Corps and next at Pachmarhī in search of health, the administration has, since 1902, been carried on by the *Mahakma khās* under the general supervision and control of the Resident.

Civil and criminal justice. For the guidance of its judiciary the State has its own codes and laws, which follow generally the similar enactments of British India. There are now 41 Darbār courts and 44 *Jāgīrdārs'* courts possessing various powers.

Finance. The normal revenue of the State is between 55 and 56 lakhs, and the expenditure about 36 lakhs. The chief sources of revenue are: salt, including treaty payments, royalty, &c., about 16 lakhs; customs, 10 to 11 lakhs; land (including irrigation), 8 to 9 lakhs; railway, about 8 lakhs (net); and tribute from

jāgīrdārs and succession fees, &c., about 3½ lakhs. The main items of expenditure are: army (including police), about 7¾ lakhs; civil establishment, 4 lakhs; public works (ordinary), 3 to 4 lakhs; palace and household, about 3 lakhs; and tribute (including payment for the Erinpura regiment), nearly 2¼ lakhs. During the last few years the expenditure has purposely been kept low, in order to extricate the State from its indebtedness; but now that the financial outlook is brighter, an increased expenditure under various items, such as police, public works, and education, may be expected. The State had formerly its own silver coinage, one issue being known as *Bijai shāhi* and another as *Iktīsanda*. The *Iktīsanda* rupee was worth from 10 to 12 British annas, while the value of the *Bijai shāhi* was generally much the same as, and sometimes greater than, that of the British rupee. After 1893 exchange fluctuated greatly till, in 1899, 122¾ *Bijai shāhi* rupees exchanged for 100 British. The Darbār thereupon resolved to convert its local coins, and the British silver currency has been made the sole legal tender in the State. In 1900 more than 10,000,000 rupees were recoined at the Calcutta mint.

Currency.

Land revenue.

Of the 4,030 villages in the State only 690 are *khālsa*, or under the direct management of the Darbār, and they occupy about one-seventh of the entire area of the State. The rest of the land is held by *jāgīrdārs*, *bhūmiās*, and *ināmdārs*, or by Brāhmans, Chārans, or religious and charitable institutions on the *sāsan* or *dohli* tenure, or in lieu of pay (*pasaita*), or for maintenance (*jīvka*), &c., &c. The ordinary *jāgīrdārs* pay a yearly military cess, supposed to be 8 per cent. of the gross rental value (*rekh*) of their estates, and have to supply one horseman for every Rs. 1,000 of *rekh*. In the smaller estates they supply one foot-soldier for every Rs. 500, or one camel *owār* for every Rs. 750. In some cases the *jāgīrdār*, instead of supplying horsemen, &c., makes a cash payment according to a scale fixed by the Darbār. *Jāgīrdārs* have also to pay *hukmnāma* or fee on succession, namely 75 per cent. of the annual rental value of their estates; but, in the case of a son or grandson succeeding, no cess is levied or service demanded for that year, while if a more distant relative succeeds the service alone is excused. The Thākurs of Mallāni, holding prior to the Rāthor conquest, pay a fixed sum (*faujbal*) yearly and have no further obligations. The *bhūmiās* have to perform certain services, such as protecting their villages, escorting treasure, and guarding officials when on tour, and some pay a quit-rent called *bhūm-bāb*; provided these conditions are

satisfied, and they conduct themselves peaceably, their lands are not resumed. *Inām* is a rent-free grant for services rendered; it lapses on the failure of lineal descendants of the original grantee, and is sometimes granted for a single life only. *Sāsam* and *dohli* lands are granted in charity on conditions similar to *inām*, and cannot be sold. *Jivka* is a grant to the younger sons of the chief or of a Thākur. After three generations the holder has to pay cess and succession fee, and supply militia like the ordinary *jāgīrdār*, and on failure of lineal descendants of the original grantee the land reverts to the family of the donor. In the *khālsa* area the proprietary right rests with the Darbār, which deals directly with the *ryots*. The latter may be *bāpidārs*, possessing occupancy rights and paying at favoured rates, or *gair-bāpidārs*, tenants at will.

Land revenue system. Formerly the land revenue was paid almost entirely in kind. The most prevalent system was that known as *lātā* or *batai*, by which the produce was collected near the village and duly measured or weighed. The share taken by the Darbār varied from one-fifth to one-half in the case of 'dry,' and from one-sixth to one-third in the case of 'wet' crops. This mode still prevails in some of the alienated villages, but in the *khālsa* area a system of cash-rents has been in force since 1894. The first and only regular settlement was made between 1894 and 1896 in 566 of the *khālsa* villages (originally for a period of ten years). It is on the *ryotwāri* system. The village area is divided into (1) secure, i.e. irrigated from wells or tanks, where the yearly out-turn varies but slightly, and remissions of revenue are necessary only in years of dire famine; and (2) insecure, or solely dependent on the rainfall. In the former portion the assessment is fixed, and in the latter it fluctuates in proportion to the out-turn of the year. The basis of the assessment was the old *batai* collections together with certain cesses, and the gross yield was calculated from the results of crop experiments made at the time, supplemented by local inquiries. The rates per acre of 'wet' land vary from Rs. 2-5-6 to Rs. 10 (average, Rs. 2-10-6), while those for 'dry' land range from $1\frac{1}{4}$ to $12\frac{1}{2}$ annas and average $4\frac{1}{2}$ annas.

Army. The State maintains two regiments of Imperial Service Lancers (normal strength 605 per regiment), and a local force consisting of about 600 cavalry (including camel *sowārs*) and 2,400 infantry. The artillery numbers 254 of all ranks, and there are 121 guns of various kinds, of which 75 (namely, 45 field and 30 fort) are said to be serviceable. In addition, the irregular militia supplied by the *jāgīrdārs* mustered 2,019

in 1904–5: namely, 1,785 mounted men and 234 infantry. The Imperial Service regiments were raised between 1889 and 1893, and are called the Sardār Risāla, after the present chief. Their cost in 1904–5, when they were considerably below strength, was about 3·2 lakhs. The first regiment formed part of the reserve brigade of the Tīrāh Field Force in 1897–8, and two detachments did well on convoy duty; the same regiment was on active service in China in 1900–1, was largely represented in the expedition to the Laushān hill and Chinausai, and was permitted to bear on its colours and appointments the honorary distinction 'China, 1900.' There are no cantonments in the State, but the Darbār contributes a sum of 1·2 lakhs yearly towards the cost of the 43rd (Erinpura) regiment (see Erinpura).

Police. Police duties have hitherto been performed by the local force above mentioned; but since August, 1905, a regular police force under an Inspector-General, numbering about 1,500 of all ranks and estimated to cost about 2½ lakhs a year, has been formed. In addition, a small force is employed on the Jodhpur-Bīkaner Railway.

Jails. Besides the Central jail at the capital, there are subsidiary jails at the head-quarters of the several districts, in which persons sentenced to three months' imprisonment or less are confined, and lock-ups for under-trial prisoners at each *thāna* or police-station.

Education. In the literacy of its population Jodhpur stands second among the twenty States and chiefships of Rājputana, with 5·4 per cent. (10 males and 0·3 females) able to read and write. Excluding numerous indigenous schools, such as Hindu *posāls* and Musalmān *maktabs*, 4 private institutions maintained by certain castes but aided by the Darbār, and a Mission girls' school, there were, in 1905, 33 educational institutions kept up by the State, one of which was for girls. The number on the rolls was nearly 2,300 (more than 50 per cent. being Mahājans and Brāhmans, and 12 per cent. Musalmāns), and the daily average attendance during 1904–5 was about 1,740. The most notable institutions are at the capital: namely, the Arts college, the high school, and the Sanskrit school. Save at the small railway school at Merta Road, where a monthly fee of 2 or 4 annas per pupil is taken, education is free throughout the State, and the expenditure exceeds Rs. 44,000 a year.

Hospitals and dispensaries. There are 24 hospitals and 8 dispensaries in the State, which have accommodation for 342 in-patients. In 1904 more than 178,000 cases, nearly 3,000 being in-patients, were treated,

and about 7,700 operations were performed. The State expenditure on medical institutions, including allowances to the Residency Surgeon, is approximately Rs. 70,000 yearly.

Vaccination was started about 1866, is compulsory throughout the State, and not unpopular. A staff of 2 superintendents and 22 vaccinators is maintained, and in 1904–5 they successfully vaccinated 61,000 persons, or nearly 32 per 1,000 of the population. Vaccination.

[C. K. M. Walter, *Gazetteer of Mārwār and Mallāni* (1887); *Rājputāna Gazetter*, vol. ii (1879, under revision); Sukhdeo Parshad, *The Rāthors, their Origin and Growth* (Allahābād, 1896); *Report on Famine Relief Operations in Mārwār during* 1896–7 *and during* 1899–1900; *Report on the Census of Mārwār in* 1891, vols. i and ii (1891–4); A. Adams, *The Western Rājputāna States* (1899); also *Administration Reports of the Mārwār State* (annually from 1884–5).]

Mallāni.—The largest district of the State of Jodhpur, Rājputāna, situated in the west of the State, with an area of 5,750 square miles. In 1901 it contained one town, BARMER, and 464 villages, with a total population of 172,330, of whom about 75 per cent. were Hindus, 12 per cent. Musalmāns, 6 per cent. Animists, and 5 per cent. Jains. The population in 1891 was 221,184; the decrease was due to the famine of 1899–1900. The most numerous castes are the Jāts, 40,000; Bhīls, 11,700; Rājputs, 11,400 (of whom 1,400 are Musalmāns); Mahājans, 11,000; Brāhmans, 9,400; and Balais or Chamārs, 8,000. The salient feature of the country is the sandhills, which in some places rise to an altitude of 300 to 400 feet. The northern and western portions form part of the desert stretching into Sind and Jaisalmer. Water is usually brackish, and in some spots deadly to man or beast. Wells and pools yield potable water only after the rains and become noxious by March, so that in the summer there is a great scarcity of water and the use of a wholesome well has to be paid for. The sandy wastes provide excellent grazing for the herds of camels, cattle, sheep, and goats kept by a large migratory population, including some of the hardy Baloch tribes. The only river in Mallāni is the Lūni, which enters the district at Jasol and pursues a tortuous course of about 80 miles till it passes into the Sānchor district of the State, and thence to the Rann of Cutch. There are about 40 *jhīls* or marshes in the vicinity of Barmer, Takhtābād, and Setrao, some of which cover an area of 400 or 500 acres. In favourable seasons, wheat is grown in their beds, and when they are dry they yield a good supply

of water at a depth varying from 8 to 24 feet. Fuller's earth is found in considerable quantities; and the principal manufactures are cloth of a mixture of cotton and wool, woollen blankets, small rugs of camel hair, millstones, and horse and camel saddlery. The horses of Mallāni are famous for their hardiness and ease of pace, and though light-boned will carry heavy weights; the best are bred in the villages of Nagar and Gūrha. The administration of the district is in the hands of a Superintendent, under whom are the *hākim* or chief local officer; the Munsif, who settles civil suits and disputes about land; and the *risāldār*, who is the head of the local police. There are four vernacular schools of long standing, and a couple of small hospitals.

Historically the tract is very interesting, and justly claims to be the cradle of the Rāthor race in the west. Here, in the beginning of the thirteenth century, Rao Siāhjī and his son Asthānjī, having conquered Kher (now a ruined village near Jasol) and the adjoining tract called Mewo, from the Gohel Rājputs, planted the standard of the Rāthors amid the sandhills of the Lūni. The eighth in succession from Siāhjī was Rao Salkha, in whose time, about the middle of the fourteenth century, a separation took place. Salkha had three sons: namely, Mallināth, Viramdeo, and Jetmal. A portion of the tribe followed the fortunes of Viramdeo, whose son Chonda captured MANDOR from the Parihār Rājputs in 1381, and whose descendants ruled first there and subsequently at Jodhpur. The rest of the tribe remained on the banks of the Lūni with Salkha's eldest son, Mallināth, after whom the district of Mallāni is named. Succession following the rule of partition, the country became minutely subdivided among the descendants of Mallināth, and the dissensions and blood-feuds thereby created offered the chiefs of Jodhpur opportunities to interfere and establish an overlordship which continues to the present day. The district was for centuries one continual scene of anarchy and confusion, and the Jodhpur Darbār, when called upon to remedy this, acknowledged its inability. In these circumstances, in 1836, it became necessary for the British Government to occupy Mallāni and restore order by reducing the principal Thākurs. The district was subsequently held in trust by Government, the rights of the Jodhpur chief being recognized; and as the Darbār gave increasing evidence of sound administration, its jurisdiction has been gradually restored—namely, military in 1854, civil in 1891, and criminal in 1898. The whole of Mallāni consists

of *jāgīr* estates, the principal being Jasol, Barmer, and Sindri, held by descendants of Mallināth, and Nagar and Gūrha, held by descendants of Jetmal. They pay a small tribute called *faujbal* to the Jodhpur Darbār, which thus derives an income of about Rs. 18,000, including a few miscellaneous items.

Bāli.—Head-quarters of a district of the same name in the State of Jodhpur, Rājputāna, situated in 25° 11′ N. and 73° 18′ E., 1,013 feet above the sea, about 5 miles south-east of Fālna station on the Rājputāna-Mālwā Railway. Population (1901), 5,186. The town of Bāli is walled, and possesses a fort in good repair, a post office, a vernacular school, and a hospital with accommodation for six in-patients. About 10 miles to the south, near the village of Bijāpur, are the remains of an ancient city called Hathūndi or Hastikūndi, the earliest seat of the Rāthor Rājputs in Rājputāna. A stone inscription found here bears date A.D. 997 and tells of five Rāthor Rājās who ruled at this place in the tenth century. The district of Bāli, which, with that of Desuri, forms the tract known as Godwār, was formerly held by the Chauhāns and next by the Rānās of Udaipur. It passed finally into the possession of the Jodhpur chiefs about the end of the eighteenth century.

Bālotra.—Town in the Pachbhadrā district of the State of Jodhpur, Rājputāna, situated in 25° 50′ N. and 72° 15′ E., on the right bank of the Lūni river on the Jodhpur-Bīkaner Railway. Population (1901), 5,118. The town is built on a sandhill, and possesses a combined post and telegraph office and an Anglo-vernacular school. The chief industries are dyeing and stamping of cotton cloths. Just across the river is the village of Jasol, where there is a small hospital, while at Tilwāra, 10 miles to the west, a famous horse and cattle fair is held yearly in March.

Barmer.—Head-quarters of the Mallāni district in the State of Jodhpur, Rājputāna, situated in 25° 45′ N. and 71° 23′ E., on the Jodhpur-Bīkaner Railway. Population (1901), 6,064. The present town is said to have been founded in the thirteenth century by a Rājā Bāhada, and to have been called after him Bāhadamer (the *meru* or 'hill-fort' of Bāhada), since contracted to Barmer. It is substantially built on the side of a rocky hill, on the summit of which are the remains of an old fort; and it possesses a post and telegraph office, a vernacular school, and a hospital. Millstones constructed here are largely exported, and fuller's earth (used as a hair-wash) is found at Kāpuri and other places in the neighbourhood.

Barmer is also the name of one of the principal estates in Mallāni, consisting of sixty-six villages held by five different families, who pay between them a tribute of about Rs. 1,000 to the Darbār.

Bhīnmāl.—Town in the Jaswantpura district of the State of Jodhpur, Rājputāna, situated in 25° N. and 72° 16′ E., about 105 miles south-west of Jodhpur city. Population (1901), 4,545. The town contains a post office and a vernacular school, and the principal manufactures are utensils of bell-metal. The place was the old capital of the Gūjars between the sixth and ninth centuries, but very few traces now remain. A dozen old tanks and wells, the stone image of a king seated on a *sinhāsan* (lion-supported throne), and a number of temples, are of some antiquarian interest. Sanskrit inscriptions have been found, referring mostly to the time of the Paramāra and Chauhān rulers. About 14 miles to the south-east is the Sūnda hill, presided over by the goddess Chāmunda in a rock-cut cave-like temple, having a large domed and marble-paved hall, built in 1262, and containing several inscriptions, the oldest of which (of the same date as the temple) is important as enumerating nineteen generations and the principal events of the Sonigara (Chauhān) rule.

Bilāra.—Head-quarters of the district of the same name in the State of Jodhpur, Rājputāna, situated in 26° 11′ N. and 73° 43′ E., on the left bank of a river called the Raipur Lūni (a tributary of the Lūni), about 45 miles east of Jodhpur city. Population (1901), 8,695. It takes its name from a traditional founder, Rājā Bāl, and is the seat of the spiritual head (styled *Dīwān*) of the Sīrvi community, a fact which adds greatly to its importance. The town is walled, and possesses a post office, a vernacular school, and a hospital. About 4 miles to the north is a fine tank, called the Jaswant Sāgar (after the late chief of Jodhpur), which is described in the article on the Lūni river.

Dīdwāna.—Head-quarters of a district of the same name in the State of Jodhpur, Rājputāna, situated in 27° 24′ N. and 74° 35′ E., about 130 miles north-east of Jodhpur city. Population (1901), 9,410. Its old name is said to have been Drūdwānak; and it was held, first by the Chauhān kings of Sāmbhar, next by the Mughal emperors, and then by the Jodhpur and Jaipur States jointly till it was acquired by Mahārājā Bakht Singh of Jodhpur in the middle of the eighteenth century. The town is surrounded by a substantial

stone wall, and contains many fine houses, a post office, a vernacular school, and a hospital. Among buildings of archaeological interest may be mentioned a mosque said to have been built by Akbar, several old temples, and some humble-looking cenotaphs bearing inscriptions dating from the ninth century. A copperplate, inscribed with an important historical record, was found at the village of Daulatpura, 2 miles to the south-east. Immediately to the south and south-east of the town of Dīdwāna is a salt lake, leased to the British Government in 1878 for an annual sum of 2 lakhs. It is about 2¼ miles in length, and its bed is composed of black tenacious mud, very similar in appearance to that of the SĀMBHAR LAKE, beneath which is a stratum of strong brine. The methods of manufacture are simple, and are identical with those followed in olden days. Wells are dug in the bed until the brine springs are reached, about 12 feet from the surface, and the brine is then lifted by a weighted pole and bucket into evaporation pans of rectangular shape where salt gradually forms. The average yearly out-turn is about 9,000 tons.

[F. Ashton, *The Salt Industry of Rājputāna* in *The Journal of Indian Art and Industry*, vol. ix, January, 1901.]

Jālor.—Head-quarters of a district of the same name in the State of Jodhpur, Rājputāna, situated in 25° 21′ N. and 72′ 37′ E., 75 miles south of Jodhpur city. Population (1901), 7,443. It possesses a post office, an Anglo-vernacular school, and a hospital with accommodation for eight in-patients. The principal manufactures are cotton cloth, camel saddles, and prettily engraved drinking vessels of bell-metal. On a hill to the south and entirely commanding the town stands the fort, one of the most famous in Rājputāna. Built by the Paramāra Rājputs, its walls, composed of huge masses of cut stone, remain even now in a perfect state of preservation, although the place has been many times besieged. The fort is about 800 by 400 yards in extent, and accessible only by an ascent of 3 miles up a steep and slippery stone roadway, passing three distinct lines of defence, all of considerable strength. Jālor was held by the Paramāras till towards the end of the twelfth century, when the Chauhān Rao Kirthi Pāl (of Nādol) took it and made it his capital. His grandson Udai Singh surrendered it to Shams-ud-dīn Altamsh about 1210, but it was immediately restored to him. About 100 years later, Alā-ud-dīn, after a lengthy siege, captured it from Kānardeo Chauhān, and a three-domed mosque, said to have

been built by him, is still in good repair and daily use. About 1540 the fort and district passed into the possession of Rājā Māldeo of Jodhpur.

Jasol.—Head-quarters of a *jāgīr* estate of the same name in the Mallāni district of the State of Jodhpur, Rājputāna, situated in 25° 49′ N. and 72° 13′ E., on the left bank of the Lūni river, 2 miles from Bālotra station on the Jodhpur-Bīkaner Railway. Population (1901), 2,543. The village, which is built partly on the slope of a hill, possesses a post office, a vernacular school, and a small hospital. The estate consists of 72 villages, and is held by a Thākur on payment of a tribute of Rs. 2,100 to the Jodhpūr Darbār. About 5 miles to the north-west are the ruins of Kher, the old capital of Mallāni, while to the south-west are the remains of another important town, Nagar. As these places decayed, Jasol rose, and now contains the descendants of some of the earliest Rāthor settlers.

Jodhpur City.—Capital of the State of the same name in Rājputāna, situated in 26° 18′ N. and 73° 1′ E., about 380 miles by rail from Delhi, 590 from Bombay, and 1,330 from Calcutta. The population of the place (including the suburbs) was 63,329 (1881), 80,405 (1891), and 79,109 (1901). In the two years last mentioned between 76 and 77 per cent. of the inhabitants lived within the city walls. In 1901 Hindus numbered 58,292, or more than 73 per cent. of the total; Musalmāns, 15,811, or 20 per cent.; and Jains, 4,571, or 5 per cent.

Jodhpur takes its name from Rao Jodha, who founded it in 1459. The old wall with four gates built by him is now included within the limits, and is situated in the south-west of the modern city, which lies on sloping ground in the form of a horseshoe around the base of the rock on which stands the fort. It is encircled by a strong massive wall, built in the first half of the eighteenth century, which is 24,600 feet long, 3 to 9 feet thick, and 15 to 30 feet high, and has six gates studded with sharp iron spikes to protect them against elephant ramming. Of these gates, five are called after the towns which they face, namely Jālor, Merta, Nāgaur, Siwāna, and Sojat, while the sixth is named Chānd Pol because it faces the direction in which the new moon (*chānd*) is visible. The walls and towers near the Nāgauri gate show marks of cannon-balls left by the armies of Jaipur and Bīkaner which, with the aid of the great freebooter, Amīr Khān, marched on Jodhpur about 1807 to support the pretender Dhonkal Singh against Mahārājā Mān Singh. Eventually Amīr Khān changed over

to the side of the latter, and the insurgents were forced to retire with considerable loss and ignominy. The fort, which is the finest in Rājputāna, commands the city and, standing in great magnificence on an isolated rock about 400 feet above the surrounding plain, attracts the eye from afar. Its wall, 20 to 120 feet in height and 12 to 70 feet thick, encloses an oblong space about 500 yards in length by 250 in breadth at the widest part. Two main entrances, the Jai Pol at the north-east corner and the Fateh Pol in the south-west, lead up from the city, and between them are several other gates and inner walls erected for purposes of defence. The principal buildings in the fort are a series of apartments forming the palace, the most noteworthy being the Moti Mahal, built by Rājā Sūr Singh in the beginning of the seventeenth century, the Fateh Mahal, built by Mahārājā Ajīt Singh about 100 years later to commemorate the retirement of the Mughal army from his capital, and the room now used as an armoury. These buildings are decorated with beautifully carved panels and pierced screens of red stone. The city contains many handsome buildings, including ten old palaces, some town residences of the Thākurs, and eleven fine temples, the most beautiful architecturally being the Kunj Bihāri-kā-mandar, built in the latter half of the eighteenth century.

Jodhpur is a trading centre, but its industries are unimportant, consisting of lacquer-work, dyeing of cotton cloths, and the manufacture of brass and iron utensils. The main streets are paved; and a light tramway of 2 feet gauge, laid down in 1896 between the railway station and the city, the cars being drawn by bullocks, has proved of great convenience to the public, and has considerably reduced the cost of carriage of grain and other commodities. A municipal committee (established in 1884) attends to the sanitation of the city, and settles disputes relating to rights of easement, &c., the annual expenditure of about Rs. 20,000 being borne solely by the Darbār. A tramway line, worked by buffaloes, runs round the city, passing all but one of the public latrines. Twice a day the loaded wagons are collected and formed into trains outside the Sojatia gate, whence they are hauled by steam-power a distance of about 5 miles into the open country, where the filth is trenched and the refuse burnt. This steam conservancy tramway is the first of its kind in Rājputāna. The total length of the line, including the section worked by buffaloes, and an extension up to and round the Mahārājā's stables, now exceeds 13 miles. It was completed between 1897 and 1899 at a cost of more

than $1\frac{1}{4}$ lakhs, and the working expenses average about Rs. 7,000 a year. Within the city are three hospitals and a couple of dispensaries. Of the hospitals, one is solely for females and another is maintained by the United Free Church of Scotland Mission. In the suburbs there are hospitals attached to the jail and the Imperial Service cavalry regiments and a couple of dispensaries, one of which is close to the Residency and is kept up by the British Government, while the other is for railway employés. The city possesses an Arts college, a high school with lower secondary and primary sections, and a boarding-house for fifty Rājput boys; also two primary schools, a girls' school, and three special institutions where Sanskrit, telegraphy, and surveying are taught. These are all maintained by the Darbār and are for the most part in the suburbs; there are in addition numerous private schools in the city. The principal buildings in the suburbs are the late Mahārājā's palace at Rai-kā-bāgh, the fine new palace at Ratanāda which is lighted by electricity, the Imperial Service cavalry lines, the handsome public offices, the Residency and other official buildings, and the jail with accommodation for 862 prisoners.

Kuchāwan.—Head-quarters of a *jāgīr* estate of the same name in the Sāmbhar district of the State of Jodhpur, Rājputāna, situated in 27° 9′ N. and 74° 52′ E., about 8 miles north of Narānpura station on the Jodhpur-Bīkaner Railway. Population (1901), 10,749. The place is noted for the manufacture of guns, swords, &c., and possesses a strong and well-built fort containing several palatial buildings. To the south of the town are two saline depressions, miniatures of the Sāmbhar Lake in appearance and characteristics, but the small amount of salt which forms in them is so inferior as not to be worth collection. The estate consists of 14 villages, yielding a revenue of Rs. 54,000. The Thākurs of Kuchāwan belong to the Mertia sept of Rāthor Rājputs, and the present Thākur (Sher Singh) is a member of the State Council and a Rao Bahādur.

Lādnun.—Head-quarters of the *jāgīr* estate of the same name in the Dīdwāna district of the State of Jodhpur, Rājputāna, situated in 27° 39′ N. and 74° 24′ E., about 130 miles north-east of Jodhpur city and within 4 miles of the Bīkaner border. Population (1901), 8,064. The place is the home of some of the wealthy Mārwārī merchants of Calcutta and other large cities, and is locally famous for the manufacture of gold ornaments. The estate of Lādnun consists of seven villages

yielding a revenue of about Rs. 20,000, and is held by a Thākur belonging to the Jodha sept of Rāthor Rājputs.

Lohāwat.—Town in the Phalodi district of the State of Jodhpur, Rājputāna, situated in 26° 59′ N. and 72° 36′ E., about 55 miles north by north-west of Jodhpur city. Population (1901), 5,322. Lohāwat is a commercial mart of some importance, and the home of many enterprising Mārwārī traders carrying on business in various parts of India.

Makrāna.—Village in the Parbatsar district of the State of Jodhpur, Rājputāna, situated in 27° 3′ N. and 74° 44′ E., on the Jodhpur-Bīkaner Railway. Population (1901), 5,157. The village derives its importance from its marble quarries, which have been noted for centuries, and from which the material used in the construction of the Tāj Mahal at Agra was obtained. It has been proposed to use this marble for the Victoria Memorial Hall at Calcutta. The quarries vary in depth from 30 to 75 feet, and the yearly out-turn averages about 900 or 1,000 tons. The marble is excavated by blasting, and is then cut into required sizes by means of steel saws. The chips and dust left behind after the blocks have been hauled to the surface are burnt into lime and used for the finer kinds of plastering. There are now twenty-six quarries being worked, which give employment to about 100 labourers daily, mostly of the Silāwat caste of Muhammadans.

Mandor.—Ruined town in the State of Jodhpur, Rājputāna, situated in 26° 21′ N. and 73° 2′ E., about 5 miles north of Jodhpur city. Population (1901), 1,450. The place is of great historical interest from having been the capital of the Parihār Rājputs till 1381, when it was wrested from them by Rao Chonda, and subsequently the seat of government of the Rāthor Rājputs till 1459, when Jodhpur city was founded. The old fort, built originally by a Buddhist architect, but now in ruins, contains a low and dark pillared chamber, in which is found the sculptured effigy of Nāhar Rao, a famous Parihār chief. On an elevated plateau not far from the fort are the *pānch kūnda* ('five reservoirs'), the cenotaphs of four of the earlier Rāthor rulers, the carving on that of Rao Ganga, who died about 1532, being very fine, and an old temple with an inscription dated 1210. In another direction are the cenotaphs attesting the epoch of Mārwār's glory, which commenced with Māldeo and ended with the sons of Ajīt, and the humbler monuments erected over the ashes of the later chiefs. Of these buildings, that raised in memory of Ajīt Singh (who was

murdered by his son about 1724) is larger and grander than anything in the neighbourhood; it marks the spot where his 64 queens and concubines immolated themselves on his funeral pyre. Another object of interest is the hall of heroes, a gallery of sixteen colossal figures hewn out of a single natural rock. It is known as the *Tetīs karor devātān-ka-sthān*, or 'the abode of the 330 million gods' of Hindu mythology.

[A. Cunningham, *Archaeological Survey of Northern India*, vol. xxiii.]

Merta.—Head-quarters of a district of the same name in the State of Jodhpur, Rājputāna, situated in 26° 39′ N. and 74° 2′ E., about 9 miles south-east of Merta Road station on the Jodhpur-Bīkaner Railway. Population (1901), 4,361. The town was founded by Dūda, the fourth son of Rao Jodha, about 1488, and was added to by Rao Māldeo, who about 1540 built the wall (now somewhat dilapidated) and the fort called after him Mālkot. In 1562 Akbar took the place after an obstinate and sanguinary defence, but about twenty years later he restored it to the Jodhpur chief, Rājā Udai Singh. Merta was at one time a great trade centre, and there are still many fine carved stone houses; it possesses a post office, an Anglo-vernacular school, a hospital with accommodation for six in-patients, and a handsome mosque built by Akbar. The principal manufactures are *khas-khas* fans and screens, ivory work, country soap, and earthenware toys. The country around Merta has been the scene of many a hard-fought battle, and is covered with stone pillars erected to the memory of the dead. Here in 1790 the Marāthās under De Boigne inflicted a severe defeat on the Rāthors; and on the dam of a tank called Dangolai is the tomb of a French captain of infantry, who fell on that occasion.

Mūndwa.—Town in the Nāgaur district of the State of Jodhpur, Rājputāna, situated in 27° 4′ N. and 73° 49′ E., on the Jodhpur-Bīkaner Railway, 89 miles north-east of Jodhpur city. Population (1901), 5,121. Mūndwa is a commercial mart of some importance, noted for wooden toys and other fancy articles, and is the home of several prosperous Mārwārī traders having business connexions in various parts of India.

Nādol.—Village in the Desuri district of the State of Jodhpur, Rājputāna, situated in 25° 22′ N. and 73° 27′ E., about 8 miles from Jawāli station on the Rājputāna-Mālwā Railway. Population (1901), 3,050. The place is of historical interest as the former seat of a powerful branch of the Chauhān Rajputs. Towards the end of the tenth century, Lākhan

or Lachhman Rāj, a younger son of Wākpati Rāj, the Chauhān Rao of Sāmbhar, settled here, and his descendants ruled at Nādol for about 200 years till defeated and driven out by Kutb-ud-dīn. Subsequently the place was held by the Rānās of Udaipur till about the end of the eighteenth century, when, along with the district of Godwār, it passed into the possession of the chiefs of Jodhpur. To the west of the village is a dilapidated old fort with square towers of primitive design, standing on the declivity of a ridge. Inside the fort is an extremely handsome Jain temple of Mahāvīra, built of light-coloured limestone and richly carved. Of the other numerous and interesting remains found in the vicinity of the village, the pillared temple called *Khetla-kā-sthān* deserves mention as being probably the oldest, but only eight massive columns now remain. To the east are the ruins of the ancient Nādol on an extensive mound thickly covered with fragmentary pottery and burnt bricks; here are the remains of four temples and an exquisitely carved stone *toran* or gateway.

[J. Tod, *Rājasthān*, vol. i, pp. 696–8; A. Cunningham, *Archaeological Survey of Northern India*, vol. xxiii, pp. 91–8.]

Nāgaur.—Head-quarters of a district of the same name in the State of Jodhpur, Rājputāna, situated in 27° 12′ N. and 73° 44′ E., on the Jodhpur-Bīkaner Railway. Population (1901), 13,377. The town possesses a post office, an Anglo-vernacular school, and a hospital. The principal manufactures are brass and iron utensils, ivory toys, camel saddles, and cotton cloth. The town is said to take its name from its traditional founders, the Nāga Rājputs, and was held successively by Prithwī Rāj Chauhān, Muhammad Ghorī, and the chiefs of Jodhpur, save for a time when it was possessed by the Bīkaner chief by grant from Akbar, and by another Rāthor family by grant from Shāh Jahān. The town wall is more than 4 miles in length, between 2½ and 5 feet thick, and on the average 17 feet high. The battlements bear many Arabic and Persian inscriptions, obtained from mosques demolished by Mahārājā Bakht Singh in order to repair breaches caused in warfare. Of the numerous religious edifices, two Hindu temples and a five-domed mosque are specially noteworthy. The fort, rising above the town, has a double wall nearly a mile long, the outer being 25 feet and the inner 50 feet above the ground, with a thickness of more than 30 feet at the base and about 12 feet at the top. The principal objects of interest in the fort are some palaces, a fountain with seventeen jets (dating from Akbar's reign), a mosque erected by

Shāh Jahān, and a cave claimed by both Hindus and Musalmāns as a place of retreat for their former saints. The Nāgaur district furnishes a fine breed of bullocks, famous throughout India. The village of Manglod (20 miles east of Nāgaur town) has a very old temple with a Sanskrit inscription dated A. D. 604, which records its repair during the reign of a king Dhuhlāna. This is the oldest inscription yet discovered in Jodhpur.

Nāwa.—Town in the Sāmbhar District of the State of Jodhpur, Rājputāna, situated in 27° 1′ N. and 75° 1′ E., on the northern edge of the Sāmbhar Lake, about a mile east of Kuchāwan Road station, a junction of the Rājputāna-Mālwā and Jodhpur-Bīkaner Railways. The town is walled and had in 1901 a population of 5,640. There is a large export trade in salt, the manufacture of which supports a considerable proportion of the people. Another important industry is the manufacture of quilts embroidered with elaborate designs. In the town are a post office, an Anglo-vernacular school, and a small hospital. A separate district of Nāwa existed up to 1902–3, when it was amalgamated with that of Sāmbhar.

Pachbhadrā.—Head-quarters of a district of the same name in the State of Jodhpur, Rājputāna, situated in 25° 55′ N. and 72° 15′ E., about five miles east of the Pachbhadrā station on the Jodhpur-Bīkaner Railway. Population (1901), 3,194. The town has a post office and a vernacular school. The fresh-water supply fails nearly every summer, and water has to be imported by railway. The place is also one of the hottest in India, the thermometer sometimes rising to 122° in the shade. Five miles west of the town is the well-known salt source, which was leased by the Jodhpur Darbār to the British Government in 1878 for an annual sum of 1·7 lakhs. The Government hospital here supplies medical aid to the people of the town. The salt lake has an area of about 10 square miles and, unlike that at Sāmbhar, is not dependent on the rainfall for the production of salt, as the brine springs are perennial. The yearly out-turn is about 35,000 tons. The method of manufacture is peculiar to the locality. Pits of an average length of 230 feet with their banks sloped to an angle of 45° are dug in the bed to a depth of about 11 feet until the subterranean springs of brine have been tapped, and these become filled to a depth of about 3 feet with a strong brine. Crystallization is promoted by throwing branches of the thorny *morāli* (*Lycium europaeum*) into the pits as soon as the formation of an overset of salt indicates that precipitation has

commenced. During the great heat of April, May, and June, the evaporation of the brine is very rapid; and as this proceeds and salt is precipitated, more brine flows in until the pit is filled with salt to a depth of about 3 feet, which takes place in two years. The salt is then ready for removal and, having been cut out in sections, the crystals are shaken off the thorny branches and stored in oblong heaps on the bank. The out-turn from a pit averages about 370 tons every second year, and crop after crop is thus obtained. Almost all the salt manufactured here is removed by the Jodhpur-Bīkaner Railway, which has a branch line running from Bālotra to the works.

[F. Ashton, *The Salt Industry of Rājputāna* in *The Journal of Indian Art and Industry*, vol. ix, January, 1901.]

Pāli (or Mārwār Pāli).—Head-quarters of a district of the same name in the State of Jodhpur, Rājputāna, situated in 25° 47′ N. and 73° 19′ E., on the right bank of the Bāndi river, and on the Jodhpur-Bīkaner Railway. Population (1901), 12,673. In the town are a post office, an Anglo-vernacular school, and a hospital. The principal industries are copper-working, ivory-carving, dyeing, and cotton-printing. The town comprises an ancient and a modern quarter, each containing several temples. The most noteworthy are that of Somnāth, with an inscription dated A.D. 1143, and that of Naulākha, which is remarkable for having a mosque within its courtyard (probably erected to preserve it from Muhammadan vandalism). Pāli was held by a community of Brāhmans in grant from the Paramāra and Parihār Rājputs till the advent of the Rāthors from Kanauj (about 1212), when Rao Siāhjī became its master. Before the construction of the railway it was an important trade centre, and in 1836 was visited by an outbreak of plague, the germs of which are supposed to have been imported in silks from China.

Phalodi.—Head-quarters of a district of the same name in the State of Jodhpur, Rājputāna, situated in 27° 8′ N. and 72° 22′ E., about 70 miles north by north-west of Jodhpur city. Population (1901), 13,924. It is a large and flourishing town, the home of many enterprising merchants trading, in some cases, beyond the borders of India, and it possesses several fine houses with beautifully carved sandstone fronts. The town contains a post office, an Anglo-vernacular school, and a small hospital. The principal manufactures are metal utensils and mats of camel hair. Phalodi is said to have been founded about the middle of the fifteenth century, and, along

with the district, was taken by Rao Māldeo nearly 100 years later. It was granted to the chief of Jaisalmer by Akbar, and was subsequently included for a short time in Bīkaner. The fort, a large and well-built one, with walls over 40 feet high, has a capacious reservoir for water and some fine palaces. About 10 miles to the north is a large depression (5 miles in length and 3 in breadth) called the Phalodi salt source. It was leased to the British Government in 1878 and worked till 1892, when it was closed, as the manufacture was found to be unprofitable owing to the distance from the railway.

Pīpār.—Town in the State of Jodhpur, Rājputāna, situated in 26° 23′ N. and 73° 33′ E., on the left bank of the Jojri river (a tributary of the Lūni), about 32 miles east of Jodhpur city, and 7 miles south-east of Pīpār Road station on the Jodhpur-Bīkaner Railway. Population (1901), 6,785. The town is of some commercial importance, and is noted for its dyed cloths. Tradition assigns the foundation of Pīpār either to a king of the Paramāra Rājputs prior to the Christian era, or to a Pāliwāl Brāhman named Pīpa.

Pokaran.—Head-quarters of a *jāgīr* estate of the same name in the Sānkra district of the State of Jodhpur, Rājputāna, situated in 26° 55′ N. and 71° 55′ E., about 85 miles north-west of Jodhpur city. Population (1901), 7,125. It has a post office, a vernacular school, and a dispensary. The town is on low ground closed in by hills to the north, south, and west, and water is plentiful. The small fort is well built and strong in appearance, but is quite commanded by the adjacent hills. About 2 miles away are the ruins of Sātalmer, a village founded by Sātal, the eldest son of Rao Jodha, about the end of the fifteenth century, but dismantled by Rao Māldeo (1532–69) to find material for the Pokaran fort. The site of Sātalmer is still marked by a conspicuous Jain temple and the monuments raised to the memory of the deceased members of the Thākur's family. Close to the town of Pokaran is a salt marsh about 4 miles in length and 2 in breadth, where salt was formerly manufactured. The estate of Pokaran consists of 100 villages, yielding a revenue of about a lakh. The Thākurs of Pokaran are the head of the Champāwat sept of the Rāthors, and are descended from Champā, a brother of Rao Jodha. They enjoy the privilege of attesting all grants of land or villages made by the Darbār, and are entitled to a seat just behind the Mahārājā of Jodhpur on an elephant, from which, on state occasions, they flourish the *morchal*, or peacock feather fly-whisk, over their chief's head. The present

Thākur of Pokaran (Mangal Singh), besides being the *pradhān* or premier noble, is a member of Council and a Rao Bahādur.

Rānapur (or Rāmpura).—Site of a celebrated Jain temple in the Desuri district of the State of Jodhpur, Rājputāna, situated in 25° 7′ N. and 73° 28′ E., about 88 miles south-east of Jodhpur city, and about 14 miles east by south-east of Fālna station on the Rājputāna-Mālwā Railway. The temple was built in the time of Rānā Kūmbha of Mewār (fifteenth century), in a lonely and deserted glen running into the western slopes of the Arāvallis, and is still nearly perfect. It is most complicated and extensive in design, covering a platform measuring 200 by 225 feet, exclusive of the projections on each face. In the centre stands the great shrine, not, however, occupied as usual by one cell but by four, in each of which is placed a statue of Adināth, the first of the Jain saints. On a second storey are four similar niches opening on the terraced roofs of the building. Near the four angles of the court are four smaller shrines, and around them, or on each side of them, are 20 domes supported by about 420 columns. The central dome in each group is three storeys in height and towers over the others; and that facing the principal entrance is supported by the very unusual number of 16 columns and is 36 feet in diameter, the others being only 24 feet. Light is admitted to the building by four uncovered courts, and the whole is surrounded by a range of cells, each of which has a pyramidal roof. Internally the forest of columns produces endless variety of perspective with play of light and shade. A wonderful effect also results from the number of cells which, besides being of varied form, are more or less adorned with carvings.

'The immense number of parts in the building and their general smallness prevent its laying claim to anything like architectural grandeur; but their variety, their beauty of detail—no two pillars in the whole building being exactly alike—the grace with which they are arranged, the tasteful admixture of domes of different heights with flat ceilings, and the mode in which the light is introduced, combine to produce an excellent effect.'

Imbedded in a pillar at the entrance to the temple is a marble slab with an inscription giving the rulers of Mewār from Bāpā Rāwal to Rānā Kūmbha.

[J. Fergusson, *History of Indian and Eastern Architecture*, pp. 240–2 (1899).]

Rian.—Head-quarters of a *jāgīr* estate of the same name in the Merta district of the State of Jodhpur, Rājputāna, situated

in 26° 32′ N. and 74° 14′ E., about 68 miles north-east of Jodhpur city and 24 miles south-east of Merta Road station on the Jodhpur-Bīkaner Railway. Population (1901), 4,574. The town is walled, and on a rocky hill immediately to the east and about 200 feet above the plain stands a stone fort. The estate consists of eight villages yielding a revenue of about Rs. 36,000, and is held by a Thākur who is the head of the Mertia sept of the Rāthor Rājputs. The present Thākur (Bijai Singh) is a member of the State Council.

Sādri.—Town in the Desuri district of the State of Jodhpur, Rājputāna, situated in 25° 11′ N. and 73° 27′ E., close to the Arāvalli Hills and the Udaipur border, and about 80 miles south-east of Jodhpur city. Population (1901), 6,621. Sādri is an ancient town and possesses several handsome Hindu and Jain temples and a step-well, which bear inscriptions ranging from the eleventh to the sixteenth centuries.

Sāmbhar Town.—Town within the joint jurisdiction of the States of Jodhpur and Jaipur, in Rājputāna, situated in 26° 55′ N. and 75° 11′ E., at the south-eastern extremity of the Sāmbhar Lake on the Rājputāna-Mālwā Railway. Population (1901), 10,873. In the town are a post and telegraph office, several schools, including one for girls kept up by the United Free Church of Scotland Mission, and a couple of hospitals, one of which is maintained by the British Government for the benefit of those employed on the salt lake. Sāmbhar is a very ancient town. It was the first capital of the Chauhān Rājputs when they came to Rājputāna from the Ganges about the middle of the eighth century, and the last Hindu king of Delhi, Prithwī Rāj Chauhān, who died in 1192, was proud to be styled Sāmbhari Rao or lord of Sāmbhar. It appears to have been held by the Muhammadan kings and emperors of Delhi from the beginning of the thirteenth century till about 1708, when it was taken with the sixty villages attached to it by the chiefs of Jodhpur and Jaipur. Subsequently first one State and then the other, taking advantage of any temporary weakness in its neighbour, appropriated the outlying villages till only twelve, besides the town of Sāmbhar, remained in joint possession.

Sojat.—Head-quarters of a district of the same name in the State of Jodhpur, Rājputāna, situated in 25° 56′ N. and 73° 40′ E., on the left bank of the Sukri river, a tributary of the Lūni, and about 7 miles north-west of Sojat Road station on the Rājputāna-Mālwā Railway. Population (1901), 11,107. The town is walled, and possesses a post and telegraph office,

an Anglo-vernacular school, and a hospital. The principal manufactures are saddles, bridles, swords, daggers, and cutlery; and there is a considerable trade in cotton, wool, grain, and drugs. Sojat is a very old town, and is said to take its name from the local goddess Sejal Mātā. It was once depopulated, but was reoccupied about 1054, and passed into the possession of the Rāthors about 400 years later. It suffered severely from plague in 1836, when it was infected by hundreds of refugees from PĀLI.

Boundaries, configuration, and hill and river systems.

Jaisalmer State.—The most western and the third in size of the States of Rājputāna, lying between 26° 4′ and 28° 23′ N. and 69° 30′ and 72° 42′ E., with an area of 16,062 square miles. It is bounded on the north by Bahāwalpur; on the west by Sind; on the south and east by Jodhpur; and on the north-east by Bīkaner. The country is almost entirely a sandy waste, forming part of what is known as the Great Indian Desert. In the neighbourhood of Jaisalmer town, and within a circuit of about 40 miles, the soil is very stony, and numerous low rocky ridges and hard undulating plains occur; but with this exception the general aspect is that of an interminable sea of sandhills of all shapes and sizes, some rising to a height of 150 feet. The sandhills in the west are covered with *phog* (*Calligonum*) bushes, and those in the east with tufts of long grass. Shifting sands, locally termed *dhrians*, are common. Nothing can well bear a more desolate appearance. The villages are few and far between, sparsely populated, and consist as a rule of a few circular huts or wigwams collected round a well of brackish water. A small stream called the Kākni rises near the village of Kotri, 17 miles south of the capital, and after flowing, first in a northerly and next in a westerly direction, forms a lake called the Bhuj *jhīl*; in years of heavy rainfall it deviates from its usual course, and instead of turning to the west continues north for about 12 miles till checked by the recently constructed Daiya dam.

Geology.

The surface of the country is to a large extent covered by dunes of blown sand of the transverse type, that is, with their longer axes at right angles to the direction of the prevailing wind. Rocks of Jurassic age, such as sandstones, shales, and limestones, crop out from beneath the sand, and a large area of Nummulitic rock occurs to the north-west of the capital.

Fauna.

The fauna is not much varied. Wild hog and leopards are occasionally seen; antelopes are found in the east; while the Indian gazelle, the bustard, and several species of sand-grouse are more or less common.

Climate, temperature, and rainfall.

The climate is dry and healthy, but the hot season is very prolonged and the heat is intense and trying. The temperature is highest in May and June, when hot winds prevail with much violence, while the coldest period is in January, the thermometer frequently falling below freezing-point. The rainfall is precarious and varies in different parts. The annual fall at the capital since 1883 has averaged between 6 and 7 inches. Statistics for other places in the State are available only since 1895, and they show that the fall is usually a little greater in the east and south, and less as one proceeds west. The year of heaviest rainfall was 1883, when more than 15 inches were registered at Jaisalmer, while in 1899 no rain at all fell at Khābha to the south-west and Rāmgarh to the north-west.

History.

The chiefs of Jaisalmer are Rajputs of the Jādon clan, and claim descent from the deified hero, Krishna. According to the annals of the State, the tribe became dispersed at the death of the latter, and many of them, including two of his sons, proceeded northwards beyond the Indus and settled there. One of their descendants, Gaj, is said to have built a fort called Gajni (identified by Tod as the Ghazni of Afghānistān, but believed by Cunningham to be in the vicinity of Rāwalpindi), but being defeated and killed in a battle with the king of Khorāsan, his followers were driven southward into the Punjab, where Sālivāhan established a new capital, which he called after himself, and which has been identified with Siālkot. This chief subsequently defeated the Indo-Scythians in a decisive battle near Kahror within 60 miles of Multān. So great was the fame of this victory that the conqueror assumed the title of *Sākāri* or 'foe of the Sākas' (Scythians), and further to commemorate the event established the Sāka era from the date of the battle (A. D. 78), an epoch which is still in general use throughout India. Sālivāhan's grandson, Bhāti, was a renowned warrior who conquered many of the neighbouring chiefs, and from him the tribe now takes the name of Bhāti Jādons. Subsequently, the Bhātis were gradually driven southwards till, crossing the Sutlej, they took refuge in the Indian desert which has since been their home. Here they came into contact with various Rājput clans, such as the Būtas and Chunnas (both extinct), the Barāhas (now Musalmāns), the Langāhas, and the Sodhas and Lodras (both branches of the Paramāras). Their first capital was at Tanot, still in Jaisalmer territory, which was founded about the middle of the eighth century; but being ousted from this, Deorāj, the first chief to assume the title of Rāwal, built Deogarh or Deorāwar

in 853, now called Derāwar in Bahāwalpur territory, and established himself there. Shortly afterwards, the capital was changed to Lodorva, an immense city with twelve gates taken from the Lodra Rājputs, the ruins of which lie 10 miles west by north of Jaisalmer town. Lodorva was, however, ill adapted for defence, so Jaisal sought for a stronger place and founded the fort and city of Jaisalmer in 1156. He was succeeded by several warlike chiefs who were constantly engaged in raids and battles, but their taste for freebooting proved disastrous. Authentic history begins at the end of the thirteenth and the beginning of the fourteenth centuries, when the Bhātis so enraged Alā-ud-dīn that his army captured and sacked the fort and city of Jaisalmer, which for some time remained deserted. Sabal Singh, who began to rule about 1651, was the first of the Bhāti chiefs who held his dominions as a fief of the Delhi empire. According to the annals of the Kishangarh State, he served in Peshāwar and Kandahār and received the grant of Jaisalmer through the intercession of his cousin, Rājā Rūp Singh of Kishangarh. Jaisalmer had now arrived at the height of its power; the territory extended north to the Sutlej, comprised the whole of Bahāwalpur westward to the Indus, and to the east and south included many districts subsequently annexed by the Rāthors and incorporated in Mārwār and Bīkaner. But from this time till the accession of Mahārāwal Mulrāj in 1762 the fortunes of the State rapidly declined, and most of the outlying districts were lost. Owing, however, to its isolated situation it escaped the ravages of the Marāthās, and it was partly for this reason that Jaisalmer was one of the last States in Rājputāna to be taken under the protection of the British Government. By the treaty dated December 12, 1818, concluded with Mulrāj, the succession was guaranteed to his posterity; the chief was to be protected from serious invasions and dangers to his State, provided he was not the originator of the quarrel, and he was to act in subordinate co-operation with the British Government. Apart from this treaty, the only important events of Mulrāj's rule were the cruel atrocities of his minister, Mehta Sālim Singh. According to Tod, this man, a Mahājan by caste and a Jain by religion, united 'the subtlety of the serpent to the ferocity of the tiger.' He put to death nearly all the relatives of the chief. With commercial men and with the industrious agriculturists or pastoral communities 'he had so long forfeited all claim to credit that his oath was not valued at a single grain of the sand of their own desert dominion'; and finally he drove out the Pāliwāl Brāhmans, famous

as enterprising cultivators and landholders, who had constructed most of the *kharīns* or irrigation tanks now to be found in the State, and whose solid well-built villages still stand deserted, marking an era of prosperity to which it will be difficult for the State ever again to attain. Sālim Singh, however, was mortally wounded by a Rājput in 1824, and as there was some fear that the wound might heal, his wife gave him poison. Mulrāj, who had died four years before, was succeeded by his grandson Gaj Singh. In 1829 a Bīkaner army invaded Jaisalmer to revenge some injuries committed by subjects of the latter, but the British Government interfered, and through the arbitration of the Mahārānā of Udaipur the dispute was settled. In 1844, after the British conquest of Sind, the forts of Shāhgarh, Garsia, and Ghotāru, which had formerly belonged to Jaisalmer, were restored; and in 1846 Gaj Singh died. His widow adopted his nephew Ranjīt Singh, who ruled till 1864, when he was succeeded by his younger brother, Bairi Sāl. On the death of the latter in 1891, his widows adopted Syām Singh, son of Thākur Kushāl Singh of Lāthi; and the choice being confirmed by the Government of India, Syām Singh succeeded and took the family name of Sālivāhan. He was born in 1887, and has been a student at the Mayo College at Ajmer since 1894. The Mahārāwal of Jaisalmer is entitled to a salute of 15 guns.

Archaeology.

Among places of archaeological interest may be mentioned the village and fort of Birsilpur (in the north-east), said to have been founded in the second century; Tanot, the first desert capital of the Bhātis, with its fort and temple dating from the eighth century; Lodorva, which has a Jain temple said to be over 1,000 years old; and Sirwa, a village about 24 miles south-by-south-east of Jaisalmer, which possesses a building with thirty-two pillars said to have been erected in 820.

The people.

The number of towns and villages in the State is 472, and the population at each Census was: (1881) 108,143, (1891) 115,701, and (1901) 73,370. The decrease of over 36 per cent. in the last decade was due to the famine of 1899–1900, and excessive mortality and emigration resulting therefrom. The only town in the State is the capital, JAISALMER (population, 7,137). The State is divided into sixteen districts or *hukūmats*, the areas of which vary from about 2,220 to 262 square miles; one district has 100 villages, while two others have but one each; and again one district has one person per square mile, while the most densely populated has but fifteen. Indeed, the density per square mile for the whole State is but 4·56. In 1901 Hindus numbered 51,990, or 70 per cent. of the total;

Musalmāns, 18,648, or more than 25 per cent.; Animists, 1,551; and Jains, 1,178. The languages mainly spoken are Mārwārī and Sindī.

Castes and occupations. The most numerous tribe is that of the Rājputs, who number 31,000, or over 42 per cent. of the total, but more than one-third of them are Musalmāns. Next come the Chamārs, who number 8,900, Shaikhs 5,600, and Mahājans 5,200. More than 36 per cent. of the people are engaged in or dependent on agriculture; but they lead a wandering life, migrating regularly to Sind in the cold season, and many are graziers and keep herds of camels, cattle, sheep, and goats.

General agricultural conditions. The soil is for the most part light and sandy, and as the rain sinks in and does not flow off the surface, a small rainfall suffices for the crops. Save in the few places where water can be stored, only rains crops such as *bājra*, *jowār*, *mūng*, *moth*, and *til* are grown, and the system of cultivation is rude. Camels are largely used for ploughing; the ploughs are light and just scratch the ground; the seed is sown broadcast, and after it has sprouted a few showers at long intervals bring it to maturity. No agricultural statistics are available; but a good deal of cultivation goes on during the rains, and in favourable seasons (which are few and far between) the produce is said to be just sufficient for the immediate wants of the people.

Irrigation. Where the soil is harder and the surroundings hilly and rocky, irrigation is carried on to a small extent from *kharīns* or shallow depressions into which the rain-water flows. Wheat and gram are sown in the beds of these tanks, and only very occasionally can the water be conveyed by ducts to land outside. Since 1892 about Rs. 65,000 has been spent in constructing and repairing *kharīns*, and there are now 377 of them. Wells, being on the average 250 feet in depth, cannot be used for irrigation.

Live-stock. The wealth of the rural population consists almost entirely in their herds of camels, cattle, sheep, and goats, which thrive in spite of the arid nature of the country. The camels are famous for their easy paces, speed, and hardiness; they plough and harrow the ground, bring home the harvests, carry food and water, and are both ridden and driven. Cattle are bred in considerable numbers, and are of a good class; while the sheep and goats, though small, fatten well.

Minerals. Salt of fair quality is found in several localities, but is manufactured only at Kānod, about 20 miles north-east of the capital. Brine occurs 10 feet below the surface, and is drawn from pits by the weighted pole and bucket. It is then exposed

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to evaporation in pans, and a small-grained white salt is obtained. The out-turn is limited by the agreement of 1879 with the British Government to 15,000 maunds a year, entirely for local consumption and use. There are several quarries of limestone near the capital; the stone produced is very fine, even-grained, and compact, of a buff or light-brown colour, and admirably adapted for carving. It takes a fair polish, and was at one time used for lithographic blocks. Another variety of yellow limestone is found at the village of Hābur, 28 miles north-west of the capital; large quantities of an iron ore resembling red ochre are blended with it. Sandstone quarries are worked at Bhadāsar, 17 miles north-west of Jaisalmer town, and fuller's earth and other clays exist at several places.

Manufactures and trade.

The manufactures are confined to blankets of sheep's wool, small bags and druggets of goats' and camels' hair, and stone cups and platters. The chief exports are wool, *ghī*, camels, cattle, sheep, and fuller's earth; and the chief imports are grain, cotton, sugar, piece-goods, and tobacco. The trade is mostly with Sind.

Means of communication.

No railways traverse the State, the nearest station being Barmer on the Jodhpur-Bīkaner Railway, some 90 miles south of Jaisalmer town; and with the exception of about 6 miles of metalled road in and near the capital, the communications are mere sandy tracks, sometimes marked by milestones. There is but one post office in the State, the mails being carried by runners to and from Barmer, which also possesses the nearest telegraph office.

Famine.

The State is visited by constant scarcities, caused by short rainfall or damage done by locusts; indeed, hardly a year passes in which a failure of crops does not occur in some part of Jaisalmer. Yet the people suffer less than one would expect, as emigration is an annual event. Practically the only harvest is that sown during the rains; and as soon as it is gathered in September or October, large numbers leave every year to find employment in Sind and Bahāwalpur. The people are, by nature and of necessity, self-reliant; they are indifferent, if not averse, to assistance from the State coffers, and many of them consider it so derogatory to be seen earning wages on relief works in their own country that they prefer migration. The Darbār, though its revenue is small, has during recent years done what it could to relieve distress and provide tanks for the storage of water; but a scanty rainfall means not only no crops or indifferent ones, but also difficulty in finding water for man and beast, as well as grass and fodder. The result is that, on

the first approach of scarcity, the people leave in larger numbers than usual with their flocks and herds for Sind. Emigration, consequently, has always been, and must continue to be, the main form of relief. No detailed accounts are available of the famines or scarcities prior to 1891–2. In that year, and again in 1895–7 and 1901–2, scarcities affected from one-half to the whole of the State. Relief works were started, but generally failed to attract labour, and a certain amount of gratuitous relief was given. The direct expenditure varied from Rs. 4,000 in 1891–2 to Rs. 40,000 in 1895–7; and as, under the land revenue system, the Darbār takes a share of the produce, its losses under this head were considerable. The famine of 1899–1900 was a severe one. The rainfall was less than an inch and the whole State was affected. About 50,000 people emigrated to Sind and Bahāwalpur, taking with them 12 per cent. of the horned cattle and 20 per cent. of the camels. Assuming that half of these animals were brought back, the State lost about 148,000 cattle and over 7,400 camels. Relief works and poorhouses were open for twelve months and more than 410,000 units were relieved. The total expenditure was about Rs. 52,000.

Administration. During the minority of Mahārāwal Sālivāhan, the administration is being conducted by a Dīwān and Council of four members under the general superintendence of the Resident, Western Rājputāna States. In each of the sixteen *hukūmats* there is a *hākim*. The lowest courts are those of the *hākims*; fourteen of them can punish with imprisonment up to fifteen days and fine not exceeding Rs. 50, while the remaining two, and also the city *kotwāl*, can pass a sentence of one month's imprisonment. All these officers have certain civil powers. But most petty civil suits are decided by a *panchāyat* of three or more members appointed by the parties concerned, the award being final; or if the parties cannot agree, by a body known as a *sultāni panchāyat* appointed by the *hākim* or *kotwāl* as the case may be. The Sadr Criminal Court, besides hearing appeals against the orders of the lower courts, tries cases beyond their powers, and can sentence to imprisonment up to one year and fine up to Rs. 300. The Sadr Civil Court also hears appeals against the orders of the lower courts (including the awards of *sultāni panchāyats*), and tries suits beyond their powers. Decrees for sums exceeding Rs. 5,000 are subject to the confirmation of the Resident. Here again many of the suits are decided by arbitrators chosen by the parties. The Dīwān hears appeals against the orders of the

Sadr Criminal and Civil Courts, and tries such original cases as are beyond the powers of the former. He can sentence up to two years' imprisonment and Rs. 500 fine; sentences exceeding these limits, and all sentences in cases of homicide and dacoity, are subject to the confirmation of the Resident. The court of the Resident is the highest in the State; besides dealing with such cases as require its confirmation, it can call for the proceedings in any case and revise the orders passed.

Finance. The normal revenue of the State is nearly one lakh, the chief sources being customs, about Rs. 48,000; and land, about Rs. 16,000. The ordinary expenditure may be put at about Rs. 88,000, the main items being: cost of administrative staff (civil and judicial), Rs. 26,000; army and police, Rs. 18,000; palace expenditure (including the Mahārāwal's education), Rs. 12,000; and stables (including elephants, camels, &c.), about Rs. 10,000. The famines and scarcities which have been so frequent during the past decade have not only reduced the revenue, but have necessitated much extraordinary expenditure, with the result that at the present time the State owes about 2 lakhs to the British Government.

Currency. Jaisalmer has its own coinage, called *Akhai shāhi* after Mahārāwal Akhai Singh, who established a mint at the capital in 1756. The local rupee in 1895 was worth more than 15 British annas, but now exchanges for about 11; its value fluctuates almost daily, and has been as low as 9 annas. The mint has not been worked since 1899, and the *Akhai shāhi* coins will be converted as soon as possible.

Land revenue. The land revenue system has undergone no changes for a long period, and neither a survey nor any regular settlement has been undertaken. The revenue is mostly paid in kind. Where wheat or gram is grown, the State takes from one-fifth to one-sixth of the produce; and of the rains crops from one-fifth to one-eleventh. There are four different modes of estimating the State share of the out-turn. In the first, the crop is valued when standing; in the second, when cut, but before threshing; in the third, after it has been threshed out; and in the fourth, from the condition of the bare standing stalks. In addition to the portion payable to the State, the cultivator has to settle the demands of the men told off to watch the crops in the Darbār's interests and of certain other officials; these demands collectively amount to about half of what is taken by the State. In places, the land revenue is paid in cash at Rs. 2 (local currency) for as much land as can be cultivated with a pair of bullocks. Of the 471 villages in Jaisalmer, 239 are *khālsa*, or pay

revenue direct to the State, 88 are held by *jāgīrdārs*, 24 as charitable grants, 11 under title-deeds, 99 in *bhūm*, and 10 for services to the State. Only one of the *jāgīrdārs* pays tribute, but all serve the Darbār when called on, pay *neota* or fee on succession, and present the chief with a horse on certain occasions. Lands given in charity (*sāsan*) enjoy complete immunity from all State dues and are practically grants in perpetuity. Those who hold under title-deeds (*patta*) or for service rendered to the State pay nothing, but retain their estates at the pleasure of the Darbār; while the *bhūmiās* have to serve when called on, and pay a fixed sum yearly, as well as certain sums on such occasions as the chief's accession, marriage, &c.

Army, police, and jails. The State troops number 220 of all arms, namely 39 cavalry, 168 infantry, and 13 artillerymen. Out of 25 guns, 17 are serviceable. The annual expenditure on the army is about Rs. 10,000. The police force numbers 152 men, of whom 72 are mounted, chiefly on camels, and the annual cost is about Rs. 9,000. There is one jail (at the capital), and small lock-ups in the districts.

Education. In regard to the literacy of its population Jaisalmer stands tenth among the twenty States and chiefships of Rājputāna, with 2·9 per cent. (5·4 males and 0·1 females) able to read and write. Excluding indigenous schools managed by Jatis (Jain priests), the State now contains three schools. In 1901 the vernacular alone was taught, the attendance was 69, and the expenditure about Rs. 600. In 1903 English classes were started at the capital, and the attendance at the three institutions has now risen to 183 and the expenditure to about Rs. 1,100. No fees are charged.

Medical institutions and vaccination. The State possesses a small hospital and a lunatic asylum, both at the capital, which cost about Rs. 3,000 a year. A staff of vaccinators is employed, who in 1904–5 successfully vaccinated 1,104 persons, or 15 per 1,000 of the total population.

[C. K. M. Walter, *Gazetteer of Jaisalmer* (1877); *Rājputāna Gazetteer*, vol. ii (1879, under revision); *Report on Famine-Relief Operations during* 1896–7; A. Adams, *The Western Rājputāna States* (1899).]

Jaisalmer Town.—Capital of the State of the same name, in Rājputāna, situated in 26° 55′ N. and 70° 55′ E., about 90 miles north of the Jodhpur-Bīkaner Railway at Barmer, and approximately 1,200 miles north-west of Calcutta and 600 north of Bombay. Population (1901), 7,137. The town was

built by and named after Rāwal Jaisal in 1156. It stands at the south end of a low range of hills, and is surrounded by a substantially built stone wall, three miles in circuit, 10 to 15 feet high, 5 feet thick, and strengthened by bastions and corner towers. The two main entrances, one on the west and the other on the east, are connected by a metalled and paved road, fairly wide in most parts, which is the principal thoroughfare; the other streets are chiefly narrow passages—narrowest where some of the finest houses stand, as the well-to-do were able to encroach on them when rebuilding or improving their residences. A large portion of the space within the walls is unoccupied, but the ruins lying about prove that the place must have been far more populous in former times. To the south, on a hill overlooking the town, stands the fort. This hill is about 250 feet above the surrounding country, and 500 yards long by 250 wide at its greatest diameter. It is entirely covered with buildings and defences; and the base is surrounded by a buttress wall of solid blocks of stone about 15 feet high, above which the hill projects and supports the ramparts which form a double line of defence. The bastions are in the form of half towers, surmounted by high turrets and joined by short thick walls; these again support battlements which form a complete chain of defence about 30 feet above the hill. The fort is approached by one entrance on the town side, which has four gates. Within the fort is the Mahārāwal's palace, an imposing pile crowned by a huge umbrella of metal mounted on a stone shaft, a solid emblem of dignity of which the Bhāti chiefs are justly proud; but the interior is ill-arranged and space is frittered away in numberless small apartments. The houses are all substantially built of stone and mortar and flat-roofed. Most of them have beautifully carved fronts of the yellow limestone found locally, which is easily chiselled when first quarried, and becomes harder on exposure. The Jain temples in the fort are very fine, the carving in them being exquisite; some of them are said to be 1,400 years old. The town possesses a post office, a jail with accommodation for 88 prisoners (the daily average strength in 1904 having been 54), an Anglo-vernacular school and a primary Hindī school attended by 160 boys, and a hospital with accommodation for six in-patients.

Boundaries, configuration, and hill and river systems.

Sirohi State.—A State situated in the south-west of Rājputāna, lying between 24° 20′ and 25° 17′ N. and 72° 16′ and 73° 10′ E., with an area of 1,964 square miles. It is bounded on the north, north-east, and west by Jodhpur; on the south

by Pālanpur, Dānta, and Idar; and on the east by Udaipur. The country is much broken up by hills and rocky ranges. The main feature is Mount Abu, the highest peak of which, Guru Sikhar, rises 5,650 feet above sea-level; it is situated in the south of the State, and is separated by a narrow pass from an adjacent range of lower hills, which run in a north-easterly direction almost as far as the cantonment of Erinpura, and divide the territory into two not very unequal portions. The western half is comparatively open and level, and more populous and better cultivated than the other. Both portions, being situated at the foot of this central range of hills, are intersected by numerous watercourses, which become torrents of greater or less volume in the rainy season, but are dry during the remainder of the year. The Arāvalli Hills form a wall on the east, but, with the exception of the Belkar peak (3,599 feet above the sea), only the lower skirts and outlying spurs of this range are included within Sirohi limits. The only river of any importance is the Western Banās, which, rising in the hills not far from the town of Sirohi, flows first in a south-easterly and next in a south-westerly direction till it enters Pālanpur territory a little below the village of Māwal; it is eventually lost in the sand at the head of the Rann of Cutch. Within Sirohi limits this river is not perennial, and usually ceases to flow about the middle of the cold season, leaving pools of water here and there. In addition, several streams contain water for many months, such as the Jawai and the Sukri, which flow west into the Lūni, and the Sukli, a tributary of the Western Banās.

The whole of Sirohi is occupied by schists or gneisses belonging to the Arāvalli system, traversed by dikes of granite. Mount Abu is formed of a highly felspathic massive gneiss with a few schistose beds. Traces of gold were found in some ferruginous bands of quartzose schist near the Rohera railway station in 1897; and the remains of old workings, which do not appear to have been more than prospecting trenches, are to be seen in the neighbourhood. Geology.

The fauna is very varied. The last lion was shot on the western slopes of Abu in 1872, but tigers and black bears are still found on the Abu-Sirohi range and in the Nandwāna hills in the west, though they appear to be becoming scarcer every year. In the same localities *sāmbar* (*Cervus unicolor*) are fairly numerous, while jungle and spur-fowl abound. *Chītal* (*Cervus axis*) are met with in the south-east, and antelope and the Indian gazelle throughout the plains, besides the usual small game. Fauna.

Climate and temperature.

The climate is on the whole dry and healthy, and there is a general freedom from epidemic diseases, in both the hills and plains. The heat in the plains is never so intense as in the north of Rājputāna, but, on the other hand, the cold season is of much shorter duration and less bracing. The climate of ABU is very agreeable and healthy for the greater portion of the year. The southern and eastern districts usually receive a fair amount of rain, but over the rest of the State the fall is frequently scant. This is chiefly due to the influence of the Abu and Arāvalli Hills on the clouds driven inland by the south-west monsoon; thus at Abu the annual rainfall averages between 57 and 58 inches (of which nearly 5 are received in June, 21 in July, over 18 in August, and 10 in September), while at Sirohi, 23 miles to the north, it is about 21 inches, and at Erinpura, about the same distance still farther north, it is barely 19 inches. On Abu the rainfall has varied from more than 130 inches in 1893 to less than 11½ inches in 1899, while in the plains over 42 inches were registered at Sirohi in 1893 and but 5½ inches in 1901. Earthquakes are not uncommon on Abu, but as a rule the shocks are very slight. The people tell of a somewhat severe earthquake in 1848, which damaged some of the houses and cracked one or two of the arches of the Delwāra temples, and a succession of severe shocks is reported to have occurred on October 9, 1875.

Rainfall.

Earthquakes.

History.

The chiefs of Sirohi are Deora Rājputs, a branch of the famous Chauhān clan which furnished the last Hindu king of Delhi, Prithwī Rāj. They claim descent from Lachhman Rāj, who is said to have ruled at NĀDOL, in the Jodhpur State, towards the end of the tenth century. Driven thence about 200 years later, a date which corresponds approximately with the conquest of Nādol by Kutb-ud-dīn, the Chauhāns migrated to the west and established themselves at Bhīnmāl and Sānchor, both now in Jodhpur territory, and subsequently took the fort of JĀLOR from the Paramāra Rājputs. Shortly afterwards their chief was one Deoraj, and from him the sept is called Deora Chauhān. At this time the territory now known as Sirohi was held by the Paramāras, who had their capital at Chandrāvati. Constant fighting went on between the Deoras and the Paramāras, and, on Chandrāvati being taken, the latter took refuge on Mount Abu. This place was too strong to be attacked with success, so the Deoras resorted to stratagem. They sent a proposal that the Paramāras should bring twelve of their daughters to be married into the Chauhān tribe and thus establish a friendship. The proposal being accepted, the

story runs that the girls were accompanied to Vareli, a village north-west of Abu, by nearly all the Paramāras. The Deoras then fell upon them, massacred the majority, and, pursuing the survivors back to Abu, gained possession of that place. This is said to have occurred about the beginning of the fourteenth century. Rao Sobha founded the old town of Sirohi in 1405; but as the site was unhealthy, his son, Sains Mal, abandoned it and built the present capital, a short distance to the west, in 1425. Shortly afterwards Rānā Kūmbha of Mewār is said to have taken refuge on Abu from the army of the ruler (Kutb-ud-dīn) of Gujarāt. When that army retired, the Rānā refused to leave such a place of vantage, and had to be expelled by force. During the next two centuries very little of importance is recorded. Rao Surthān, a contemporary of the emperors Akbar and Jahāngīr, is described as a valiant and reckless chief 'who, in his pride, shot his arrows at the sun for daring to shine upon him'; though repeatedly defeated by the imperial army, he refused to acknowledge the supremacy of the Mughal. Throughout the eighteenth century Sirohi suffered much from wars with Jodhpur, and the constant depredations of the wild Mīnā tribes. Rao Udaibhān, who succeeded to the chiefship in 1808, was returning from performing his father's funeral obsequies on the banks of the Ganges, when he was seized by Mahārājā Mān Singh of Jodhpur and forced to pay a ransom of 5 lakhs. To liquidate this sum, Udaibhān levied collections from his subjects, and so oppressed them that in 1816 he was deposed and imprisoned by a convocation of the nobles and people of the State, and his brother Sheo Singh was selected to succeed him. The condition of Sirohi was now critical. Many of the Thākurs had thrown off their allegiance and placed themselves under the protection of Pālanpur, and the State was nigh being dismembered. The Jodhpur chief sent a force to liberate Udaibhān, but the expedition failed, and in 1817 Sheo Singh sought the protection of the British Government. The Jodhpur State claimed suzerainty over Sirohi, but after a careful inquiry this was disallowed, and a treaty was concluded on September 11, 1823. In the fifth article the territory was described as having 'become a perfect desert in consequence of intestine divisions, the disorderly conduct of the evil-disposed portion of its inhabitants, and the incursions of predatory tribes.' A Political Agent was appointed, and the new régime had very beneficial results. The Mīnās and other predatory bands were put down, the Thākurs in a great measure reduced to submission, and a system of

government was introduced. These objects having been attained, the Political Agent was withdrawn in 1832. Sheo Singh's position under the treaty was that of regent only, but on Udaibhān's death in 1847 he was acknowledged as chief. He did good service in the Mutiny of 1857, and the tribute, which had been fixed at Rs. 15,000 in the local coinage, was reduced by one-half. In 1868 the tribute was converted to Rs. 6,881-4-0 British currency. Sheo Singh died in 1862, and was succeeded by his son Umed Singh. The principal events of his time were the famine of 1868-9, the outlawry of the Thākur of Bhatāna, and the predatory incursions of Bhīls from the Mārwār border. In 1870 the political charge of the State was transferred from an Assistant to the Governor-General's Agent to the Commandant of the Erinpura Irregular Force, and the latter, being vested with special powers, speedily brought the Bhīls to order and put down plundering with a strong hand. Umed Singh died in 1875 and was succeeded by his only son, Kesri Singh, the present chief, who was invested with full powers in the same year. In 1889 he received the title of Mahārao as a hereditary distinction, and has also been created a G.C.I.E. and a K.C.S.I. During his rule much has been done to improve the condition of the State. Crime is less frequent, and the relations between the Darbār and the Thākurs are more cordial; the revenue has doubled, but progress has been much retarded by the recent famines and scarcities. The chief of Sirohi is entitled to a salute of 15 guns.

Archaeology. The places of archaeological interest in the State are Abu; the ruins of the ancient town of Chandrāvati (south-west of Abu Road on the bank of the Western Banās river); Vasantgarh (near Pindwāra), an old fort where an inscription of the time of Rājā Charmalāt has been found dated A.D. 625; Nāndia, with a well-preserved Jain temple of the tenth century; and Wāsa near Rohera, where there is a famous temple to Sūrya (the sun-god) of the eleventh or twelfth century.

The people. The State contains 413 towns and villages, and the population at each Census has been: (1881) 142,903, (1891) 190,836, and (1901) 154,544. Neither of the earlier enumerations included the Girāsiās of the Bhākar, a wild tract in the south-east. In 1881 they were omitted altogether, while in 1891 their number was roughly estimated at 2,860; the Census of 1901 was consequently the first complete one ever taken in the State. The decrease in the population of 19 per cent. during the last decade was largely due to the famine of 1899-1900. The

State is divided into 14 *tahsīls* and contains 5 towns: namely, Sirohi (the capital), Abu, Abu Road, Erinpura, and Sheoganj. Of the total population, more than 72 per cent. are Hindus, 11 per cent. Animists, and about 11 per cent. Jains. The language mainly spoken is a kind of Mārwārī.

Castes and occupations. The most numerous caste is that of the Mahājans, who number 18,900, or over 12 per cent. of the population; they are traders and money-lenders, and are mostly of the Oswāl and Porwāl divisions. Next come the Rājputs (13,400); some hold land and others are in State service, but the majority are cultivators. The Dhers, a very low caste, number 11,400; they remove all the dead animals of the village, tan leather, and cultivate to a certain extent. The Rebāris (11,400) are herdsmen and sometimes agriculturists. The only other caste exceeding 10,000 is that of the Bhīls, who number 10,400. They are one of the aboriginal races of this part of India, and are to be found mostly in the hilly portions of the State. Naturally idle and thriftless, they cultivate only rains crops, as this entails but little labour; and they eke out their living by ruining the forests, by acting as guides, and by occasional plundering when opportunity offers. Allied to the Bhīls, but ranking just above them in the social scale, are the Girāsiās (7,754), who are said to be descendants of Rājputs by Bhīl women. As cultivators they are indifferent, but they possess a large number of cattle and goats. The main occupation of the people is agriculture, about 60 per cent. cultivating the land either on their own account or as day-labourers.

General agricultural conditions. The soil of Sirohi is on the whole fertile, especially in the eastern valley bordering the Arāvallis. The principal crops are maize, *bājra*, *mūng*, *khulāt*, and *til* in the autumn, and barley, wheat, gram, and mustard in the spring. Cotton, tobacco, and *san*-hemp are grown in small quantities for local consumption. On the slopes of the hills the system of cultivation known as *wālar* or *wālra* has long been practised by the Bhīls and Girāsiās, and has proved most destructive to the forests. Trees are cut down and burnt, and the seeds of *sāma*, *māl*, and other inferior grains are sown in the ashes; but the system has now been prohibited throughout the territory. No agricultural statistics are collected, but the Darbār estimates the area under cultivation at about 348 square miles, and the irrigated area at 80 square miles. **Irrigation.** Irrigation is mainly from wells, of which there are 5,157 in the State; water is drawn up by means of the Persian wheel called *arath*. During recent years four fairly large tanks, capable of irrigating about 4,700

acres, have been constructed, but the rainfall has been so scanty that till now they have been of very little use.

Forests.

Although a considerable portion of Sirohi is covered with trees and bush jungle, the forests proper may be said to be confined to the slopes of Abu and the belt round its base. The area here protected is about 9 square miles, and it contains a great variety of trees and shrubs. Among the most common may be mentioned the bamboo, mango, *siris* (*Albizzia Lebbek*), two or three varieties of the *dhao* (*Anogeissus pendula*), several of the fig tribe, such as the *bar* (*Ficus bengalensis*), *pīpal* (*F. religiosa*), and *gūlar* (*F. glomerata*), and showy flowering trees like the *kachnār* (*Bauhinia racemosa*), *phālūdra* (*Erythrina arborescens*), *semal* (*Bombax malabaricum*), and the *dhāk* (*Butea frondosa*). The Bhākar or hilly tract to the south-east bears evidence of having been at one time well wooded, but the forests have been for the most part destroyed by Bhīls and Girāsiās. The total area 'reserved' and protected is about 385 square miles, and the staff usually consists of a ranger, four foresters, and some guards. The annual expenditure is about Rs. 5,000 and the net revenue the same.

Minerals.

The minerals of the State are unimportant. It is said that a copper-mine was formerly worked in the hills above the town of Sirohi, and that the marble of which the Jain temples at Abu are built came from near the village of Jhāriwao on the south-eastern frontier. Granite is found on Abu and is used to a considerable extent for building purposes; but as it breaks very irregularly in quarrying, and is extremely hard, it is expensive to work and not well adapted for masonry. Limestone is quarried at Selwāra near Anādra (west of Abu) and near Abu Road.

Manufactures.

The only important manufactures are sword-blades, daggers, spears, knives, and bows made at the capital. Tod wrote that the 'sword-blades of Sirohi are as famed among the Rājputs as those of Damascus among the Persian and Turks.'

Commerce and trade.

The chief exports are *til*, mustard-seed, raw and tanned hides, and *ghī*, while the chief imports include grain, piece-goods, salt, sugar, metal, tobacco, and opium. These are for the most part carried by the railway. The principal trade centres are Abu Road, Pindwāra, Rohera, and Sheoganj, whence a good many of the imported articles are sent by road into the outlying parts of the adjoining States: namely, Dānta, Idar, Mewār, and Mārwār.

Means of communication.

The Rājputāna-Mālwā Railway runs through the eastern half of the State for about 40 miles, and has six stations. The

total length of metalled roads is 20 miles, and of unmetalled roads 224 miles. Of these, 1½ miles metalled and 132 miles unmetalled are maintained by the Darbār, and the rest by the British Government or the Abu municipality. The most important road is that connecting Abu with Abu Road; it is 17 miles in length, metalled throughout, and was constructed and is maintained entirely by Government. The grand trunk road from Agra to Ahmadābād runs for about 68 miles through Sirohi territory; it was formerly metalled between Erinpura and Sirohi town, but since the opening of the railway in 1881 has been maintained only as a fair-weather communication. There are ten Imperial post offices and four telegraph offices in the State.

Sirohi often suffers from droughts more or less severe, but lies in a more rainy zone than its neighbour Jodhpur, and its wooded hills generally attract a fair share of the monsoon clouds. The years 1746, 1785, 1812, 1833, and 1848 are said to have been marked by famine, but no details are available. In 1868–9 there appears to have been scarcity rather than famine in this State, but owing to want of fodder from 50 to 75 per cent. of the cattle died. The late chief (Umed Singh) did all that his means permitted to assist his people and the numerous aliens who passed through on their way to and from the neighbouring territories; and, excluding the liberal charity dispensed from His Highness's private purse, the expenditure on relief appears to have been about Rs. 25,000. Famine prevailed throughout the State in 1899–1900; and the Darbār at once threw open the forest Reserves, established dépôts for the purchase of wood and grass, and sold grain to the poor at a cheaper rate than that prevailing in the market. Systematic relief, in the form of works and poorhouses, was started in January, 1900, and continued till October. The total number of units relieved was estimated at about 1,800,000, and the direct expenditure at nearly 1·5 lakhs. A sum of about Rs. 48,000 was advanced to agriculturists, and remissions and suspensions of land revenue amounted to Rs. 25,000 and 2 lakhs respectively. A large amount was also given in private charity near the railway centres. Scarcity was again felt in 1901–2, but only in half the State, and the expenditure was about Rs. 34,000. Famine.

The State is ruled by the Mahārao with the assistance of a Dīwān and other officials, such as the Revenue Officer, the Judicial Officer, and the Superintendent of Customs and Forests. In charge of each of the fourteen *tahsīls* is a Administration.

Civil and criminal justice.

tahsīldār with two assistants. In the administration of justice the Codes of British India are largely followed. The lowest courts are those of *tahsīldārs*, who can punish with two months' imprisonment and Rs. 100 fine, and decide civil suits not exceeding Rs. 300 in value. The Judicial Officer has the powers of a District Magistrate and District Judge, while the Dīwān has the powers of a Court of Session and disposes of civil suits exceeding Rs. 3,000 in value. The final appellate authority is the Mahārao, who alone can pass sentence of death.

Finance.

The normal revenue of the State has fallen from about 4 lakhs in 1896-7 to about $3\frac{1}{2}$ at the present time; and the main sources are customs (1 lakh), land (Rs. 68,000), court-fees and fines (Rs. 25,000), and excise (Rs. 20,000). The ordinary expenditure may be put at 2·8 lakhs, the chief items being: army and police, Rs. 55,000; palace (including privy purse), Rs. 33,000; cost of administrative staff (civil and judicial), Rs. 23,000; stables (including elephants and camels), Rs. 20,000; and public works, Rs. 7,000. Owing largely to a series of indifferent years the State is in debt to the extent of about 4·5 lakhs, of which sum 1·8 lakhs is due to the British Government, being the balance of the amount lent to the Darbār during the recent famine and scarcity.

Currency.

Sirohi has never had a coinage of its own; the coins most common were known as *Bhilāri* from having been minted in the eighteenth century at BHĪLWĀRA, a town in the Udaipur State. They have, however, been recently converted into British currency, and since June, 1904, the latter has been the sole legal tender in the State.

Land revenue.

The land revenue tenures are those usual in Rājputāna: namely, *khālsa*, *jāgīr*, and *sāsan*. Of the 413 villages in the State, 157 are *khālsa*, 202 *jāgīr*, and 54 *sāsan*. In the *khālsa* area the cultivators have a permanent occupancy right so long as they pay the State demand regularly. The land revenue is mostly collected in kind, and the Darbār's share varies from one-fourth to one-third of the produce according to the caste of the cultivator. In parts the revenue is paid in cash at a rate varying from Rs. 2 to Rs. 5 per plough. Rājputs, Bhīls, Mīnās, and Kolīs belong to the *dewālī band* or 'protectors of the village,' and pay reduced rates. There are three principal classes of *jāgīrdārs*: the relatives of the chief, the Thākurs or descendants of those who assisted in conquering the country, and those who have received grants for good service. All pay tribute varying from three-eighths to one-half of the income of their estates, sometimes in cash and sometimes in kind,.

besides *nazarāna* or fee on succession, according to their means, and have also to serve when called upon. In the case of the chief's relatives, the right of adoption is not recognized; but the Thākurs, if they have no heirs, may adopt with the approval of the Darbār. Those who hold land in reward for services do so subject to the pleasure of the chief. *Sāsan* lands are those granted to temples and members of religious castes, such as Brāhmans, Chārans, and Bhāts; they are for all practical purposes grants in perpetuity and are held rent-free. The Girāsiās, the original inhabitants of the Bhākar, still retain their *bhūm* rights: that is, they hold free of rent or at reduced rates on condition of some particular service, such as watch and ward of their villages, &c. Lastly, on Abu the Loks have certain hereditary rights and hold their lands on very easy terms.

Army. The military force consists of a company of 120 infantry, employed in guarding the jail and other miscellaneous duties at the capital, and eight guns, of which five are serviceable. The annual cost is about Rs. 12,000. The cantonment of ERINPURA is the head-quarters of the 43rd (Erinpura) regiment, and there is a detachment at ABU, which is also the sanitarium for British troops of the Mhow or 5th division of the Western Command. There are 110 members of the Bombay, Baroda, and Central India Railway Volunteer Rifles residing in the State at Abu or Abu Road.

Police and jails. The police force consists of 662 men, of whom 77 are mounted, distributed over 96 *thānas* or police stations. The annual cost is about Rs. 43,000. The Central jail is at the capital, and a small lock-up is maintained in each *tahsīl* for prisoners sentenced to not more than two months.

Education. In regard to the literacy of its population Sirohi stands first among the States and chiefships of Rājputāna with 6·85 per cent. (12·4 males and 0·6 females) able to read and write, a position due to the comparatively large community of Europeans and Eurasians at Abu and Abu Road. The Darbār itself does very little to encourage education, the annual expenditure being about Rs. 800: namely, the cost of maintaining a single school at the capital, in which Urdū, Hindī, and a little English are taught to about 73 boys. There are elementary indigenous schools in every town and large village; a couple of railway schools at Abu Road; and three schools—the high school, the Lawrence school, and the municipal school—at Abu.

Hospitals Excluding the Government military hospitals at Abu and

and dispensaries. Erinpura, five hospitals and one dispensary have been opened in the State, which contain accommodation for 60 in-patients. Three are maintained by the State, two partly by the British Government and partly from private subscriptions, and one is a railway hospital. In 1904 the number of cases treated was 28,826 (275 being in-patients), and 1,671 operations were performed.

Vaccination. Three vaccinators are employed, who in 1904–5 successfully vaccinated 7,161 persons, or more than 46 per 1,000 of the population, at a cost of about 16 pies per case.

[J. Tod, *Travels in Western India* (1839); *Rājputāna Gazetteer*, vol. iii (1880, under revision); A. Adams, *The Western Rājputāna States* (1899); *Administration Reports of the Sirohi State* (annually from 1889–90).]

Abu (*Ar-budha*, 'the hill of wisdom,' identified as the *Mons Capitalia* of Pliny).—A celebrated mountain in the south of the State of Sirohi, Rājputāna, situated in 24° 36′ N. and 72° 43′ E., 17 miles north-west of Abu Road station on the Rājputāna-Mālwā Railway, and 442 miles north of Bombay. Although regarded as a part of the Arāvalli range, it is completely detached from that chain by a narrow valley, 7 miles across, through which flows the Western Banās, and it rises suddenly from the flat plain like a rocky island lying off the sea-coast of a continent. In shape it is long and narrow; but the top spreads out into a picturesque plateau nearly 4,000 feet above the sea, about 12 miles in length, and 2 to 3 miles in breadth. Its principal peak, Guru Sikhar ('the hermit's pinnacle'), is situated towards the northern end, and is 5,650 feet above sea-level, the highest point between the Himālayas and the Nīlgiris. The climate is agreeable and healthy for the greater part of the year. The mean temperature is about 69°, varying from 59° in January to 79° in May; and the average diurnal range is about 14°, varying from 7° in August to 17° in May. The natural features of Abu are very bold, and the slopes, especially on the western and northern sides, extremely precipitous; on the east and south the outline is more broken by spurs with deep valleys between.

The slopes and base of the hill are clothed with fairly dense forests of the various trees common to the plains and the neighbouring Arāvalli range, interspersed with great stretches of bamboo jungle. Owing to its heavy rainfall, Abu is, as regards vegetation, by far the richest spot in Rājputāna. On the higher parts humid types appear which are unknown on the plains below. Most noteworthy of these is an epiphytal

orchid (*ambārtari*), which clings to the mango and other trees, and in the rains produces fine racemes of delicate pink or lilac flowers. The occurrence of a charming white wild-rose and of a stinging nettle (*Girardinia heterophylla*) at once reminds the visitor that he has left the arid region below, while the *karanda* (*Carissa Carandas*) is so abundant that during part of the hot season its white flowers scent the air for miles round the station with their delicious fragrance. The *kāra* (*Strobilanthus callosus*), a large handsome plant, blooms but once in six or seven years; but its blue and purple flowers, when they do appear, make a great show in September. Several kinds of ferns are also to be found.

The beauty of Abu is much enhanced by the Nakhi Talao, or lake said to have been excavated by the 'finger-nails' (*nakhi*) of the gods. Tod described it as about 400 yards in length and the counterpart of the lake 3 miles above Andernach on the Rhine, while Fergusson knew no spot in India so exquisitely beautiful. The lake is now about half a mile long by a quarter of a mile broad, most picturesquely situated between high hills except at the western end, where a peep of the distant plains is obtained through a gorge. The slopes and ravines in the vicinity are well wooded, and several rocky islands add to the beauty of the scene. Colonel Tod, well-known as the author of *The Annals of Rajasthan*, was the first European who visited Abu, and, for practical purposes, he may be said to have discovered the place in 1822; for, as he expresses it in his *Travels in Western India*, 'the discovery was my own. To Abu I first assigned a local habitation and a name, when all these regions were a *terra incognita* to my countrymen.'

From the time of Tod's visit till 1840, Abu was used to some extent as a summer residence by the Political Superintendent of Sirohi and the officers of the old Jodhpur Legion. In 1840 invalid European soldiers were sent up for the first time, encamping for the hot season only. In 1845 the Sirohi chief made over to the British Government certain lands for the establishment of a sanitarium, the grant being fettered by several conditions, one of which was that no kine should be killed on, or beef brought up, the hill; and about the same time the Governor-General's Agent made the place his head-quarters. In this way the station has gradually grown up and may now be divided into the military and the civil portion. The barracks were originally built near the Nakhi lake, but were subsequently pulled down as the situation was feverish,

and the present site, north of the civil station, was fixed on. They have accommodation for 160 single men and 28 families. The civil portion consists of the Residency of the Agent to the Governor-General, eighty or ninety scattered houses, the bazar, and the lines of the detachment of the 43rd (Erinpura) regiment.

The population of Abu varies, and, as in other hill stations, is greater from April to June than at any other period of the year. On March 1, 1901, the inhabitants numbered 3,488. Scattered about the hill are seventeen small villages, with a population of 1,752 persons, mostly Loks or Bhīls. The former are said to be descended from Rājputs by Bhīl women, and are a good-tempered, indolent, and generally ill-clad and dirty people, who eke out a living partly by labour and partly by agriculture and the produce of their cattle. The sanitary arrangements, lighting, &c., of the civil portion of the station are in the hands of a municipal committee, of which the Magistrate of Abu is the secretary. The annual receipts average about Rs. 11,000, derived mainly from a conservancy cess, taxes on dogs, horses, ponies, and rickshaws, and a contribution of Rs. 3,000 from the Mahārao of Sirohi; the average expenditure is slightly less than the receipts. Civil and criminal jurisdiction in the civil station, including the road thence to the Abu Road railway station, the bazar at the latter place, and the village of Anādra at the foot of the western slope of the hill, has been granted to the British Government by the Darbār, except in cases in which both parties are subjects of the Sirohi State; and since 1866, with the Mahārao's consent, numerous British enactments have been extended to the area described. This jurisdiction is now exercised by an officer termed the Magistrate of Abu, who on the civil side exercises the powers of a Judge of a Court of Small Causes and of a District Court (the Governor-General's Agent being the Appellate and High Court), while on the criminal side he has the powers of a District Magistrate (the Commissioner of Ajmer-Merwāra and the Governor-General's Agent respectively being the Court of Session and the High Court).

There are three schools on the hill. The oldest is the Abu Lawrence school, founded in 1854 by Sir Henry Lawrence 'to provide a refuge in a good climate for the orphans and other children of soldiers, and there to give them a plain, practical education adapted to the condition of the inmates and to train them to become useful members of society.' This institution,

which has accommodation for 48 boys and 32 girls, is maintained at a cost of about Rs. 30,000 a year, half of which is contributed by Government, one-fourth from private subscriptions, and the balance from fees and the interest on the endowment. A primary vernacular school, kept up by the municipality at a cost of about Rs. 800 a year, is attended by some 44 boys. The third school, known as the high school (for European and Eurasian children), is about 2½ miles south-east of the station on an excellent site. Originally maintained by the Bombay, Baroda, and Central India Railway, it came under private management in 1903, and is now assisted by a grant-in-aid from Government. It has accommodation for 100 children, and the daily average attendance is about 72. The Lawrence and high schools between them form the Abu Volunteer cadet company, which contains some 40 members. There are two hospitals on Abu, one for the British troops and the other for the rest of the population.

The celebrated Delwāra temples (*devalwāra*, 'the place of temples') are situated about a mile to the north of the station. They are five in number and all Jain, and two of them require special notice, being, in many respects, unrivalled in India. The first is the temple of Vimala Sāh, built, as the inscription records, in 1032. It is dedicated to Adināth, the first of the twenty-four *tīrthankars* of the Jains. The second, which is just opposite, is the temple of the two brothers Vastupāla and Tejpāla; it is dedicated to Nemināth, the twenty-second of the *tīrthankars*, and was built in 1231. Both are of white marble, and carved with all the delicacy and richness of ornament which the resources of Indian art at the time of their creation could devise. The temple of Vimala Sāh consists of a shrine containing a large brazen image of Adināth with jewelled eyes and wearing a necklace of brilliants. In front is a platform which, with the shrine, is raised three steps above the surrounding court. The platform and the greater part of the court are covered by a *mandap* or portico, cruciform in plan and supported by forty-eight pillars. The eight central pillars are so arranged as to form an octagon supporting a dome, which, together with its circular rims and richly carved pendant, forms the most striking and beautiful feature of the entire composition. The whole is enclosed in an oblong courtyard surrounded by fifty-two cells, each of which contains an image of one of the *tīrthankars*. Externally the temple is perfectly plain, and one is totally unprepared for the splendour of the interior. At the entrance is the *hāthi-khāna* or elephant-room, in the door-

way of which stands a life-size equestrian statute of Vimala Sāh, a painful stucco monstrosity, 'painted in a style that a sign-painter in England would be ashamed of.' Round the room are ten marble elephants which formerly bore riders, but the figures have nearly all been removed. In the other temple (that of Vastupāla and Tejpāla), the dome is the most striking feature. It stands on eight pillars and is a magnificent piece of work. It has a pendant which is a perfect gem.

'Where it drops from the ceiling it appears like a cluster of the half-disclosed lotus, whose cups are so thin, so transparent, and so accurately wrought that it fixes the eyes in admiration.'

Fergusson says:—

'It is finished with a delicacy of detail and appropriateness of ornament which is probably unsurpassed by any similar example to be found anywhere else. Those introduced by the Gothic architects in Henry the Seventh's Chapel at Westminster, or at Oxford, are coarse and clumsy in comparison.'

Round the courtyard are thirty-nine cells containing one or more images, and some of the ceilings of the porches in front of these cells are elaborately carved. Like its neighbour, this temple has its elephant-room, which, however, is much larger, taking up one side of the court. It is enclosed by a pierced screen of open tracery, 'the only one,' so far as Fergusson knew, 'of that age—a little rude and heavy, it must be confessed, but still a fine work of its kind.' Inside the room are ten elephants, which, with their trappings, knotted ropes, &c., have been sculptured with exquisite care. As in the older building, the riders have disappeared, but the slabs behind the elephants tell us who they originally were: for example, Vastupāla with his two wives, Lalita Devī and Wirūta Devī, and Tejpāla with his wife Anūpama.

[J. Fergusson, *Picturesque Illustrations of Ancient Architecture* (1848), and *History of Indian and Eastern Architecture* (1899); C. E. Luard, *Notes on the Delwāra Temples and other Antiquities of Abu* (Bombay, 1902).]

Abu Road (also called Kharāri).—Town in the State of Sirohi, Rājputāna, situated in 24° 29′ N. and 72° 47′ E., on the left bank of the Western Banās river. It is a station on the Rājputāna-Mālwā Railway, 465 miles from Delhi and 425 from Bombay; it is also the terminus for the hill station of Abu, with which it is connected by a metalled road 17 miles long. Population (1901), 6,661. The town is of importance as a trade centre, as it supplies the needs of the neighbouring

districts of the Dānta, Idar, and Mewār States, and contains a combined post and telegraph office and a small hospital with accommodation for four in-patients. The railway authorities maintain a primary school for European and Eurasian children attended by 35 boys and girls, an Anglo-vernacular high school, aided by Government, and attended by 180 pupils, and a hospital for their employés.

Erinpura.—Cantonment in the north-east of the State of Sirohi, Rājputāna, situated in 25° 9′ N. and 73° 4′ E., on the left bank of the Jawai river, about 6 miles from Erinpura Road station on the Rājputāna-Mālwā Railway. Population (1901), 3,206. Erinpura is the head-quarters of the 43rd (Erinpura) regiment, which has detachments at Abu, Bīkaner, and Pachbhadār. By the treaty of 1818 the Mārwār Darbār was bound to furnish a contingent of 1,500 horse for the service of the British Government when required; but the force thus supplied by it in 1832 proved so useless that the obligation was commuted in 1835 to an annual payment of 1·2 lakhs towards the maintenance of a corps, which was raised in 1836 and styled the Jodhpur Legion. It was located on the site of the present cantonment, which Captain Downing, the commandant, named Erinpura after the island of his birth. The Legion consisted of three troops of cavalry and eight companies of infantry, with two 9-pounder guns, and three companies of Bhīls were added in 1841. With the exception of the latter, the corps mutinied in 1857; and shortly afterwards the Erinpura Irregular Force was raised, with the Bhīl companies as a nucleus. This force was composed of a squadron of cavalry, mainly Sikhs, numbering 164 of all ranks, and eight companies of infantry, numbering 712. Bhīls and Mīnās were mostly enlisted in the infantry, the object being to afford occupation to the local tribes and thus wean them from their lawless habits. From the end of 1870 to 1881 the commandant was in political charge of Sirohi, and detachments were on several occasions sent out to assist the local police in patrolling the disturbed tracts and arresting dacoits. In 1895 the strength of the squadron was reduced from 164 to 100 of all ranks; in 1897 the force, which had till then been under the Foreign Department of the Government of India, was placed under the Commander-in-Chief, and in 1903 it was renamed the 43rd (Erinpura) regiment. At the present time the squadron consists of Sikhs and Musalmāns from the Punjab, while the infantry are mainly composed of Rājputs, Mīnās, Mers, and Musalmāns.

Sheoganj.—Town in the north-east of the State of Sirohi, Rājputāna, situated on the left bank of the Jawai river, and adjoining the cantonment of Erinpura, whence it derives such importance as it possesses. It takes its name from Rao Sheo Singh, by whom it was founded in 1854. Population (1901), 4,361. It possesses an elementary indigenous school attended by about 60 boys, and a hospital with accommodation for 12 in-patients.

Sirohi Town.—Capital of the State and head-quarters of the *tahsīl* of the same name in Rājputāna, situated in 24° 53′ N. and 72° 53′ E., about 16 miles north-west of Pindwāra station on the Rājputāna-Mālwā Railway. Population (1901), 5,651. The town is said to take its name from the Saranwa hill, on the western slope of which it stands. It was built by Rao Sains Mal about 1425, taking the place of the old capital, a little farther to the east, which was abandoned as the site was found unhealthy. About 2 miles to the north is the shrine of Sarneswar (a form of Siva), the tutelary deity of the chief. This was built about 500 years ago, and is surrounded by a fortified wall erected by one of the Musalmān kings of Mālwā, who is said to have been cured of a leprous disease by bathing in a *kūnd* or fountain close by. Outside and on the plain below are the cenotaphs of the Sirohi chiefs. The Mahārao's palace, which has been considerably enlarged during recent years, is picturesquely situated on the hill-side overlooking the town. The place is famous for its sword-blades, daggers, and knives. It contains a combined post and telegraph office; a well-arranged jail, which has accommodation for 135 prisoners, the daily average strength in 1904 having been 118; an Anglo-vernacular primary school, attended by about 70 boys; a good hospital with accommodation for 24 in-patients; and a small dispensary attached to the palace.

JAIPUR RESIDENCY

Jaipur Residency.—One of the eight political charges into which Rājputāna is divided. It is made up of the States of Jaipur and Kishangarh and the small chiefship of Lāwa, lying in the eastern half of the Agency, between 25° 41′ and 28° 34′ N. and 74° 40′ and 77° 13′ E. It is bounded on the north by Bīkaner and the Punjab; on the west by Jodhpur and the British District of Ajmer; on the south by the Shāhpura chiefship and the States of Udaipur, Būndi, Tonk, Kotah, and Gwalior; and on the east by Karauli, Bharatpur, and Alwar. The head-quarters of the Resident are at Jaipur. The population has varied: (1881) 2,642,457, (1891) 2,952,842, and (1901) 2,752,307. The decrease of nearly 7 per cent. during the last decade was due to the famine of 1899–1900, and to a severe outbreak of malarial fever in the autumn of 1900. The total area is 16,456 square miles, and the density of population 167 persons per square mile, as compared with 76 for the Agency as a whole. Although fourth in size among the political divisions of Rājputāna, the Residency ranks first as regards population. In 1901 Hindus formed nearly 91 per cent. of the total, and Musalmāns 7 per cent. There were also 956 Christians (including 394 natives). The following table gives details for the States and chiefship forming the Residency:—

State.	Area in square miles.	Population in 1901.	Normal land revenue (*khālsa*), in thousands of rupees.
Jaipur	15,579	2,658,666	42,00
Kishangarh	858	90,970	1,50
Lāwa	19	2,671	10
Total	16,456	2,752,307	43,60

There are altogether 5,959 villages and 41 towns. The largest towns are JAIPUR CITY (160,167), SĪKAR (21,523), FATEHPUR (16,393), KISHANGARH (12,663), NAWALGARH (12,315), JHŪNJHUNU (12,279), HINDAUN (11,938), and RĀMGARH (11,023).

Boundaries, configuration, and hill and river systems.

Jaipur State.—State in the north-east and east of Rājputāna, lying between 25° 41′ and 28° 34′ N. and 74° 41′ and 77° 13′ E. Its area is 15,579 square miles, and it is consequently the fourth largest of the States in Rājputāna. It is bounded on the north by Bīkaner, Lohāru, and Patiāla, while its detached district of Kot Kāsim adjoins the Rewāri *tahsīl* of Gurgaon District and the State of Nābha; on the west by Bīkaner, Jodhpur, Kishangarh, and the British District of Ajmer; on the south by Udaipur, Būndi, Tonk, Kotah, and Gwalior; and on the east by Karauli, Bharatpur, and Alwar. The country is for the most part fairly level and open, although its surface is crossed and diversified by groups and ranges of hills, and by isolated peaks. The centre of the State is an elevated table-land of triangular form, from 1,400 to 1,600 feet above sea-level. The base of this triangle is a line running west from Jaipur city; the eastern side consists of ranges of hills running north and south along the Alwar border; while the apex is formed by a broken chain of hills, a portion of the ARĀVALLI range, which runs from near the Sāmbhar Lake in a north-easterly direction as far as Khetri. These hills attain a considerable height, the loftiest peak being Raghunāthgarh (3,450 feet above the sea), and form a natural boundary between the sandy desert tract of SHEKHĀWATI to the north and the fertile plains of Jaipur proper to the south and south-east. Westward from the capital, the country rises gradually towards the Kishangarh border, consisting in great measure of broad, open, treeless plains, dotted here and there with hills. In the extreme south the hills reappear; and in the neighbourhood of Rājmahal, where the Banās river has forced its way through the range, the scenery is remarkable for its beauty. The south-eastern portion of the State has many ranges of low hills, and near the Karauli border is much intersected by ravines, while to the east of the capital there is a rapid fall of from 300 or 400 feet in the first two or three miles, after which a gradual slope follows the valley of the Bāngangā river to the Bharatpur border.

The BANĀS, the principal river of Jaipur, flows for about 110 miles through, or along the borders of, the State. It has numerous tributaries, such as the Dain, the Māshi, the Dhil, the Galwa, and the Morel. The CHAMBAL merely forms the south-eastern boundary of the State, separating it from Kotah and Gwalior territory. The BĀNGANGĀ is for about 90 miles a river of Jaipur, flowing first in a south-easterly direction and then almost due east. Among other rivers are the Bāndi,

a tributary of the Māshi; the Dhūnd and the Khāri, tributaries of the Morel; the Amān-i-Shāh, which supplies Jaipur city with drinking water, and joins the Dhūnd; the Mendha, which flows into the Sāmbhar Lake; the Sābi or Sāhibi, which flows north-east into Alwar, and thence through Kot Kāsim, into Gurgaon; and lastly the Kāntli or Kātli, which, after a northerly course of some 60 miles through Shekhāwati, loses itself in the sand just within the Bīkaner border. Almost all the minor rivers are dry during the hot months. The only natural lake of any importance is the salt lake at SĀMBHAR, the eastern portion of which is the joint property of the Jaipur and Jodhpur Darbārs.

Geology. A considerable part of the State is covered with alluvium, but in the northern and eastern districts large areas are occupied by schists belonging to the Arāvalli system, resting on gneiss and overlaid by quartzites of the Delhi system. Intrusive granite is common in the Torāwati hills in the north-east. Copper is found at KHETRI and SINGHĀNA at the northern end of the Arāvalli range; at the former place the ore occurs in schists, and at the latter in the Alwar quartzites. Nickel and cobalt are found at Babai (7 miles south of Khetri) in association with copper pyrites disseminated through the slates, the ore being known as *sehta*. At Karwar near Hindaun iron occurs in the jaspideous shales of the Gwalior series, while near Rājmahal in the south-west garnets are collected from the Arāvalli schists.

Fauna. The country contains the usual small game, including imperial sand-grouse in parts of Shekhāwati; there are fine herds of antelope near the capital, and a fair number of wild hog. In the two large game preserves, the one north-east of Jaipur city and the other near Sawai Mādhopur in the south-east, tigers, leopards, hyenas, and *sāmbar* (*Cervus unicolor*) are found; and the preserve last mentioned also contains black bears.

Climate and temperature. The climate is dry and healthy, and malarious fevers, though very prevalent in 1900 and 1901, are of rare occurrence. During the hot season the winds from the west blow with great force in Shekhāwati and the northern portions of Jaipur, but the sand soon parts with its heat, and the nights are generally pleasant and the mornings cool. The mean temperature at Jaipur city, taken from a record of thirty-five years, is 77°, varying from 59° in January to 91° in June. In 1904 the maximum temperature was 114° in May, and the minimum 37° in January.

Rainfall. The annual rainfall for the whole State averages a little

less than 23 inches, of which 20 inches are received in July, August, and September. The rainfall varies from 15 to 18 inches in the north, 21 in the west, and about 25 at the capital, to more than 31 inches in the south-east. The maximum fall in any one year was 55 inches at the capital in 1892, and the minimum 4 inches at Jhūnjhunu in the north in 1901.

History. The Mahārājā of Jaipur is the head of the Kachwāha clan of Rājputs, which claims descent from Kusa, the son of Rāma, king of AJODHYĀ, and the hero of the famous epic poem the Rāmāyana. The early history of the family is obscure; but they are said to have settled at Rohtās on the Son river, whence, towards the end of the third century, they migrated to Gwalior and Narwar. Here the Kachwāhas ruled for about 800 years, but they were not always independent, nor was their rule unbroken. The first Kachwāha chief of Gwalior of whom there is any record was Vajradāman, who, according to an inscription at Gwalior dated A.D. 977, took the town about that time from the rulers of Kanauj, and became independent. The eighth in descent from Vajradāman was Tej Karan, otherwise known as Dulha Rai ('the bridegroom prince'), who left Gwalior about 1128. There are different stories as to the cause of his departure. Some say that he was expelled by his uncle, and others that he left in order to marry Maroni, the daughter of the Bargūjar Rājput chief of DAOSA, leaving Gwalior in charge of his sister's son, who was either a Parihār or a Paramāra Rājput, and who repaid the confidence thus placed in him by usurping that principality. Both accounts, however, agree that Dulha Rai received from his father-in-law (who had no sons) the district of Daosa; and the Kachwāha dynasty in Eastern Rājputāna may be said to date from about 1128, with the town of Daosa as its first capital. The country was at this time called Dhūndhār, a name variously derived from a once celebrated sacrificial mound (*dhūndh*) on the western frontier near Kalakh and Jobner, or from a demon-king called Dhūndhu, whose cave is still pointed out on the hill at Galta, a little to the east of Jaipur city, or from the river Dhūnd; and it was parcelled out among petty Rājput and Mīnā chiefs, all owing allegiance to the Rājput kings of Delhi. About 1150 one of Dulha Rai's successors wrested Amber from the Susāwat Mīnās and made it his capital. It remained such for nearly six centuries, and gave its name to the State. Pajūn, fourth (or, as some say, fifth) in descent from Dulha Rai, is said to have married the sister of Prithwī Rāj Chauhān, the last Hindu king of Delhi, and was killed with the latter in 1192 in

a battle with Muhammad Ghorī. Towards the end of the fourteenth century Udai Karan was chief of Amber, and about this time the district now called SHEKHĀWATI came into the possession of the Kachwāhas.

On the irruption of the Mughals into Hindustān the Amber State at once succumbed to their supremacy. Bahār Mal, who was chief from about 1548 to 1574, was the first to pay homage to the Muhammadan power. He received from Humāyūn the command of 5,000, and gave his daughter in marriage to Akbar. Bahār Mal's son, Bhagwān Dās, was the friend of Akbar, whose life he is said to have saved at the battle of Sarnāl. He was also a commander of 5,000 horse, and subsequently governor of the Punjab; in 1585 or 1586 he gave his daughter in marriage to Salīm, who afterwards mounted the throne of Delhi as Jahāngīr. Mān Singh, the adopted son of Bhagwān Dās, succeeded about 1590, and died about 1614. He was one of the most conspicuous of the imperial generals and, though a Hindu, was raised to a higher rank (commander of 7,000) than any other officer in the realm. He fought in Orissa, Bengal, and Assam, and at different periods was governor of Kābul, Bengal, Bihār, and the Deccan. The next chief of note was Jai Singh I, commonly known by his imperial title of Mirza Rājā. His name appears in all the wars of Aurangzeb in the Deccan. He was the commander of 6,000 horse, and he captured Sivajī, the celebrated founder of the Marāthā power. Eventually, it is said, Aurangzeb, becoming jealous of Jai Singh, caused his death by poison in 1667 or 1668. Passing over two chiefs, we come to Jai Singh II, commonly known as Sawai Jai Singh. Sawai was a title given by the Mughal emperor, and is borne by his descendants to this day. The word means 'one and a quarter,' and is supposed to measure the superiority of the bearer to all his contemporaries whom the unit signifies. He succeeded to the *gaddi* of Amber in 1699, and died in 1743. He was chiefly remarkable for his scientific knowledge and skill. He caused many mathematical works to be translated into Sanskrit; and he erected observatories at Jaipur, Delhi, Benares, Muttra, and Ujjain, by which he was able to correct the astronomical tables of De La Hire and to leave, as a monument of his skill, lists of stars collated by himself known as the *Zīj Muhammad Shāhi*, or astronomical tables of Muhammad Shāh, then king of Delhi, in whose favour he stood high. Removing his capital from Amber, he laid out and built the present city of Jaipur in 1728. Jai Singh was one of the most remarkable men of his age and

nation. Amid revolution, the destruction of the empire, and the meteoric rise of the Marāthās, he not only steered through the dangers, but elevated his State above all the principalities around. He made, however, one great mistake. The Jaipur and Jodhpur chiefs had renewed with Udaipur the treaty for common defence against the Muhammadan power; but to obtain the privilege of remarrying with the Udaipur family, which they had forfeited by giving daughters to the emperors, they agreed that the son of an Udaipur princess should succeed in preference to an elder son by other wives.

This attempt to set aside the rights of primogeniture brought great disasters on both Jaipur and Jodhpur. Soon after Jai Singh's death the Jāts of Bharatpur, after several successful encounters with the Jaipur chief, annexed a portion of this State, and the defection of the chief of Mācheri (now ALWAR), about 1790, further reduced the limits of the territory. By the end of the century Jaipur had fallen into great confusion, being distracted by internal broils and impoverished by the exactions of the Marāthās. In 1803, in the time of Jagat Singh, the most dissolute prince of his race or age, a treaty was concluded with Jaipur by the British Government, the object being to form a league against the Marāthās; but the alliance was dissolved in 1805, on the ground that the State had violated its engagements by not co-operating against Holkar. Subsequently the disputes between Jaipur and Jodhpur for the hand of the daughter of the Udaipur chief brought both States to the verge of ruin, while Amīr Khān, with his Pindāri mercenaries, was exhausting the country. In 1817 negotiations began again; and in 1818 a treaty was signed, by which the protection of the British Government was extended to Jaipur and an annual tribute fixed. Jagat Singh died in December, 1818, and was succeeded by a posthumous son, Jai Singh III, during whose minority the State was a scene of corruption and misgovernment. A rebellion in the city in the latter part of 1820 led to the deputation for the first time of a British officer to reside at the capital. In 1835, on the succession of Mahārājā Rām Singh, a serious disturbance in the city took place, in which Colonel Alves, the Governor-General's Agent in Rājputāna, was wounded, and his Assistant, Mr. Martin Blake, murdered. After this, the British Government took measures to maintain order. A Council of Regency, consisting of five of the principal nobles, was formed under the superintendence of the Political Agent, to whose decision all measures of importance were submitted. The army was reduced and every branch of

the administration reformed. The tribute, fixed by the treaty of 1818 at 8 lakhs, was subsequently considered excessive; and in 1842 a remission was made of over 46 lakhs of arrears, and the annual tribute was reduced to only 4 lakhs. Mahārājā Rām Singh received full powers in 1851; during the Mutiny he placed the whole of his available military power at the disposal of the Political Agent, and in every way assisted the British Government, and he was rewarded with the grant of the *pargana* of Kot Kāsim. In 1862 he obtained the privilege of adoption, and in 1863 was created a G.C.S.I. For his praiseworthy behaviour and liberality during the famine which visited Rājputāna in 1868 he received an addition of two guns to his salute for life; at the Imperial assemblage at Delhi in January, 1877, his personal salute was raised to twenty-one guns, and he became a Counsellor of the Empire; and in 1878 he was made a C.I.E. He died in 1880 without male issue.

Mahārājā Rām Singh was an intelligent ruler, and took great interest in opening up roads through his State and also in education. Moreover, he much extended irrigation, and gave his capital the benefits of gas and water-works. On his death-bed he nominated as his successor Kaim Singh, the younger brother of the Thākur of Isarda and a descendant of the second son of Mahārājā Jagat Singh. The Government confirming the selection, Kaim Singh succeeded in 1880 under the name of Sawai Mādho Singh II, and is the present ruler. He was born in 1862, and, in consideration of his youth, the administration was at first conducted by a Council under the joint presidency of the Mahārājā and the Political Agent. He was invested with full powers in 1882, and has worthily followed in the footsteps of his adoptive father. In 1887 his salute was raised from seventeen to nineteen guns as a personal distinction, followed in 1896 by two additional guns. In 1888 he was created a G.C.S.I.; in 1901 a G.C.I.E.; and in 1903 a G.C.V.O. In 1904 he was made honorary colonel of the 13th Rājputs (the Shekhāwati regiment). Among important events of His Highness's rule may be mentioned the raising of the Imperial Service transport corps in 1889–90; the construction of numerous irrigation works, hospitals, and dispensaries; the gift of 20 lakhs as an endowment to the Indian People's Famine Relief Trust; and his visit to England in 1902 in connexion with the coronation of King Edward VII. Mahārājā Mādho Singh has no near relations on the male side. In the event of failure of direct heirs, the right of succession is vested

in the Rājāwat family, or the descendants of the eldest son of Prithwī Rāj, who was chief of Amber in the sixteenth century.

Archaeology.

Among places of archaeological and historical interest may be mentioned AMBER, BAIRĀT, CHĀTSU, DAOSA, and the fort of RANTHAMBHOR. At Ambāheri in the Baswa *tahsīl* are some interesting old palaces, and at Toda Rai Singh in the south-west is another old palace ascribed to a Sesodia Rājā Rai Singh (in the seventeenth century).

The people.

The number of towns and villages in the State is 5,773, and the population at each of the three enumerations was: (1881) 2,527,142, (1891) 2,823,966, and (1901) 2,658,666. The territory is divided into ten *nizāmats* or districts, and contains one city, the capital of the State, and 37 towns. The chief towns are SĪKAR, FATEHPUR, NAWALGARH, JHŪNJHUNU, RĀMGARH, and LACHMANGARH, all in Shekhāwati in the north, HINDAUN in the east, and SAWAI MĀDHOPUR in the south-east. The following table gives the principal statistics of population in 1901:—

Nizāmat.	Number of Towns.	Number of Villages.	Population.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
Sawai Jaipur	6	1,535	694,284	− 3.6	23,565
Daosa	3	792	332,437	+ 0.05	5,520
Gangāpur	2	154	74,175	− 8.6	1,315
Hindaun	2	411	185,113	− 0.7	3,138
Kot Kāsim	...	53	20,827	+ 22.1	364
Sawai Mādhopur	2	621	216,321	− 10.9	4,194
Mālpura	3	381	134,328	− 32.0	3,836
Sāmbhar	3	305	171,618	− 6.89	5,882
Shekhāwati	12	953	471,961	− 3.3	11,816
Torāwati	5	530	357,602	+ 4.4	7,536
State total	38	5,735	2,658,666	− 5.85	67,166

The decrease in population during the last decade was due to the famine of 1899–1900, which was most severely felt in Mālpura, and to the severe outbreak of malarial fever and cholera which followed it. Kot Kāsim suffered least from this famine, and the increase in its population is ascribed to immigration from the neighbouring tracts. Jaipur has a larger population than any other State in Rājputāna, while as regards density it stands fourth with 171 persons to the square mile. Of the total, 2,418,401, or more than 90 per cent., are Hindus, the prevailing sects being Vaishnava. Of Hindu sects with a peculiar doctrine and worship, the most notable is that

of the Dādūpanthis, who in 1901 numbered 8,610, and have their head-quarters at NARAINA near the Sāmbhar Lake. Muhammadans number 193,044, or over 7 per cent., while 44,630 are Jains. The languages mainly spoken are Jaipurī or Dhūndārī, one of the four main groups of Rājasthānī; Bāgri, a form of Mārwārī; and Dāngi, a form of Western Hindī.

Castes and occupations. Of castes and tribes, the Brāhmans come first, numbering 349,000, or over 13 per cent. of the total; they are mostly cultivators. Next are the Jāts (265,000, or nearly 10 per cent.), well-known as patient and laborious agriculturists. The Mīnās number 241,000; they held a good deal of this part of the country in the twelfth century, and for some time after they were dispossessed by the Kachwāha Rājputs it was customary for one of their number to mark the *tīka* on the forehead of a new chief of Amber. They are now divided into two main classes: namely, the *zamīndāri* or agriculturists, and the *chaukīdāri* or watchmen; the former are industrious and well behaved, while the latter were, and to some extent still are, famous as marauders. As noticed later on, it is not always easy to distinguish one class from the other. The Chamārs (workers in leather and agriculturists) number 218,000; Mahājans (bankers and traders), 212,000; Gūjars (cattle-breeders and agriculturists), 184,000; Rājputs, 124,000 (of whom 63,300 belong to the Kachwāha clan, 15,000 to the Rāthor, 13,300 to the Chauhān, and 12,800 to the Tonwar clan, while 3,532 were returned in 1901 as Muhammadans); Mālis (gardeners and agriculturists), 116,000. More than 53 per cent. of the people live by the land, and over 19 per cent. are masons, builders, cotton-weavers, tailors, workers in gold, silver, and precious metals, shoemakers and the like.

Christian missions. Out of 364 native Christians returned in 1901, 208 were Methodists, 50 Anglicans, 46 Roman Catholics, and 38 Presbyterians. The comparatively large number of Methodists, found almost entirely in the Sāmbhar *nizāmat,* is due to the presence of the American Methodist Mission at Ajmer. The United Free Church of Scotland Mission has had a branch at Jaipur since 1866.

General agricultural conditions. Agricultural conditions vary in different parts of the State. Shekhāwati consists almost entirely of shifting sands, and generally produces only one harvest in the year, raised during the rainy season and ripening in October and November. This consists chiefly of *bājra*, *mūng*, and *moth*. Camels are usually yoked to the plough instead of bullocks. The soil

in the immediate neighbourhood of the capital and to the west and north is generally sandy; the rains crop is the same as in Shekhāwati, and a little wheat and barley are grown in the cold season. To the east of the capital, along the Bāngangā valley and in the southern districts, the soil is for the most part either black cotton or a rich alluvial loam. Here *jowār*, maize, cotton, and *til* are grown in the rains, while the cold-season crops are wheat, barley, gram, sugar-cane, and poppy. In the Gangāpur district in the east, rice of a coarse quality is cultivated to a small extent.

Agricultural statistics.

Agricultural statistics are available only for the *khālsa* portion of the State, excluding Shekhāwati. The area for which particulars are on record is 3,548 square miles, or rather more than one-fifth of the total; deducting 961 square miles, which either comprise forests, or are otherwise not available for cultivation, there remain 2,587 square miles, of which, in 1903-4, about 1,304 square miles, or over 50 per cent., were actually cultivated. The area cropped more than once was 57 square miles, and consequently the net area cropped was 1,247 square miles. These statistics, which are only available from 1895-6, show that in that year 1,310 square miles were cultivated; the area under cultivation in the disastrous famine year of 1899-1900 fell to 765 square miles, and since then there has been a steady increase to the present figure.

Principal crops.

The staple food-grains of the people are *bājra*, barley, and *jowār*, the areas under which, in 1903-4, were respectively about 271, 207, and 160 square miles, or, collectively, about one-half of the total area cultivated. Next in importance come wheat, the area under which was 114 square miles; cotton, 93 square miles (mostly in Mālpura in the south-west); gram, 66 square miles; *til*, 53 square miles; and maize, 52 square miles.

Improvements in agricultural practice.

There have been no improvements of recent years either in agricultural methods or in the introduction of new seed the people being very conservative. Increased facilities for irrigation led to extended cultivation up to 1899-1900, when a disastrous famine occurred, but the State is rapidly recovering. Loans are regularly advanced to agriculturists for the purchase of seed and cattle, or for the improvement of wells, a sum of Rs. 50,000 being provided annually for this purpose.

Cattle, horses, camels, &c.

Jaipur has no particular breed of cattle or horses. No attempts have been made to improve the indigenous strains, and the best animals are imported. Sheep and goats are

reared in considerable numbers, and the camels of Shekhāwati are of a good stamp, being strong and hardy.

Of the total area cultivated (in *khālsa* territory, excluding Shekhāwati) 436 square miles, or 33 per cent., were irrigated in 1903–4: namely, 45 square miles from canals, 20 from tanks, 342 from wells, and 29 from other sources. The number of wells has not been recorded, but 200 irrigation works in the State are in charge of the Public Works department. The expenditure on them between 1868 and 1904 has exceeded 66 lakhs, while the revenue realized from them during the same period approaches 59 lakhs. Perhaps the most important of these works is that known as the Rāmgarh *band*, which is described in the article on the BĀNGANGĀ river. Another fine tank is the Tordi Sāgar in the south-west, close to the town of MĀLPURA. The Buchāra *band* in the Torāwati hills, 60 miles north of the capital, can hold up water sufficient to irrigate about 17 square miles, and cost, when completed in 1889, 2·8 lakhs. The total expenditure to 1903 was about 3·4 lakhs, and the revenue realized 2·8 lakhs. One of the most remunerative of the larger irrigation works is the Kalakh Sāgar, about 30 miles north-west of the capital. It was completed in 1883 at a cost of 2 lakhs, and can, when full, irrigate nearly 8 square miles. It has 55 miles of main canals and 118 miles of distributaries. The total expenditure to 1903 was about 3 lakhs, and the revenue during the same period no less than 6·4 lakhs. Among more recent and smaller works is the Fateh Sāgar in the Hindaun district in the east; it has cost (including repairs) less than Rs. 15,000, while the actual revenue it brought in up to 1903 was 1·4 lakhs. During the official year 1902–3 the revenue from this tank was Rs. 13,900, or more than 95 per cent. on the capital outlay. Irrigation.

The forests cover an area of about 283 square miles, and are divided into 'reserved' (71 square miles), demarcated (93 square miles), and undemarcated (119 square miles). The 'reserved' portion is mostly in the Sawai Jaipur and Mādhopur *nizāmats*. There are but few valuable timber trees. The following are common: *babūl* (*Acacia arabica*), *ber* (*Zizyphus Jujuba*), *dhāk* (*Butea frondosa*), *dhokra* (*Anogeissus pendula*), *gūlar* (*Ficus glomerata*), *jāmun* (*Eugenia Jambolana*), *khair* (*Acacia Catechu*), *nīm* (*Melia Azadirachta*), *pīpal* (*Ficus religiosa*), and, in the south, *shīsham* (*Dalbergia Sissoo*) and bamboo. Right-holders graze their cattle free of charge, and others on payment. The forest produce, such as Forests.

firewood, bamboos, grass, fruits, honey, and lac, is sold. The yearly revenue is about Rs. 24,000, and the expenditure Rs. 8,600.

Minerals.

Apart from salt, which is largely manufactured at the SĀMBHAR LAKE, the minerals of the State are now hardly worked at all. Iron occurs near Khetri, and at Karwar close to Hindaun, but the mines have long been abandoned. The well-known copper-mines of Khetri and Singhāna have not been worked for many years; but in this neighbourhood, particularly at Babai, cobalt is found in thin layers between the veins of copper ore, and is much used for enamelling. Good building-stone, chiefly sandstone and marble, is plentiful. At Bhānkri, 36 miles east of the capital, and at Toda Rai Singh in the south-west, huge slabs of a foliated mica schist are quarried, and are used for roofing and flagging purposes. Coarse grey marble comes from Raiāla near the Alwar border; and a black marble, used for inlaying work, is obtained at Bhainslāna near Kot Pūtli in the north-east. Abundance of excellent limestone is procured from Rahori, about 14 miles north-east of the capital, and *kankar* is found almost everywhere, generally in flat beds instead of in scattered nodules. Garnets of the best kind are fairly common in the Rājmahal hills near the river Banās in the south-west, and turquoises are said to have been found at Toda in the same neighbourhood. From the Hindaun district in the east come talc and the steatite of which the well-known Agra toys are made.

Arts and manufactures.

The chief manufactures are woollen cloths and fabrics, cotton cloths and chintzes, marble sculpture, enamel work, pottery, and brass and lacquer-work. The woollen goods are turned out at MĀLPURA. The SANGANER and BAGRU chintzes, or dyed and stamped cotton cloths, are perhaps the most characteristic of Jaipur textiles, but their sale has decreased owing to the presence in the bazars of cheap imported imitations. In enamelling on gold Jaipur is acknowledged to be pre-eminent, and some work is also done on silver and copper.

There are three cotton-presses in the State: two at the capital, started in 1885; and one at Mandāwar or Hindaun Road, started in 1893. They are owned and worked by the State, and give employment to about 240 hands. In 1904 about 3,730 tons of cotton and 4 tons of wool were pressed; the expenditure was Rs. 42,000 and the revenue Rs. 62,000.

Commerce and trade.

The most noticeable feature in the commerce of the State is the large banking and exchange business carried on at

the capital, and in the large towns of Shekhāwati. The chief exports are salt, cotton, *ghī*, oilseeds, printed cloths, woollen fabrics, marble images, brass-ware, and lacquered bracelets; while the main imports are English piece-goods, sugar, rice, tobacco, and hardware. The principal trade route is the Rājputāna-Mālwā Railway, which carries nearly the whole of the exports and imports. There is but little traffic northward from the capital, as the trade of Shekhāwati travels principally either north-east to the great mart of Bhiwāni in Hissār, or south-west to Ajmer. The principal export from Shekhāwati is wool, and the imports are grain, sugar, piece-goods, spices, and tobacco; for the carriage of these, camels are used almost exclusively.

Means of communication. Railways. The Rājputāna-Mālwā Railway traverses the State from east to west, with a total length, including the branches from Phalera towards Kuchāwan Road and Rewāri, and from Bāndikui in the Agra direction, of about 243 miles. The Darbār is constructing a line from the capital to Sawai Mādhopur in the south-east, a distance of 73 miles; it is estimated to cost 29 lakhs, exclusive of rolling-stock, and the first 40 miles, as far as Nawai, have recently been opened for traffic.

Roads. The total length of metalled roads is about 283 miles, and of unmetalled roads about 236 miles. These are all in charge of the Public Works department, and are maintained by the State; and all but one were constructed entirely at the cost of the State. The exception is the trunk road from Agra to Ajmer, constructed between 1865 and 1869; its length in Jaipur is about 127 miles, and its cost was 6·5 lakhs, of which the British Government subscribed one-fifth. One small piece of road was built and is maintained by the British Government: namely, about 9 miles of the metalled road between Nasīrābād and Deoli. Other important roads are those connecting the capital with Tonk city, and Hindaun Road railway station with the town of Karauli.

Post and telegraph offices. The number of Imperial post offices is 34, and of telegraph offices (excluding those at railway stations) 14. Up to about 1896 a heliograph from Jaipur to Fatehpur in Shekhāwati was maintained by the opium merchants of the latter town for use in their business. The State has had its own local postal system since about 1861. Letters and parcels on Darbār service are carried free. In 1901 there were 86 local post offices; and 227,072 letters, packets, and newspapers, and 326 parcels were delivered. The length of postal lines was

483 miles, the mails being carried by camels and runners; the income was Rs. 10,500 and the expenditure Rs. 17,100, including salaries of 304 employés.

Famine.

There is no record of famines prior to 1868–9. In 1868 the rainfall between June and September was only $5\frac{1}{2}$ inches, and the failure of forage was severe. All restrictions on the grain trade were at once abolished by the late Mahārājā, and large works were started, but they were, generally speaking, too near the capital. In August, 1869, the distribution of cooked food commenced at the capital, and more than 131,000 persons were fed up to March, 1870. Land revenue to the extent of 1 lakh was remitted, and the direct expenditure on relief works was reported to have exceeded 1·8 lakhs. There was much charity by private persons, and not a little by the Darbār. Grain was never higher in price than 8 seers per rupee. In 1877 there was a grass famine, and 30 per cent. of the cattle perished, while in 1878 the rains were late and prices rose almost to famine rates, but the distress was partial and brief. Relief works were started, and 6,000 persons were employed daily for two months till the rains set in. In 1891–2 there was scarcity in the west and south-west. *Takāvi* advances were given, a portion of the land revenue was remitted, and the forest Reserves were thrown open for grazing. In 1899–1900 there was acute famine everywhere, except in the Hindaun and Gangāpur districts in the east, and in Kot Kāsim in the north-east, where there was only scarcity. The Darbār grasped the situation from the outset, and showed both skill and common sense in combining the various branches of relief. On the 98 relief works, mostly irrigation projects, nearly 21 million units were relieved at a cost of 19 lakhs. In the villages and in the poorhouse at the capital $1\frac{1}{2}$ million units were relieved gratuitously at a cost of a lakh. The forests were thrown open to free grazing, and the poor were permitted to remove and sell grass and firewood. Remissions of land revenue amounted to 12 lakhs, and *takāvi* was freely distributed. The estimated number of emigrants was 30,000, or about 1 per cent. of the population, and 40 per cent. of the cattle died. The scarcity of 1901–2 was confined to about one-third of the State, and was not severe. There was no gratuitous relief, but 693,000 units were employed on works at a cost of about 2 lakhs. *Takāvi* advances amounted to Rs. 41,500, and suspensions and remissions of land revenue to 3·9 lakhs and Rs. 24,100 respectively.

Adminis-tration.

The administration of the State is carried on by the Mahārājā, assisted by a Council of ten members. The Council consists of three departments: namely, financial; judicial; and foreign, military, and miscellaneous. There are three or four members in each department, which deals with its separate subjects in the first instance; but all matters of importance are brought before the whole Council, whose decisions are submitted to the Mahārājā for confirmation and sanction. The State comprises two main divisions or *dīwānis* called the Eastern and Western, each under a Revenue Commissioner or *Dīwān*. These *dīwānis* are divided into ten *nizāmats*, each under a *nāzim* and a *naib-nāzim*, while the *nizāmats* are subdivided into thirty-one *tahsīls*.

Civil and criminal justice.

As in other States of Rājputāna, the civil and criminal courts of Jaipur are guided generally by the Codes of British India. The lowest courts are those of *tahsīldārs*, who number twenty-two, nine of these officials not being invested with judicial powers. They try civil suits not exceeding Rs. 50 in value, and on the criminal side can punish with imprisonment up to one month and fine up to Rs. 11; but the *tahsīldār* of Shekhāwati has enhanced powers. He and the ten *naib-nāzims* try civil suits not exceeding Rs. 100 in value, and in criminal cases can punish with imprisonment up to three months and fine up to Rs. 50. The ten *nāzims* can try any civil suit arising in their districts, while, on the criminal side, nine of them, the *nāzim* of Shekhāwati having special powers, can punish with imprisonment up to two years and Rs. 200 fine, and can pass a sentence of whipping not exceeding twenty-five stripes; they also hear appeals against the decisions in civil and criminal cases of their respective *tahsīldārs*, except in the case of the *tahsīldār* of Shekhāwati. The *nāzim* of Shekhāwati has the same original criminal powers as the *Faujdāri adālat* mentioned below. For the disposal of civil suits not exceeding Rs. 300 in value, instituted at the capital, there are three Munsifs; similarly the less important criminal cases at the capital are decided by two *naib-faujdārs*, who can punish with imprisonment up to six months and fine up to Rs. 100. The *Adālat dīwāni*, or civil court, consists of two judges who, sitting separately, decide suits beyond the powers of the Munsifs, while jointly they hear appeals against the decisions of the *tahsīldār* of Shekhāwati, the *naib-nāzims*, and the Munsifs. The *Faujdāri adālat*, or court of the chief magistrate, can punish with imprisonment up to four years and fine up to Rs. 400. It disposes of

criminal cases beyond the powers of the *nāzims* (excluding Shekhāwati) and of the *naib-faujdārs*; it also hears appeals against the decisions of the *tahsīldār* of Shekhāwati and the *naib-nāzims*. The next court is called the Appellate Court, and consists of four judges, two on the civil and two on the criminal side. The former dispose of all appeals in civil cases against the decisions of the *nāzims* or of the civil court, while the latter, besides hearing appeals (in criminal cases) against the orders of the *naib-faujdārs*, *nāzims*, and the *Faujdāri adālat*, try original cases beyond the powers of the latter, or of the *nāzim* of Shekhāwati, and can punish with imprisonment up to five years and fine up to Rs. 500. The Council is the highest court in the State and the final appellate authority in all matters, civil, criminal, and revenue. It deals with all the serious criminal cases beyond the powers of the Appellate Court, and, when presided over by the Mahārājā, can pass sentence of death on Jaipur subjects.

Finance. The normal income of the State is believed to be about 65 lakhs, the chief sources being land revenue (about 42 lakhs), customs (9 lakhs), receipts under the Salt treaty of 1869 and the agreement of 1879 (about 7·5 lakhs), and tribute from *jāgīrdārs* (4 lakhs). The normal expenditure is said to be about 59 lakhs, the main items being cost[1] of civil and judicial staff; army, including the Imperial Service transport corps (about 10 lakhs); public works, including irrigation (7 lakhs); tribute to Government (4 lakhs); police (about 2·4 lakhs); privy purse[1], palace, and charities; education (Rs. 84,000); and medical institutions and vaccination (Rs. 70,000). The State is free from debt.

Currency. Jaipur has a coinage of its own, called *Jhār shāhi* from the special mint-mark, the *jhār* or spray of six sprigs or branches. The coins struck are gold *mohurs* (the metal being quite pure), rupees, smaller silver coins, and copper pieces. The rate of exchange between local and British currency varies almost monthly; in April, 1899, the local rupee was worth about 12 annas, while at the end of 1904 102 *Jhār shāhi* rupees exchanged for 100 British. The question of introducing British currency as the sole legal tender is under the consideration of the Darbār.

Land revenue. A peculiar feature of the State lies in the fact that about three-fifths of its area has been alienated in grants to nobles, ministers, priests, or courtiers, thus leaving only two-fifths as *khālsa* or State lands proper. The alienated lands may be

[1] Not available.

divided into those granted by the chief to members of his own family, on tenures of the nature of apanages, the holders performing no service, but paying quit-rent; those acquired by the ancestors of the present holders, such as SĪKAR and KHETRI, who pay tribute varying from one-fourth to one-twentieth of their revenue to the Darbār; those granted on the ordinary *jāgīr* tenure, for which no rent is paid but service is rendered; and those granted to temples, civil and military officers, court favourites, &c. The last are known as *ināms*, and are held rent-free and without any obligations as to service.

In the *khālsa* area several systems prevail. In some cases the land is leased either to the actual cultivator, or to a contractor for a specified term, and the land revenue is paid in cash in four instalments during the year. In places where no such lease is given, the cultivator pays land revenue in kind, and the amount varies according to his caste or tribe and the nature and capabilities of the soil. Muhammadans and the lower castes of Hindus pay the highest rate; Brāhmans the lowest. The cultivators are mere tenants-at-will; they have no hereditary rights in the land, but the right of cultivation descends from father to son, and is recognized by the State; it cannot, however, be transferred without the sanction of the Darbār. When land revenue is payable in kind, the share taken by the State varies from one-fifth to one-half of the produce; in the case of cash payments, the average rate per acre on 'dry' land is about Rs. 2 (maximum Rs. 4 and minimum 12 annas), and on 'wet' land about Rs. 5 (maximum Rs. 11 and minimum Rs. 1-12-0).

The opium produced in the State is insufficient for local requirements, the average area under poppy cultivation being about 4 square miles, and the drug is imported, generally from Kotah, Mālwā, and the Nīmbahera district of Tonk. The import and export duties are respectively Rs. 150 and Rs. 35 per maund, the revenue from these sources averaging about Rs. 2,000. Under rules issued in 1902 no opium can be imported or exported without a permit from the Darbār, while opium in transit is liable to be seized if not covered by a pass. Opium.

No salt is manufactured in the State save by the British Government at SĀMBHAR, nor is there any tax of any kind on this commodity. Under the treaty of 1869 and the agreement of 1879 the Darbār receives approximately a sum of 7·5 lakhs a year, including royalty on excess sales, as well as 7,000 maunds of salt free of all charges. Salt.

Public works.

The Public Works department has, since 1860, been under a British officer lent by the Government of India, and it takes rank with any similar institution in British India. In addition to roads and buildings, the department looks after the gas and water-works, the conservancy tramway, the cotton-presses, and the public gardens at the capital, and the numerous irrigation works in the districts. The sum available for expenditure averages about 7 lakhs a year, and the fact that between 1868 and 1901 more than 234 lakhs were spent through the department testifies to the wise and generous policy of the late and the present Mahārājā.

Army.

The military force consists of about 5,000 infantry divided into eight regiments, 5,000 Nāgas (irregular infantry), 700 cavalry, 860 artillerymen, and 100 camel *sowārs*. There are 60 old-fashioned guns of small calibre, and 50 *zamburas* or small camel-guns. Besides these forces, the *jāgīrdārs* keep up 5,782 horsemen who serve the Darbār. The State further maintains an Imperial Service transport corps. The raising of this corps commenced in 1889–90, and it was at full strength (1,000 ponies with two trained men to every three animals, and 400 carts) in 1893–4. The cost of raising and maintaining up to that year was nearly 7 lakhs; and the annual cost of maintenance in future was estimated at 2·1 lakhs. The corps accompanied the Chitrāl Relief force in 1895, leaving Jaipur within 48 hours of receipt of orders, and did well. In 1896 the Mahārājā added 200 ponies. In 1897–8 the corps served throughout the Tīrāh campaign and its services were warmly appreciated. The present strength is 1,200 ponies, 558 folding iron carts, 16 ambulance tongas, and 722 officers, non-commissioned officers, and men; and the annual cost is 2·5 lakhs. The entire military expenditure of the State is about 10 lakhs. A small detachment from the 42nd (Deoli) regiment is quartered at the Jaipur Residency for escort and guard duty, while at Sāmbhar are 3 non-commissioned officers and 18 men of the 44th Merwāra Infantry guarding the Salt department treasury. There are 117 members of the 2nd Battalion Bombay, Baroda, and Central India Railway Volunteer Rifles in the State: namely, 82 at Bāndikui, 28 at Phalera, and 7 at the capital.

Police.

The police may be divided into two bodies: namely, the city police under the *Faujdār*, with a strength of 855 constables and *chaukīdārs*, and the district police under a Superintendent. The latter force consists of 11 Deputy-Superintendents, 160 *thānadārs*, 582 constables, and 11,058 *chaukīdārs*. The combined forces cost about 2·4 lakhs a year. The principal

criminal tribes are the Mīnās (who number 241,000) and the Baoris (1,177). The latter give little trouble, but the former have for a long time been a thorn in the side of the State. As already mentioned, there are two kinds of Mīnās, namely *zāmīndārs* (cultivators) and *chaukīdārs* (watchmen), but they are difficult to distinguish. Some are honest *zāmindārs*, while others hold land as a screen behind which they can pursue avocations of another kind. Again, there are Minās who serve as useful watchmen; and there are those who use their opportunities as such to steal the cattle of their own village, passing the animals on to confederates, and who then proceed to make money out of the real owners by arranging for the restoration of the stolen property. The Darbār has since 1897 taken up the question of settling down the Mīnās, and is trying to reclaim them. Criminal tribes.

Up to 1889 the only jail was at the capital; it had accommodation for about 370 prisoners, and was always overcrowded. The construction of an additional jail was started in 1887, and the building was completed and occupied by 1889. These two institutions, known respectively as the Central and the District jail, now have accommodation for 1,144 prisoners (1,034 males and 110 females). In 1904 the daily average number of prisoners was 961, and there was overcrowding in the Central jail, where all females are confined. Jail products include woollen carpets, which are famous and command a ready sale, cotton rugs, and dusters. Besides these prisons, small lock-ups are maintained in the districts, regarding which no particulars are available. Jails.

In respect of the literacy of its population Jaipur stands fourteenth among the twenty States and chiefships of Rājputāna, with only 2·52 per cent. (4·7 males and 0·1 females) able to read and write, according to the Census of 1901, yet in the number of educational institutions, the excellence of some of them, and the successes obtained at public examinations the State undoubtedly takes the lead. The number of pupils under instruction rose from 10,772 at the end of 1880–1 to 20,277 in 1890–1, but fell, in consequence of the famine of 1899–1900 and the sickness which followed it, to 16,010 in 1900–1, and has risen again to 23,952 by the end of 1904. In the year last mentioned, 10·9 per cent. of the male, 0·4 of the female, and 6 per cent. of the entire population of school-going age were under instruction. In 1904 there were 753 educational institutions in the State: namely, 151 public and 602 private. Of the former 77 are maintained by the Darbār, Education.

and 74 are under private management, though more or less under the supervision of the department: namely, 18 maintained by *jāgīrdārs*, 12 by the Jain community, 10 by the United Free Church of Scotland Mission, and 34 by bankers or private individuals. The public institutions consist of 3 colleges (noticed in the article on JAIPUR CITY), 25 secondary schools (of which 9 are Anglo-vernacular), 118 primary, and 5 special schools. The private institutions are of the indigenous variety (*maktabs* and *chatsāls*) conducted on primitive lines; 74 of them are classed as advanced and 528 as elementary. Of the 23,952 pupils under instruction in 1904, 1,742 were studying English (71 in the collegiate stage, 95 in the high school, 166 in the middle school, and 1,410 in the primary stage); 21,761 were studying the vernaculars, including Sanskrit, Arabic, and Persian (139 in the collegiate stage, 86 in the middle school, and 21,536 in the primary stage); and 449 were attending the special schools, namely the School of Arts, the painting school, and the carpet-weaving schools, all at the capital. Of the total number under instruction at the end of 1904, 78 per cent. were Hindus, about 9 per cent. Muhammadans, and 12 per cent. Jains. There are eleven girls' schools in the State: namely, nine at the capital, one at Amber, and one at Sāmbhar; they were attended in 1904 by 797 girls. Education is provided free throughout the State, no fees being charged anywhere; and the total expenditure from all sources in 1904 was 1·3 lakhs, of which the Darbār contributed nearly 69 per cent. and the various *jāgīrdārs* about 10 per cent.

Hospitals and dispensaries.

Including the small hospitals attached to the jails and the lunatic asylum, the State possesses twenty-nine hospitals and dispensaries, which have accommodation for about 350 in-patients. Of these institutions, seven are maintained by *jāgīrdārs* and the rest by the Darbār. In 1904 the number of cases treated was 209,041 (of whom 3,937 were in-patients), and 10,808 operations were performed. The total expenditure was Rs. 66,700, excluding cost of supervision, buildings, repairs, and the like. All these institutions are supervised by the Residency Surgeon, who is also in charge of the small Residency hospital maintained by the British Government. In addition, hospitals at Bāndikui and Phalera are kept up by the Rājputāna-Mālwā Railway, and the Salt department has a hospital at Sāmbhar.

Lunatic asylum.

The lunatic asylum is in good repair, and the inmates are well cared for and properly controlled; 110 insane persons were treated in 1904, the daily average being 74.

Vaccination is nominally compulsory everywhere, but is especially backward in some of the *jāgīr* estates. In 1904–5 a staff of 47 vaccinators under 2 native superintendents and the Residency Surgeon successfully vaccinated 79,000 persons, or about 30 per 1,000 of the population. Vaccination.

[J. C. Brooke, *Political History of the State of Jeypore* (1868); *Rājputāna Gazetteer*, vol. ii (1879, under revision); T. H. Hendley, *Handbook of the Jeypore Courts at the London Indo-colonial Exhibition* (1886), and *Medico-topographical Account of Jeypore* (1895); *Jaipur Census Report for* 1901 (Lucknow, 1903).]

Shekhāwati.—The largest *nizāmat* or district in the State of Jaipur, Rājputāna, lying between 27° 20′ and 28° 34′ N. and 74° 41′ and 76° 6′ E. It is bounded on the north and west by Bīkaner; on the south-west by Jodhpur; on the south and east by Jaipur proper; and on the north-east by the States of Patiāla and Lohāru. The area is estimated at about 4,200 square miles. The district contains 12 towns and 953 villages; and the population in 1901 was 471,961, Hindus numbering 413,237, or 87 per cent., and Musalmāns 55,251, or more than 11 per cent. The principal towns are SĪKAR, FATEHPUR, NAWALGARH, JHŪNJHUNU, RĀMGARH, LACHMANGARH, and UDAIPUR. Some of them present a fine appearance, the houses being built of blocks of white stiff clay, cut from the *kankar* beds and allowed to dry; but, on the other hand, the numerous mansions of the wealthy bankers, though nearly always palatial, are in many cases gaudy. The country is for the most part a mass of rolling sandhills; the rainfall is precarious, averaging from 15 to 18 inches; and there is, speaking generally, but one harvest in the year, raised during the rainy season, consisting of *bājra*, *mūng*, and *moth*. The mode of cultivation is of the rudest description, and the ploughing is frequently done by camels. The minerals of Shekhāwati used to be important, but the copper-mines near Khetri and Singhāna and the salt lake of Kachor Rewassa (the latter leased to the British Government in 1879) have not been worked for many years. Nickel and cobalt are, however, found at Babai in the east, and the ore is largely used for enamelling.

Shekhāwati takes its name from Shekhjī, the great-grandson of Udaikaran, who was chief of Amber towards the end of the fourteenth century. The country was wrested either by Udaikaran or his fourth son, Bālajī, from the Kaimkhānis, or Musalmān descendants of converted Chauhān Rājputs, who had been permitted by the Delhi kings to hold their

estates as a reward for their apostasy. It is recorded that Bālajī and his son, Mokal, used to pay as tribute to the chief of Amber all the colts reared on their land, but Shekhjī so enlarged his powers that for some generations the lords of Shekhāwati became independent of the parent State. The Shekhāwats or descendants of Shekhjī are a sept of the Kachwāha clan, of which the Mahārājā of Jaipur is the head, and may be divided into two main branches, Raisilots and Sādhānis. The former are descended from Raisil, a great-grandson of Shekhjī, who, for services rendered to the emperor Akbar, was made a *mansabdār* of 1,250 horse, and obtained several districts, such as Khandela, Rewassa, and Udaipur. The principal Raisilot chieftains are now the Rao Rājā of SĪKAR, the two Rājās of KHANDELA, and the Rao of MANOHARPUR. The Sādhānis claim descent from Raisil's third son, Bhoj Rāj, and take their name from one of his descendants called Sādhu; the chief representatives of this branch are the Rājā of KHETRI and the Thākurs of BISSAU, NAWALGARH, and SŪRAJGARH.

The numerous chiefs forming the Shekhāwati confederacy were, as stated above, for many years practically independent; but in the beginning of the eighteenth century, Mahārājā Jai Singh II, with his means as lieutenant of the empire, forced them to become to some extent tributary, though their submission was not complete till after the Marāthās had ravaged the country. In 1836–7, in consequence of the disturbed state of the district, it was decided to raise a corps of cavalry in order to give employment to the plundering classes. Two regiments of infantry and a battery of six guns were subsequently added, and the whole force formed the Shekhāwati Brigade under Lieutenant Forster, who received the rank of major from the Jaipur Darbār. The force attained a high degree of efficiency and proved of valuable service on many occasions under the gallant leading of its commander and his sons. All plundering was soon repressed, and the country enjoyed a degree of freedom from highway robberies previously unknown. The brigade was disbanded in 1842; one of the infantry regiments was taken over by the British Government, and is now represented by the 13th Rājputs (the Shekhāwati regiment), of which Mahārājā Mādho Singh, the present chief of Jaipur, was appointed honorary colonel in 1904. The tenures of Shekhāwati have this peculiarity, that, excepting two or three of the greater estates, all holdings are regularly divided among all the sons on the death of the father.

Amber.—Ancient but now decayed capital of the State of Jaipur, Rājputāna, situated in 26° 59′ N. and 75° 51′ E., about 7 miles north-east of Jaipur railway station. Population (1901), 4,956. Its picturesque situation, almost entirely surrounded by hills and at the mouth of a rocky mountain gorge, in which nestles the little lake of Maota, has attracted the admiration of travellers. Heber and Jacquemont have both recorded the deep impression made by the beauty of the scene.

The town is said by some to take its name from Ambikeshwara (a title of Siva), but others derive it from Ambarīsha, the son of Māndhātā and king of Ajodhyā. Its full name is said to have been Ambarikhanera, which was gradually contracted to Ambiner or Amber. The oldest inscription found here is dated about A.D. 954. In the middle of the twelfth century the Kachwāha Rājputs, shortly after obtaining a footing in this part of the country, took the town from the chief of the Susāwat Mīnās, and it was their capital for nearly six centuries.

There are many objects of interest at Amber. The old palace ranks second only to Gwalior as a specimen of Rājput architecture. Commenced about 1600 by Rājā Mān Singh, and added to by Jai Singh I (the Mirza Rājā), it was completed early in the eighteenth century by Sawai Jai Singh II, who added the beautiful gateway which bears his name, before transferring his capital to Jaipur city in 1728. It lacks the fresh and vigorous stamp of Hindu originality which characterizes the earlier building at Gwalior, and instead of standing on a lofty pedestal of rock, it lies low; but nothing could be more picturesque than the way in which it grows, as it were, out of its rocky base and reflects its architectural beauties on the water. The interior arrangements are excellent, and the suites of rooms form vistas opening upon striking views of the lake. The fort of Jaigarh, which crowns the summit of a hill 500 feet above, is connected with and defends the palace; it was for many years the State treasury and prison.

There are several handsome temples, notably the Srī Jagat Saromānji and the Ambikeshwar, both beautifully carved. The Silā Devī (the 'stone goddess') is a small but very old temple, where a goat is daily sacrificed to Kālī, the substitute, according to tradition, for the human victim which was formerly offered up. The State maintains two small vernacular schools, one attended by forty boys and the other by as many girls.

Bagru.—Town in the State of Jaipur, Rājputāna, situated in 26° 48′ N. and 75° 33′ E., on the Agra-Ajmer road, about 18 miles south-west of Jaipur city. It is the residence of a

Thākur who serves the Jaipur Darbār with fourteen horsemen but pays no tribute. The place is famous for its dyed and stamped chintzes, but the industry has suffered owing to cheap foreign imitations. There are two elementary indigenous schools attended by twenty-eight boys.

Bairāt (*Vairāta*).—Head-quarters of the *tahsīl* of the same name in the Torāwati *nizāmat* of the State of Jaipur, Rājputāna, situated in 27° 27′ N. and 76° 12′ E., about 42 miles north-by-north-east of Jaipur city. Population (1901), 5,637. The place contains a vernacular middle school attended by 138 boys, and an elementary indigenous school. Bairāt is of very great antiquity, two inscriptions of the time of Asoka (250 B.C.) having been found within a mile of the town, besides copper coins believed to be of an even earlier date. It has been identified as the capital of the old province of Matsya, celebrated in Hindu legends as the abode of the five Pāndavas during their exile of twelve years from Delhi. The earliest historical notice of the place is that of the Chinese pilgrim, Hiuen Tsiang, in A.D. 634; he mentions the existence of eight Buddhist monasteries, but found them much ruined and the number of monks small. In the beginning of the eleventh century Mahmūd of Ghazni invaded the country and sacked the town, which is said to have remained more or less deserted for about 500 years; but it was certainly in existence in Akbar's time, as it is mentioned in the *Ain-i-Akbarī* as possessing very profitable copper-mines. The latter have not been worked for many years.

[*Archaeological Survey of Northern India*, vols. ii and vi.]

Bāmanwās (or Bāmniawās).—Head-quarters of the *tahsīl* of the same name in the Gangāpur *nizāmat* of the State of Jaipur, Rājputāna, situated in 26° 33′ N. and 76° 34′ E., about 55 miles south-east of Jaipur city. Population (1901), 5,294. The town contains a lower primary vernacular school attended by thirty-five boys, and two elementary indigenous schools. The *tahsīl* is the only one in the State in which rice is at all extensively grown.

Baswa.—Head-quarters of the *tahsīl* of the same name in the Daosa *nizāmat* of the State of Jaipur, Rājputāna, situated in 27° 9′ N. and 76° 36′ E., on the Rājputāna-Mālwā Railway, 63 miles east-by-north-east of Jaipur city and 128 miles south of Delhi. Population (1901), 5,908. The mud walls which surround the town are breached in several places, and the small fort is in a dilapidated condition. The town possesses a post office, and three schools attended by about 160 boys.

A fair, held yearly in April near the railway station, is visited by 7,000 to 8,000 Muhammadans. The town is locally famous for its red and black terra-cotta pottery; and in its neighbourhood are some very old palaces, a reservoir, and a temple attributed to a Rājā named Har Chand.

Bissau.—Chief town of an estate of the same name, in the Shekhāwati *nizāmat* of the State of Jaipur, Rājputāna, situated in 28° 15′ N. and 75° 5′ E., about 105 miles north-west of Jaipur city, and within a mile or two of the Bīkaner border. The town, which is walled and possesses a fort of some pretensions, is the residence of a Thākur who pays a tribute of Rs. 9,700 to the Jaipur Darbār. Population (1901), 7,726. There are 4 schools attended by about 340 boys, and a combined post and telegraph office.

Chātsu (or Chāksu).—Head-quarters of the *tahsīl* of the same name in the Sawai Jaipur *nizāmat* of the State of Jaipur, Rājputāna, situated in 26° 36′ N. and 75° 57′ E., about 2 miles from Chātsu station on the Jaipur-Sawai Mādhopur Railway and 25 miles south of Jaipur city. Population (1901), 4,902. Chātsu is an ancient town, and, according to local tradition, was for a time the residence of Vikramāditya, the legendary founder of the *Samvat* era (57 B. C.), and, being surrounded by a wall of copper, got the name of Tāmbavati Nagari. It is said to be called Chātsu after a Rājā of the Sesodia clan of Rājputs. The remains of several tanks have survived, but almost all the old temples were destroyed by the Muhammadans in the thirteenth and fourteenth centuries. A largely attended fair is held annually in March in honour of Sītalā Mātā, the goddess of small-pox. The State maintains a hospital with accommodation for 4 in-patients, and there are 5 elementary schools attended by 70 boys.

Chaumu.—Chief town of an estate of the same name in the Sawai Jaipur *nizāmat* of the State of Jaipur, Rājputāna, situated in 27° 10′ N. and 75° 44′ E., about 20 miles north of Jaipur city. Population (1901), 9,300. The town, which is surrounded by a mud wall and ditch and contains a fort, is the residence of a Thākur, the premier noble of the State; he pays no tribute, but renders service with fifty horsemen. The present Thākur is a member of the State Council. He maintains a small hospital with accommodation for 8 in-patients, and also an Anglo-vernacular school attended by 80 boys. The Jain community keep up a primary vernacular school attended by 25 boys, and there are 6 elementary indigenous schools, with about 180 pupils.

Chirāwa.—Town belonging to the Khetri chiefship in the Shekhāwati *nizāmat* of the State of Jaipur, Rājputāna, situated in 28° 14′ N. and 75° 41′ E., about 100 miles north of Jaipur city. Population (1901), 7,065. There is a picturesque little fort, but it is in a dilapidated condition. Some wealthy bankers reside in the town, who have built *dharmsālas* or inns for travellers; two of them maintain a vernacular school each, at which 158 boys attended in 1904–5. There are also 4 indigenous schools attended by 200 boys. Chirāwa possesses a combined post and telegraph office, and the Rājā of Khetri keeps up a hospital which has accommodation for 4 in-patients.

Daosa.—Head-quarters of the *nizāmat* and *tahsīl* of the same name in the State of Jaipur, Rājputāna, situated in 26° 54′ N. and 76° 21′ E., a little to the south of the Agra-Ajmer road and of the Daosa station on the Rājputāna-Mālwā Railway, 38 miles east of Jaipur city. Population (1901), 7,540. Daosa was the capital of the Kachwāhas before they wrested Amber from the Mīnās. To the east overlooking the town is an isolated hill, 1,643 feet above the sea; and on its summit is a fort said to have been built by the Bargūjar Rājās, who held this part of the country before the advent of the Kachwāhas. The town itself is surrounded by a half-ruined wall. It contains a post office, 7 schools attended by 270 pupils, and a hospital with accommodation for 4 in-patients. At Bhānkri, 4 miles to the north-east, large slabs of a foliated mica schist are quarried, which are largely used for roofing, while from Raiāla, 19 miles to the north-west, a greyish-white marble is brought for the manufacture of idols.

Fatehpur Town.—Town belonging to the Sīkar chiefship in the Shekhāwati *nizāmat* of the State of Jaipur, Rājputāna, situated in 28° N. and 74° 58′ E., about 95 miles north-west of Jaipur city. The town is the third largest in the State, its population in 1901 having been 16,393. It contains 14 schools attended by about 420 pupils, and a combined post and telegraph office, besides several fine houses belonging to wealthy and enterprising bankers and merchants, who have business connexions all over India and who, prior to the construction of the telegraph in 1896, kept up heliographic communication with Jaipur city to record the rise or fall in the price of opium from day to day.

Gangāpur.—Head-quarters of the *nizāmat* and *tahsīl* of the same name in the State of Jaipur, Rājputāna, situated in 26° 29′ N. and 76° 44′ E., about 70 miles south-east of Jaipur city, and close to the Karauli border. Population

(1901), 5,155. The town possesses 3 schools attended by about 200 pupils, and a hospital with accommodation for 4 in-patients.

Hindaun.—Head-quarters of the *nizāmat* and *tahsīl* of the same name in the State of Jaipur, Rājputāna, situated in 26° 44′ N. and 77° 3′ E., about 75 miles east by south-east of Jaipur city. It is connected by metalled road with Hindaun Road (also called Mandāwar), a station on the Rājputāna-Mālwā Railway, 32 miles to the north, and with Karauli town, about 16 miles to the south. Population (1901), 11,938. Hindaun was once an extensive city, but it suffered from the devastations of the Marāthās, and the rampart which once surrounded it is now in ruins. It is, however, the principal mart for the cotton, grain, oilseeds, and opium grown in this part of the State, and the road above mentioned is an important trade route. A fair, in honour of Mahābīr, whose temple is said to be very old, is held yearly in April, attended chiefly by Jāts and Mīnās. The iron mines at Karwar, a few miles to the east, have long been abandoned, but a good deal of red and white sandstone is quarried in the neighbourhood, and used for building and other purposes. At Mandāwar is a State cotton-press, which during the year 1904 yielded a net profit of Rs. 7,200, or about 6 per cent. on the capital cost. The town of Hindaun possesses a post office, 6 schools attended by about 230 pupils, and a hospital with accommodation for 4 in-patients.

Jaipur City (or Jainagar).—Capital of the State of Jaipur in Rājputāna, and head-quarters of the Sawai Jaipur *nizāmat*, situated in 26° 55′ N. and 75° 50′ E., on the Rājputāna-Mālwā Railway and the Agra-Ajmer trunk road, being by rail 84 miles north-east of Ajmer, 150 miles west of Agra, 191 miles south-west of Delhi, and 699 miles north-east of Bombay. Jaipur is the largest city in Rājputāna, its area, including suburbs, being 3 square miles. Its population at the three enumerations was: (1881) 142,578, (1891) 158,787, and (1901) 160,167. The small increase during the last decade of less than 1 per cent. occurred entirely in the suburbs, the population of the city proper being less by 330 than in 1891. The latter circumstance was largely due to the year 1900 having been a very unhealthy one; 13,874 deaths occurred within the city walls, or a rate of nearly 105 per 1,000, compared with an average for twenty-six years of about 45 per 1,000. Cholera prevailed almost incessantly till September, and a severe outbreak of malarial fever immediately followed. Hindus number

110,601, or 69 per cent. of the total; Musalmāns, 40,386, or 25 per cent.; and Jains, 8,726, or 5 per cent.

The city takes its name from the famous Mahārājā Sawai Jai Singh II, by whom it was founded in 1728. It stands on a small plain conjectured to be the bed of a dried-up lake, and is surrounded on all sides except the south by rugged hills, the summits of which are crowned with forts at all important points. At the end of the ridge, about 500 feet above the city on the north-west, is the chief defensive work, the Nāhargarh or 'tiger fort,' the rock face of which is so scarped as to be inaccessible on the south or city side, while on the north the ridge slopes towards AMBER. A masonry crenelated wall, averaging in height 20 feet and in thickness 9 feet, encloses the whole city. In the wall are seven gateways, all built of the same pattern, with two kiosks above and machicoulis over the entrance, and at intervals are bastions and towers pierced for cannon, while the parapet is loopholed for musketry. The city is remarkable for the regularity and width of its streets. Tod described it as being as regular as Darmstadt and the only city in India built upon a regular plan. It is laid out in rectangular blocks, and divided by cross streets into six equal portions, which are in turn intersected at regular intervals by narrower alleys. The main streets are 111 feet in width, the secondary ones 55, and the smaller 27½ feet. The Mahārājā's palace forms an imposing pile in the centre, occupying with its pleasure-grounds about one-seventh of the city area. To the north of the palace is the Tāl Katora tank, enclosed by a masonry wall, and beyond it again is the Rājā Māl-kā-talao, about 100 acres in area and stocked with crocodiles. One of the most interesting antiquities of the State is the observatory (*jantra*) erected by Jai Singh II. The instruments, consisting of dials, azimuth circles, altitude pillars, &c., are of huge size, and have recently been put in order under the supervision of an officer lent to the Darbār by the British Government.

The main streets, the large public institutions, the palace, and some private residences are lighted with gas at a cost of about Rs. 28,000 a year. Since 1874 good drinking-water has been brought into the city from the Amān-i-Shāh river, about 1½ miles west of the Chānd Pol gate. Pumping engines raise the water to a height of 109 feet, where it is stored in covered reservoirs and thence delivered in the city in iron pipes under 50 feet pressure. The daily average consumption in 1904 was 497,000 gallons, or about three gallons per head, and the cost of maintenance was Rs. 28,170. There has been a muni-

cipality since 1868; the board consists of 26 nominated members, including a health officer and an engineer. All the receipts are paid into, and the entire expenditure is met from, the State treasury. The refuse of the city is removed by a light tramway drawn by buffaloes, and incinerators have been erected at convenient spots. The principal arts and industries are dyeing, carving in marble, enamelling on gold, pottery, and brass-work. The School of Art, opened in 1868, has done much useful work; drawing, painting, sculpture, wood-carving, pottery, and working in gold and brass are taught, and the daily average attendance in 1904 was 81. For such a large place very little trade is carried on, but there is an extensive banking and exchange business, and Jaipur has been described as a sort of Lombard Street to Rājputāna. Outside the city are two steam hydraulic cotton-presses started in 1885. In 1904, 12,910 bales were pressed, the net revenue being Rs. 13,444, or a profit of about 6 per cent. on the capital cost. Jaipur is amply supplied with educational institutions. Including 113 indigenous schools (*chatsāls* and *maktabs*) attended by 2,535 children, there were, in 1904, 151 educational institutions, and the daily average attendance was 4,446. The Mahārājā's College deserves special mention. It was started in 1845, the curriculum consisting of Urdū and Persian with the rudiments of English; it became a high school about 1865, a second-grade college in 1873, and a first-grade college in 1897. The daily average attendance in 1904 was 54, and the expenditure Rs. 24,900. Since 1891, 67 students from the college have passed the B.A., and 4 the M.A. examination. There are two other colleges in the city: namely, the Oriental College, teaching up to the highest standards of the Punjab University examinations in Arabic and Persian; and the Sanskrit College, preparing boys for the title examinations in that language. In 1904 the daily average attendance at the former was 25, and at the latter 56. The city is also well supplied with medical institutions, there being three dispensaries for out-patients, two jail hospitals, a lunatic asylum, a small hospital attached to the Residency, the Lansdowne Hospital for the use of the Imperial Service transport corps, and the Mayo Hospital. The latter, with its recent additions, detached operating room, private and eye wards, is one of the most completely equipped hospitals in India and has beds for 125 in-patients. The two jails are outside the city walls and have accommodation for 1,144 prisoners. Besides cotton rugs and dusters, good woollen carpets are manufactured. In the beautifully laid out Rām

Newās public gardens, which are 76 acres in extent, and are maintained at a cost of about Rs. 17,000 a year, is the Albert Hall, a large museum of industrial art and educational models, and the principal architectural feature of the place. It is named after King Edward VII, who, as Prince of Wales, laid the foundation-stone on February 6, 1876.

Jhūnjhunu.—Head-quarters of the *tahsīl* of the same name and of the Shekhāwāti *nizāmat* in the State of Jaipur, Rājputāna, situated in 28° 8′ N. and 75° 23′ E., about 90 miles north-by-north-west of Jaipur city. Population (1901), 12,279. The place was the head-quarters of the Shekhāwati Brigade, a force maintained by the Darbār from 1836 to 1842 to preserve the peace, and now represented by the 13th Rājputs (the Shekhāwati regiment). At the eastern end of the town is a suburb still called Forsterganj after the officer who raised and commanded the brigade. To the west is a hill 1,684 feet above sea-level and visible for miles round; it is said to have been seen with the naked eye from a distance of 95 miles. The town contains the mausoleum of Kamar-ud-dīn Shāh, the patron saint of the Kaimkhānis; a Jain temple said to be 1,000 years old; a combined post and telegraph office; 10 schools; and a hospital with accommodation for 4 in-patients.

Khandela.—Principal town of an estate of the same name in the Torāwati *nizāmat* of the State of Jaipur, Rājputāna, situated in 27° 37′ N. and 75° 30′ E., about 55 miles north-by-north-west of Jaipur city. Population (1901), 9,156. The town has a local reputation for its lacquered articles and toys, and possesses a fort and three indigenous schools attended by 155 pupils. The Khandela estate is held by two Rājās, who pay a tribute of Rs. 72,550 to the Jaipur Darbār.

Khetri.—Head-quarters of the chiefship of the same name in the State of Rājputāna, situated in 28° N. and 75° 47′ E., about 80 miles north of Jaipur city. Population (1901), 8,537. The town is picturesquely situated in the midst of hills, and is difficult of access, there being only one cart-road and two or three bridle-paths into the valley in which it stands. It is commanded by a fort of some strength on the summit of a hill 2,337 feet above sea-level. In the town the Rājā maintains an Anglo-vernacular high school attended by 66 boys, a Hindī school attended by 112 boys, and a hospital with accommodation for 6 in-patients. There are also 5 indigenous schools, and a combined post and telegraph office. In the immediate neighbourhood are valuable copper-mines which, about 1854, yielded an income of Rs. 30,000,

but which, owing to the absence of proper appliances for keeping down the water and a scarcity of fuel, have not been worked for many years. Nickel and cobalt have been found, but these minerals are quarried principally at Babai, about 7 miles to the south, the ore being extensively used for enamelling and exported for this purpose to Jaipur, Delhi, and other cities. The chiefship, which lies partly in the Shekhāwati and partly in the Torāwati *nizāmat*, consists of 3 towns—KHETRI, CHIRĀWA, and KOT PŪTLI—and 255 villages; and the population in 1901 was 131,913, Hindus forming nearly 92 per cent. and Musalmāns 8 per cent. In addition, the Rājā has a share in twenty-six villages not enumerated above, and possesses half of the town of SINGHĀNA. The town and *pargana* of Kot Pūtli are held as a free grant from the British Government, while for the rest of his territory the Rājā pays to the Jaipur Darbār a tribute of Rs. 73,780. The normal income of the estate is about 5·3 lakhs, and the expenditure 3·5 lakhs.

Kot Pūtli.—Chief town of a *pargana* of the same name in the Torāwati *nizāmat* of the State of Jaipur, Rājputāna, belonging to the Rājā of KHETRI, situated in 27° 42′ N. and 76° 12′ E., about 60 miles north-east of Jaipur city, and close to the Sābi, or Sāhibi, river on the Alwar border. It is so called from its being composed of the town of Kot and the village of Pūtli. Population (1901), 8,439. The town possesses a fort and other strong positions, which were of great importance when held by the Marāthās; a combined post and telegraph office; several schools; and the Victoria Jubilee Hospital, which has accommodation for four in-patients. The *pargana* and town of Kot Pūtli were first granted in 1803 by Lord Lake to Rājā Abhai Singh of Khetri, on the *istimrār* tenure, subject to an annual payment of Rs. 20,000, as a reward for military services rendered against the Marāthās, notably in an engagement by British troops under Colonel Monson with Sindhia's army on the banks of the Chambal. In 1806 the *pargana* was made over to the Rājā as a free gift in perpetuity. In 1857 the Jaipur troops, not content with occupying Khetri, laid siege to and captured Kot Pūtli, a proceeding disapproved by the British Government, who ordered its restoration. A special survey and settlement of the *pargana* were made in 1889 by a British officer deputed at the request of the Rājā. The area is 290 square miles, and the annual revenue about 1·4 lakhs. From Bhainslāna, 8 miles to the south-west of the town, a black marble is

obtained, which is much used by statuaries and for inlaying work.

Lachhmangarh.—Town belonging to the Sīkar chiefship in the Shekhāwati *nizāmat* of the State of Jaipur, Rājputāna, situated in 27° 49′ N. and 75° 2′ E., about 80 miles north-west of Jaipur city. Population (1901), 10,176. The town is named after Rao Rājā Lachhman Singh of Sīkar, by whom it was founded in 1806. It is fortified and built after the model of Jaipur city, and possesses a combined post and telegraph office, 5 schools attended by 240 boys, and many handsome buildings occupied by wealthy bankers.

Lālsot.—Head-quarters of the *tahsīl* of the same name in the Daosa *nizāmat* of the State of Jaipur, Rājputāna, situated in 26° 35′ N. and 76° 21′ E., in a cleft in a long range of hills about 40 miles south-east of Jaipur city, and 24 miles south of the town of Daosa, with which it is connected by a road for the most part metalled. Population (1901), 8,131. There are 3 schools attended by 140 boys, and a hospital with accommodation for 4 in-patients. About 1787 a battle, more commonly known as that of Tonga, was fought here, the combined troops of Jaipur and Jodhpur defeating the Marāthās under De Boigne.

Mālpura.—Head-quarters of the *nizāmat* and *tahsīl* of the same name in the State of Jaipur, Rājputāna, situated in 26° 18′ N. and 75° 23′ E., about 55 miles south-west of Jaipur city, and connected with the Rājputāna-Mālwā Railway at Naraina by an unmetalled road about 38 miles long. Population (1901), 6,502. The town has a more than local reputation for the *namda* or felt manufactured there. Blankets, *gūgis*, or capes with hoods worn in the rainy season, Hindu prayer-rugs, saddle-cloths, gun-covers, and floorcloths are the chief articles made from this material, and they are largely exported. A vernacular middle school is attended by about 120 boys, and the hospital has accommodation for 4 in-patients. There are numerous excellent irrigation works in this district; among them the Tordi Sāgar, a few miles to the south of Mālpura town. Completed in 1887 at a cost of 5 lakhs, this tank, when full, covers an area of over 6 square miles, and can hold water sufficient to irrigate about 27 square miles. The total expenditure up to 1904 was about 6·3 lakhs, while the total revenue realized up to the same date was 6·4 lakhs.

Mandāwa.—Town in the Shekhāwati *nizāmat* of the State of Jaipur, Rājputāna, situated in 28° 4′ N. and 75° 9′ E., about 90 miles north-west of Jaipur city. Population (1901),

5,165. A combined post and telegraph office and several schools are maintained here.

Manoharpur.—Chief town of an estate of the same name in the Sawai Jaipur *nizāmat* of the State of Jaipur, Rājputāna, situated in 27° 18′ N. and 75° 57′ E., about 28 miles north-by-north-east of Jaipur city. The holder of the estate is termed Rao, and serves the Darbār with 65 horsemen. The population in 1901 was 5,032. The town contains a fort, and a primary school attended by 60 boys.

Naraina.—Head-quarters of the *tāluk* or subdivision of the same name in the Sāmbhar *nizāmat* of the State of Jaipur, Rājputāna, situated in 26° 48′ N. and 75° 13′ E., on the Rājputāna-Mālwā Railway, 41 miles west of Jaipur city, and 43 miles north-east of Ajmer. Population (1901), 5,266. The town possesses 5 schools attended by 160 boys, and a post office.

The place is famous as the head-quarters of the sect of Dādūpanthis, from whom the foot-soldiers of the State, called Nāgas, are recruited. The Dādūpanthis of Rājputāna numbered 8,871 in 1901, and 8,610 of them, or over 97 per cent., were enumerated in the State of Jaipur. Dādū, the founder of the sect, is said to have lived in the time of Akbar, and to have died in 1603 near the lake at Naraina. The cardinal points of his teaching were the equality of all men, strict vegetarianism, total abstinence from the use of liquor, and lifelong celibacy. His precepts, which numbered 5,000, are all in verse and are embodied in a book called the *Bāni*, which is kept in a sanctuary known as the Dādūdwāra. After Dādū's death his followers were divided into two sects: namely, the Viraktas, who profess to have renounced the world and its pleasures, live on alms, spend their time in contemplation and in imparting the teachings of Dādū to others, and are usually distinguishable by the strip of red cloth which they wear; and the Sādhus or Swāmis, including the section called Nāga. The latter name, which means 'naked,' is said to have been applied to them in consequence of the scantiness of the *dhotī* or loincloth which they used to wear. Strict celibacy being enjoined, the Dādūpanthis recruit their numbers by adoption from all but the lowest classes of Hindus and Musalmāns. In the cases of Nāgas, the adopted boys are at once trained in the profession of arms, and thus develop into men of fine physique. During the Mutiny the Nāgas were the only body of men really true to the Darbār, and it has been stated that, but for them, the so-called regular army of Jaipur would have rebelled.

Nawalgarh.—Chief town of an estate of the same name in the Shekhāwati *nizāmat* of the State of Jaipur, Rājputāna, situated in 27° 51′ N. and 75° 16′ E., about 75 miles north-west of Jaipur city. Population (1901), 12,315. The town, which is fortified with ramparts of masonry, possesses 9 schools attended by about 400 pupils, and a combined post and telegraph office. There are three Thākurs of Nawalgarh, who pay collectively to the Darbār a tribute of Rs. 9,240.

Nīm-kā-thāna.—Head-quarters of the Torāwati *nizāmat* and of the Sawai Rāmgarh *tahsīl* in the State of Jaipur, Rājputāna, situated in 27° 44′ N. and 75° 47′ E., about 56 miles north of Jaipur city. Population (1901), 6,741. A considerable body of the State troops is quartered here. The town contains a vernacular school attended by 36 boys, and a hospital with accommodation for 4 in-patients.

Rāmgarh.—Town belonging to the Sīkar chiefship in the Shekhāwati *nizāmat* of the State of Jaipur, Rājputāna, situated in 28° 10′ N. and 74° 59′ E., about 103 miles north-west of Jaipur city. Population (1901), 11,023. The town, which is handsomely built and neatly fortified, possesses a combined post and telegraph office, and many palatial edifices belonging to wealthy bankers. Some of these bankers maintain 6 primary schools, attended in 1904 by 342 boys, and there are also 4 indigenous schools.

Ranthambhor (*Ranastambhapura*, or 'the place of the pillar of war').—Famous fort in the Sawai Mādhopur *nizāmat* in the south-east corner of the State of Jaipur, Rājputāna, situated in 26° 2′ N. and 76° 28′ E., on an isolated rock 1,578 feet above sea-level, and surrounded by a massive wall strengthened by towers and bastions. Within the enclosure are the remains of a palace, a mosque with the tomb of a Muhammadan saint, and barracks for the garrison. The place is said to have been held by a branch of the Jādon Rājputs till they were expelled by the famous Prithwī Rāj in the twelfth century, when the Chauhān Rājputs took possession. Altamsh, the third king of the Slave dynasty, seized the fort in 1226, but held it only for a time. In 1290 or 1291 Jalāl-ud-dīn Khiljī, and in 1300 an army sent by Alā-ud-dīn, both besieged the place without success. Alā-ud-dīn then proceeded in person against the fort, and eventually took it in 1301, putting the Rājā, Hamīr Deo Chauhān, and the garrison to the sword. It was subsequently wrested from the sovereign of Delhi, perhaps during the distractions consequent on the invasion of Tīmūr at the close of the fourteenth century, and in 1516 is

mentioned as belonging to Mālwā. Shortly afterwards it was taken by Rānā Sangrām Singh of Mewār, but it was made over to the emperor Bābar in 1528. About twenty-five years later its Musalmān governor surrendered it to the chief of Būndi, and it passed into the possession of Akbar about 1569. Accounts differ as to the manner in which this came about. According to the Musalmān historians, the emperor besieged it in person and took it in a month; but the Būndi bards say that the siege was ineffectual, and that he obtained by stratagem what he had failed to secure by force of arms. In Akbar's reign Ranthambhor became the first *sarkār* or division in the province of Ajmer, and consisted of no less than eighty-three *mahāls* or fiefs, in which were included not only Kotah and Būndi and their dependencies, but most of the territory now constituting the State of Jaipur. On the decay of the Mughal empire, towards the end of the seventeenth century, the fort was made over by its governor to the Jaipur chief, to whom it now belongs.

Sanganer.—Town in the State of Jaipur, Rājputāna, situated in 26° 48′ N. and 75° 47′ E., on the Amān-i-Shāh river, 7 miles south of Jaipur city, and 3 miles south-west of Sanganer station on the Rājputāna-Mālwā Railway. Population (1901), 3,972. The old palace, said to have been once occupied by Akbar, is now used as a hospital. The town, which is walled, possesses a post office, an upper primary school attended by 44 boys, and several Jain temples, one of which, constructed of marble and sandstone, is of considerable size and said to be 950 years old. The place is famous for its dyed and stamped chintzes, the waters of the Amān-i-Shāh being held to possess some peculiar properties favourable to the dyeing process; the industry has, however, suffered owing to cheap foreign imitations. Country paper also is manufactured here.

Sawai Mādhopur.—Head-quarters of the *nizāmat* and *tahsīl* of the same name in the State of Jaipur, Rājputāna, situated in 26° N. and 76° 23′ E., about 76 miles south-east of Jaipur city. It is connected with the Rājputāna-Mālwā Railway at Daosa station by a road running via Lālsot, and will be the terminus of the Jaipur-Sawai Mādhopur branch now under construction. Population (1901), 10,328. The town, which is walled, takes its name from Mādho Singh, chief of Jaipur from 1751 to 1768, by whom it was laid out somewhat on the plan of the capital. There are numerous schools, including a vernacular middle, a Jain *pāthsāla*, and 6 indigenous schools attended by about 300 boys, besides a hospital with accom-

modation for 4 in-patients. Copper and brass vessels are largely manufactured and exported southwards, and there is a brisk trade in lacquered wooden articles, round playing-cards, and the scent extracted from the *khas-khas* grass (*Andropogon muricatus*).

Shāhpura Town.—Town in the Sawai Jaipur *nizāmat* of the State of Jaipur, Rājputāna, situated in 27° 23′ N. and 75° 58′ E., about 34 miles north-by-north-east of Jaipur city. It belongs to the Rao of Manoharpur. Population (1901), 5,245. There are 2 elementary indigenous schools, attended by 46 boys.

Sīkar.—Head-quarters of the chiefship of the same name in the Shekhāwati *nizāmat* of the State of Jaipur, Rājputāna, situated in 27° 37′ N. and 75° 8′ E., about 64 miles north-west of Jaipur city, and about 45 miles north of Kuchāwan Road junction on the Rājputāna-Mālwā Railway. The town is walled and possesses some large bazars, and a combined post and telegraph office. The population in 1901 was 21,523, thus making Sīkar the second largest town in the State; Hindus numbered 12,967, or 60 per cent., and Musalmāns 7,704, or over 35 per cent. The Rao Rājā maintains an Anglo-vernacular school, attended in 1904 by 90 boys, and a hospital with accommodation for 16 in-patients. There are also seven indigenous schools in the town. The Rao Rājā's palace, the top of which is illuminated at night by an electric light, stands 1,491 feet above the sea, and can be seen from a long distance across the desert. About 7 miles to the south-east is a ruined temple of Harasnāth, which stands on a hill 2,998 feet above the sea, and is said to be 900 years old. The Sīkar chiefship contains 4 prosperous towns—Sīkar, FATEHPUR, LACHHMANGARH, and RĀMGARH—and 426 villages. The total population in 1901 was 173,485, Hindus numbering 147,973, or more than 85 per cent., and Musalmāns 23,033, or over 13 per cent. The ordinary income of the chiefship is about 8 lakhs, and the Rao Rājā pays a tribute to the Jaipur Darbār of about Rs. 41,200.

Singhāna.—Town in the Shekhāwati *nizāmat* of the State of Jaipur, Rājputāna, situated in 28° 6′ N. and 75° 51′ E., on the skirts of a hill which attains a height of 1,817 feet above the sea, and about 82 miles north of Jaipur city. Half of the town belongs to the Rājā of KHETRI and the other half is held jointly by nine Thākurs. Population (1901), 5,176. Singhāna possesses a post office, and 4 elementary indigenous schools attended by 150 boys. The copper-mines in the vicinity,

mentioned in the *Ain-i-Akbarī*, have not been worked for many years.

Srī Mādhopur.—Town in the Dānta Rāmgarh *tahsīl* of the Sāmbhar *nizāmat* of the State of Jaipur, Rājputāna, situated in 27° 28′ N. and 75° 36′ E., about 40 miles north of Jaipur city. Population (1901), 6,892. The streets are laid out on the same rectangular plan as at the capital. The town possesses 6 schools attended by about 330 boys, and a hospital with accommodation for 4 in-patients.

Sūrajgarh.—Chief town of the estate of the same name in the Shekhāwati *nizāmat* of the State of Jaipur, Rājputāna, situated in 28° 18′ N. and 75° 45′ E., about 98 miles north of Jaipur city. Population (1901), 5,243. The Thākur pays a tribute of about Rs. 8,400 to the Jaipur Darbār. The town possesses a combined post and telegraph office, and 6 elementary indigenous schools attended by 120 boys.

Toda Bhīm.—Head-quarters of the *tahsīl* of the same name in the Hindaun *nizāmat* of the State of Jaipur, Rājputāna, situated in 26° 55′ N. and 76° 49′ E., about 62 miles east of Jaipur city. Population (1901), 6,629. The town contains 8 schools which, in 1904, were attended by 135 boys.

Udaipur Town.—Principal town of a subdivision of the Shekhāwati *nizāmat* of the State of Jaipur, Rājputāna, situated in 27° 44′ N. and 75° 29′ E., about 60 miles north-by-north-west of Jaipur city. Though unfortified except by a few towers in ruins, the town is strong by situation, commanding a narrow and rocky defile through the Arāvalli Hills, which in this neighbourhood attain a height exceeding 3,000 feet above the sea. Population (1901), 8,638. A considerable body of the Nāga militia of the Jaipur State are quartered in the town; and it was here that, in the old days of their confederacy, the barons of Shekhāwati assembled to decide the course of action to be pursued when any common or individual interest of theirs was menaced. According to Tod, the old name of the place was Kais or Kasumbi.

Uniāra.—Chief town of an estate of the same name in the Mālpura *nizāmat* of the State of Jaipur, Rājputāna, situated in 25° 55′ N. and 76° 4′ E., on the Galwa river, a tributary of the Banās, about 72 miles south of Jaipur city. The town is walled and fortified, and in 1901 contained 4,461 inhabitants. The Rao Rājā of Uniāra belongs to the Narūka sept of the Kachwāha Rājputs, and pays to the Jaipur Darbār a tribute of about Rs. 37,600. He maintains a primary school attended by 36 boys, and a hospital with accommodation for 4 in-

patients. There are also three elementary indigenous schools. The estate contains one town and 122 villages, with a population in 1901 of 27,913, of whom 90 per cent. were Hindus. It is situated in one of the richest portions of the Jaipur State, and yields to the Rao Rājā about 3 lakhs a year.

Boundaries, configuration, and hill and river systems.

Kishangarh State.—A State lying almost in the centre of Rājputāna, between 25° 49′ and 26° 59′ N. and 70° 40′ and 75° 11′ E., with an area of 858 square miles. It is bounded on the north and north-west by Jodhpur; on the east by Jaipur; on the west and south-east by the British District of Ajmer; and on the extreme south by the Shāhpura chiefship. Leaving out of account five small isolated patches which contain but a village or two each, the territory consists of two narrow strips of land, separated from each other, which together are about 80 miles in length from north to south, and have a breadth varying from 20 miles in the centre to about 2 at the southern extremity. The northern and larger of these two tracts is for the most part sandy, and is crossed by three parallel ranges of hills, running from south-west to north-east, which form part of the Arāvallis, the highest peak being 2,045 feet above the sea; the southern portion of the State is generally flat and fertile. A few streams contain water during, and immediately after, the rains. The Rūpnagar, after a north-easterly course, empties itself into the Sāmbhar Lake, while the Māshi (with its tributary the Sohadra) and the Dain flow east and eventually join the Banās.

Geology.

The hill ranges and intervening valleys in the north consist of an ancient series of highly metamorphosed sediments known as the Arāvalli system, among the varied strata of which the crystalline limestones constituting white and variously coloured marbles are especially valuable. The plain in the south-east and south consists principally of gneiss. Numerous igneous intrusions penetrate this rock, and most of them are granitic pegmatites, sometimes with plates of mica of marketable size. Near the capital the intrusions belong to the exceptional group of the eleolite syenites, and are remarkable for containing an extraordinary variety of sodalite, acquiring, when kept in the dark for some weeks, a vivid pink tinge, which disappears in a few seconds on exposure to light, the mineral becoming once more colourless until again protected. Near Sarwār in the south is a considerable outcrop of mica schists, containing an abundance of garnets remarkable for their size, transparency, and beautiful colouring.

Fauna.

In addition to antelope, ravine deer, and the usual small

game, there are wild hog and *nīlgai* (*Boselaphus tragocamelus*) in the northern and central portions of the State, and leopards, hyenas, and occasionally wolves in the hills.

The climate is dry and healthy, but malarious fevers are prevalent in October and November. The annual rainfall at the capital averages between 20 and 21 inches, ranging from over 36 inches in 1892 to about $4\frac{1}{2}$ inches in 1899. There is usually less rain to the north, and slightly more to the south of the capital. **Climate and rainfall.**

The chiefs of Kishangarh belong to the Rāthor clan of Rājputs, and are descended from Rājā Udai Singh of Jodhpur. The latter's second son, Kishan Singh, was born in 1575, and remained in the country of his birth till 1596, when, in consequence of some disagreement with his elder brother, Sūr Singh, then Rājā of Jodhpur, he took up his abode at Ajmer. Obtaining an introduction to Akbar, he received from him the district of Hindaun, now in Jaipur; and subsequently, for services rendered in recovering imperial treasure carried off by the Mers, he received a grant of Setholao and certain other districts. In 1611 he founded the town of Kishangarh close to Setholao, which is now in ruins, and from this time the State began to be called by its present name. In Akbar's time Kishan Singh was styled Rājā, but according to the State records Jahāngīr gave him the title of Mahārājā. He died in 1615 and has been followed by sixteen successors. The fourth of these, Rūp Singh (1644–58), was a favourite of the emperor Shāh Jahān, for whom he fought well and gained several victories. He thrice accompanied an expedition to Afghānistān, and was rewarded with a command of 5,000 and several estates, including the fort and district of Māndalgarh, now in Udaipur. Rāj Singh, the seventh chief of Kishangarh (1706–48), fought in the battle of Jājau on the side of Shāh Alam Bahādur Shāh against Azam Shāh, and was wounded; he received a grant of the districts of Sarwār and Mālpura, the latter of which now belongs to Jaipur. His successor, Sāwant Singh, gave half the State to his younger brother, Bahādur Singh, and himself ruled at Rūpnagar in the north. He was a religious recluse, and soon retired to Brindāban, where he died in 1764. His son, Sardār Singh, ruled for two years only; and, his successor being a minor, Bahādur Singh actually governed the whole territory till his death in 1781. **History.**

The thirteenth chief was Kalyān Singh (1797–1832), and in his time (1818) Kishangarh was brought under British protection. He soon began to behave in a manner which argued

either insanity or a total absence of principle. Becoming involved in disputes with his nobles, he fled to Delhi, where he busied himself in buying honorary privileges from the titular sovereign, such as the right to wear stockings in the royal presence. Meanwhile affairs grew worse at Kishangarh, and British territory having been violated by the disputants, the leaders of both parties were called upon to desist from hostilities and to refer their grievances to the mediation of the Government of India. The Mahārājā was at the same time warned that, if he did not return to his capital and interest himself in the affairs of his State, the treaty with him would be abrogated, and engagements formed with the insurgent Thākurs. This threat brought Kalyān Singh back to Kishangarh, but, finding himself unable to govern the State, he offered to lease it to Government. This offer was refused and he took up his residence at Ajmer. The nobles then proclaimed the heir apparent as Mahārājā, and laid siege to the capital, which they were on the point of capturing when Kalyān Singh accepted the mediation of the Political Agent, through whom matters were for the time adjusted. The reconciliation with the nobles, however, did not prove sincere, and in 1832 Kalyān Singh abdicated in favour of his son, Mohkam Singh. The latter was succeeded in 1840 by his adopted son, Prithwī Singh, who carried on the administration with prudence and more than average ability. In 1867 a sum of Rs. 20,000 a year was granted by the British Government as compensation for the loss of transit dues owing to the introduction of the railway; in 1877 he received an addition of two guns to his salute for life; and in 1879 a further sum of Rs. 25,000 a year was granted as compensation for suppressing the manufacture of salt and abolishing customs duties of every kind on all articles except spirits, opium, and intoxicating drugs. Mahārājā Prithwī Singh died in 1879, and was succeeded by his eldest son, Sārdūl Singh, who carried on the enlightened policy of his predecessor. During his rule many valuable reforms in almost every department were introduced and carried to a successful issue, and in 1892 he was created a G.C.I.E. On his death in 1900 his only son, Madan Singh, the present Mahārājā, succeeded. His Highness, who is the seventeenth chief of the State, was born in 1884, was for some time an under-officer in the Imperial Cadet Corps, and was invested with powers in 1905. The Mahārājā of Kishangarh is entitled to a salute of fifteen guns, and in 1862 the usual *sanad* was granted guaranteeing the privilege of adoption.

The number of towns and villages in the State in 1901 was 221, and the population at each of the three enumerations was: (1881) 112,633, (1891) 125,516, and (1901) 90,970. The decrease during the last decade of over 27 per cent. is ascribed to emigration during the famine of 1899–1900, and to excessive mortality from fever in the autumn of 1900. The State is divided into the five districts or *hukūmats* of Arain, Bāndar Sindri, Kishangarh, Rūpnagar, and Sarwār. The first four form the northern portion of the territory, with an area of 650 square miles, while Sarwār is the detached tract on the south. All the three towns (Kishangarh, Rūpnagar, and Sarwār) are municipalities. The people.

The following table gives the chief statistics of area and population in 1901:—

Hukūmat.	Area in square miles.	Number of		Population.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
		Towns.	Villages.			
Arain	196	...	50	17,994	− 25·8	648
Bāndar Sindri, Kishangarh . .	260	1	76	35,655	− 25·2	2,230
Rūpnagar	194	1	36	17,409	− 29·3	642
Sarwār	208	1	56	19,912	− 31·0	682
State total	858	3	218	90,970	− 27·5	4,202

At the Census of 1901 Hindus numbered 79,670, or more than 87 per cent. of the total; Musalmāns, 7,169; and Jains, 4,081. The majority of the Hindus are said to be Vaishnavas, and the religious head of the Nimbārak Sampradāya (a sect of Vaishnavas) resides at Salīmābād in the Rūpnagar district. The language mainly spoken in the State is a form of Dhūndārī, but in the north many speak Mārwārī.

The most numerous caste is that of the Jāts, who number 16,000, or more than 17 per cent. of the total. Next come the Mahājans (7,600); the Brāhmans (7,100); the Gūjars (6,100); and the Rājputs (5,100), more than half of whom are of the ruling clan. The main occupation of the people is agriculture; nearly 45 per cent. live solely by the land, and there are many others who are partially agriculturists. About 18 per cent. are engaged in industries such as cotton-weaving and dyeing, pottery, work in precious stones, &c.; and nearly 6 per cent. in commerce. Castes and occupations.

Of the 31 Christians enumerated in 1901, all but one Christian missions.

were natives, but their denomination was not returned. The United Free Church of Scotland Mission has a small branch at the capital, and a native pastor of the American Methodist Church resides at Rūpnagar.

General agricultural conditions.

Agricultural conditions vary in different parts of the State. In the north, where the soil is sandy and the rainfall less than elsewhere, there is practically but one harvest, the *kharīf*, and the principal crops are *bājra*, *jowār*, *mūng*, and *moth*. In the centre the soil, though still poor, is firmer, the rainfall heavier, and there are several irrigation works. Maize and *til* take the place of *bājra* in the *kharīf*, while the *rabi* or spring crops consist of barley, wheat, gram, and cotton. The southern portion of the State is in every way the most favoured, and excellent crops are gathered in both autumn and spring.

Agricultural statistics and principal crops.

Agricultural statistics are available from 1900–1, but only for the *khālsa* area, or land paying revenue direct to the State. This area is estimated at one-third of the total, or about 286 square miles. Returns exist for about 200 square miles, and the net area cropped in 1903–4 was 153 square miles. The areas under principal crops were, in square miles, approximately: *jowār*, 40; barley, 25; maize, 23; *bājra*, 17; *til*, 17; cotton, 11; gram, 7; and wheat, 5. A few acres were also under tobacco, poppy, linseed, and a coarse kind of rice.

Cattle, sheep, goats, &c.

The local cattle are described as of the Gujarātī type, being of medium size but capable of hard work. Efforts are being made to improve the breed by importing bulls from Hissār and Nāgaur. A cattle fair is held yearly in August at Sursara, near Rūpnagar. Mule-breeding was started on a small scale in 1901, but is not popular. Sheep and goats are kept in considerable numbers to provide wool, meat, milk, and manure.

Irrigation.

Of the net area cropped in 1903–4, 73 square miles, or 48 per cent., were irrigated: namely, 30 from tanks, 38 from wells, and 5 from other sources. The subject of irrigation has for the last forty years received the special attention of the Darbār, and very few sites for tanks now remain in the central and southern districts. In the *khālsa* area alone there are 175 tanks and 2,500 wells available for irrigation.

Forests.

There are no real forests, but several blocks of scrub jungle and grass, having a total area of 41 square miles, are protected. The sale of timber, grass, and minor produce brings in about Rs. 18,000 a year, and the annual expenditure is about Rs. 4,000.

Minerals.

The principal minerals now worked are garnets near the town of SARWĀR. The Silora stone quarries near the capital yield

slabs excellent for roofing and flooring, and are managed by the State Public Works department. The yearly out-turn is about 40,000 cubic feet, valued at Rs. 10,000. The white marble quarries at Tonkra will supply material for the proposed Victoria Memorial Hall at Calcutta; a pink variety is found at Narwar, west of the capital, and a black at Jhāk and other places in the north. A black mineral paint, discovered in 1886, has been successfully tried on the Rājputāna-Mālwā and Jodhpur-Bīkaner Railways and on ocean steamers.

Arts and manufactures.

The indigenous industries consist of the manufacture of chintzes and coloured cloths, lace, and drinking vessels and bottles made from *khas-khas* grass (*Andropogon muricatus*). The establishment of mills and factories as joint-stock concerns with limited liability under a local Company Act has been encouraged. There are two steam hydraulic cotton-presses worked by the State, which in 1903–4 employed an average of 182 hands and pressed about 520 tons of cotton and wool. One of these is at the capital, where also there is a spinning and weaving-mill and a soap factory.

Commerce and trade.

The chief exports are cotton, wool, caraway, and *ghī*, while the chief imports include sugar, salt, piece-goods, and cereals. A good deal of the cotton is exported to Agra, Alīgarh, Cawnpore, and Hāthras.

Means of communication. Railways and roads.

Since 1875 the Rājputāna-Mālwā Railway has traversed the northern portion of the State from south-west to north-east; its length within Kishangarh territory is about 13 miles, and there is one station, at the capital. The total length of metalled roads is 35 miles, and of unmetalled roads 80 miles. The Government of India maintains 28 miles of the metalled roads: namely, 10 miles of the Agra-Ahmadābād road and 18 miles of the Nasīrābād-Deoli road.

Post and telegraph offices.

There are four Imperial post offices in the State, three of which are also telegraph offices. The Darbār has also its own postal system and postage stamps, maintaining thirteen local post offices and ten runners over a length of 65 miles. The postal income and expenditure are about Rs. 2,400 and Rs. 1,000 respectively.

Famine.

The State has suffered from constant scarcities. In 1755–6 the fort, and in 1783–4 the town walls, at the capital were built as relief works. The records show that there was famine in 1803–4, in 1848–9, and more or less continuously between 1868 and 1872. In 1891 the rainfall was less than 8 inches; the crops failed, and fodder was very scarce. One-fifth of the people emigrated, and more than 42,000 cattle died. The

average number relieved daily for a period of eight months was 1,400, and the total expenditure, including loans to agriculturists, was 1·8 lakhs. The worst famine of which there is any detailed account was that of 1899–1900. The preceding two years had been indifferent ones; the rainfall in 1899 was barely 4½ inches, the *kharīf* crop failed entirely, and the whole State was affected. The measures adopted by the Darbār were wise and humane, and the relief was both effective and economical. The works were mainly irrigation projects, but the garnet quarries also afforded useful and congenial employment. More than five million units were relieved on works, or gratuitously, and the total expenditure exceeded 3·5 lakhs. Owing to scarcity of fodder and water, 70 per cent. of the cattle are said to have perished. There was again famine in 1901–2, and one million units were relieved at a cost (including remissions of land revenue) of about 1·7 lakhs.

Administration. The administration is carried on by the Mahārājā, assisted by a Council of two members, the senior of whom is styled Dīwān. The head-quarters district of Kishangarh is directly under the Revenue Commissioner, while each of the remaining *hukūmats* is under an official called *hākim*. In each district are several *tahsīldārs* and *naib-tahsīldārs*, who are purely revenue officers.

Civil and criminal justice. For the guidance of its judiciary the State has its own Codes and Acts, based largely on those of British India. Of the four *hākims*, one has the powers of a third-class magistrate, and the rest are second-class magistrates, while all of them can try civil suits of any value occurring in their respective districts. Criminal cases beyond their powers are heard by the Sadr Faujdāri court, the presiding officer of which has the powers of a first-class magistrate and is also magistrate for the Kishangarh district. The civil work of the latter district is disposed of partly by the Small Cause court, and partly by the Sadr Dīwāni, or chief civil court. The next tribunal is the Appellate Court, which, besides hearing all appeals (civil and criminal), has the powers of a Sessions Judge. The Council is the highest court in the State; it hears special appeals, exercises general supervision, and when presided over by the Mahārājā can pass death sentences.

Finance. The normal revenue of Kishangarh is about 4·6 lakhs, and the expenditure 4·2 lakhs. The chief sources of revenue are: land (including irrigation), 1·5 lakhs; customs (including Rs. 45,000 received as compensation from the British Government), Rs. 60,000; cotton-mill and presses, &c., Rs. 25,000;

and judicial (including stamps), Rs. 21,000. The main items of expenditure are: administrative staff (civil and judicial), 2·6 lakhs; palace and privy purse, Rs. 70,000; army and police, Rs. 40,000; and public works (including irrigation), Rs. 33,000. The financial position is sound; for while there are no debts, there is a considerable cash balance and a further sum of about 2·8 lakhs is invested in Government securities and the local cotton-presses, mills, &c.

Currency.

The State has its own coinage, and there have been several issues since the mint was started. The rupee now most common is known as the *chaubīsania* (twenty-fourth year); once worth about thirteen British annas, it now exchanges for barely eleven, and it is proposed to convert the local currency when the rate becomes more favourable.

Land revenue.

The land tenures are the usual *jāgīr*, *muāfi*, and *khālsa*. The *jāgīrdārs* have to serve with their quota of horsemen, or make a cash payment in lieu, and ordinarily attend their chief on his birthday and certain festivals. Their estates descend from father to son, or, with the sanction of the Darbār, to an adopted son, but are liable to resumption for serious offences against the State. *Muāfi* grants, or lands held by individuals such as Brāhmans, Chārans, and Bhāts, or by charitable and religious institutions, are rent-free, inalienable, and may be resumed on failure of heirs. In the *khālsa* area or crown lands the cultivators are for the most part tenants-at-will, liable at any time to be dispossessed, though they are rarely evicted. The land revenue is generally paid in kind, the Darbār's share varying from one-fourth to one-third of the produce. In parts, however, and in the case of such crops as cotton, poppy, maize, tobacco, and spices, the revenue is collected in cash, the rates varying from Rs. 6 to Rs. 18 per acre. Special concessions are made to those who bring new land under cultivation or sink new wells; they pay the Darbār one-ninth, or sometimes one-eleventh, of the gross produce the first year, one-eighth or one-tenth in the second year, and so on till the usual one-third is reached.

Army.

The military force consists of 220 regulars (84 cavalry and 136 infantry) and 1,739 irregulars (836 cavalry and 903 infantry). The irregular cavalry are supplied by the *jāgīrdārs*. There are 65 guns, serviceable and unserviceable, and 35 artillerymen.

Police and jails.

Police duties are performed by a force of 511 of all ranks, including 187 Rājput sepoys from the irregular infantry, and 91 village *chaukīdārs*. There are nine police stations and

numerous outposts, the latter being mostly manned by the *jāgīr* militia. Besides the Central jail and a small prison for persons under trial at the capital, there are three district jails, at Arain, Rūpnagar, and Sarwār, in which persons sentenced to one month or less are confined. These five jails have accommodation altogether for 153 prisoners.

Education. In the literacy of its population Kishangarh stands fourth among the twenty States and chiefships of Rājputāna, with 4·6 per cent. (8·4 males and 0·4 females) able to read and write. There are now 29 educational institutions in the State, attended by about 1,000 pupils, of whom 70 are girls. Of these schools, 17 are maintained by the Darbār at a cost of about Rs. 6,500 a year, 2 by the United Free Church of Scotland Mission, and the rest by private individuals. The only secondary school is the Mahārājā's high school at the capital. An education cess calculated at 1 per cent. of the land revenue has been imposed since 1902.

Hospitals and dispensaries. The State possesses one hospital and three dispensaries; and in 1904 the number of cases treated was 25,584, of whom 95 were in-patients, and 655 operations were performed. The total expenditure was about Rs. 5,000.

Vaccination. Vaccination is backward. In 1904–5 the number of persons successfully vaccinated was 1,880, or about 21 per 1,000 of the population.

Kishangarh Town.—Capital of the State of the same name in Rājputāna, situated in 26° 34′ N. and 74° 53′ E., on the Rājputāna-Mālwā Railway, about 18 miles north-east of Ajmer city, and 257 miles south-west of Delhi. It takes its name from Kishan Singh, the first chief, who founded it in 1611. Population (1901), 12,663. The town and fort occupy a picturesque position on the banks of an old lake, over a square mile in extent, called Gūndolao, in the centre of which is a small garden known as the Mohkam Bilās. The Mahārājā's palace is in the fort and commands a fine view of the surrounding country. The principal industrial occupations of the people are cloth-weaving, dyeing, the cutting of precious stones, and the manufacture of drinking vessels and betel-nut boxes from *khas-khas* grass. A municipal committee, established in 1886, attends to the lighting, conservancy, and slaughter-house arrangements. The town possesses a combined post and telegraph office; a couple of jails, with accommodation for 123 prisoners; a hospital, with beds for 12 in-patients; and 11 schools, attended by about 400 boys and 50 girls. Of these schools, three are maintained

by the State and two by the United Free Church of Scotland Mission. The Mahārājā's high school is affiliated to the Allahābād University, and teaches up to the middle standard in both English and vernacular; the number on its rolls is 294, and the daily average attendance 270. About a mile and a half north of the town and close to the railway station, a flourishing suburb, called Madanganj after the present chief, has sprung up. It contains a steam hydraulic cotton-press, and a spinning and weaving-mill. The latter, which was opened in 1897, has 10,348 spindles and employs about 500 hands. In 1904 the total out-turn exceeded 685 tons of yarn, and the receipts were about 4·6 lakhs.

Rūpnagar.—Head-quarters of a district of the same name in the north of the State of Kishangarh, Rājputāna, situated in 26° 48′ N. and 74° 52′ E., about 16 miles due north of Kishangarh town. Population (1901), 3,676. The town, which takes its name from its founder, Rūp Singh (chief of Kishangarh 1644–58), is walled and possesses a fort. The place was once a big market for salt and sugar, but the railway has diverted this trade elsewhere. Rūpnagar contains an Imperial post office; a small jail, with accommodation for 12 prisoners; a vernacular middle and an elementary school, attended, respectively, by about 70 boys and 20 girls; and a dispensary. A municipal committee attends to the lighting and conservancy of the town. Sursara, 5 miles to the south, was the original seat of the hero Tejāji, venerated by the Jāts, and a cattle fair is held there yearly in August.

Sarwār.—Head-quarters of a district of the same name in the south of the State of Kishangarh, Rājputāna, situated in 26° 4′ N. and 75° 2′ E., close to the Nasīrābād-Deoli road, and about 40 miles south of Kishangarh town. Population (1901), 4,520. The town possesses a combined post and telegraph office; a steam hydraulic cotton-press; a small jail with accommodation for 10 prisoners; a vernacular middle school, attended by about 70 boys; and a dispensary for out-patients. A municipal committee of seven members attends to the lighting and conservancy of the place. In the vicinity are garnet quarries which have been worked regularly since 1887–8, and produce perhaps the best garnets in India. The value of the yearly out-turn is estimated at about Rs. 50,000. The quarries consist usually of shallow pits, and are worked by a large colony of Jogis and Mālis. The Darbār takes one-half, or sometimes three-fifths, of the crude out-turn as royalty.

Lāwa.—This thākurate or estate in Rājputāna, though

its area is but 19 square miles, is important from the fact of its being a separate chiefship under the protection of the British Government and independent of any Native State. It lies between 26° 18′ and 26° 25′ N. and 75° 31′ and 75° 36′ E., and is surrounded by Jaipur territory on all sides except the east, where it borders on Tonk; it is about 45 miles south-west of Jaipur city and 20 miles north-west of Tonk city.

The lands comprising the estate formerly belonged to Jaipur, and in 1722 were granted in *jāgīr* to Nāhar Singh, a member of the ruling family. Subsequently Lāwa and other Jaipur territory in its vicinity fell under the domination of the Marāthās, represented by the Pindāri leader Amīr Khān, and in 1817 became part of the State of Tonk then founded. For many years there was constant fighting, arising from the desire of the Tonk Darbār to reduce the sturdy Thākurs of Lāwa to greater submission than they had been accustomed to yield; and in 1865 a force dispatched from Tonk unsuccessfully laid siege to Lāwa, losing 300 men in killed and wounded. The Nawāb of Tonk, Muhammad Alī Khān, continued to harass his feudatory, and affairs reached a climax when the Thākur's uncle and his fourteen followers were treacherously murdered at Tonk in 1867. It was fully proved that this crime was perpetrated with the knowledge, and at the instigation, of the Tonk chief; and a proclamation issued to the people by order of the Governor-General announced the deposition of the Nawāb and the succession of his son. 'Lāwa,' it went on to say, 'will now become a separate chiefship, and will so remain for ever under the protection of the British Government.' In 1868 Lāwa was placed under the political supervision of the Resident at Jaipur. The tribute of Rs. 3,000 (local currency), formerly paid to Tonk, became payable to the British Government; but the latter, in consequence of the indebtedness of the estate, held its claim in abeyance till 1883, when the tribute was reduced to the nominal sum of Rs. 225 a year. In 1879 the Thākur agreed to suppress the manufacture of salt, and to abolish all taxes and transit duties on every article except *gānja*, spirits, opium, or other intoxicating drugs; as compensation for these concessions he receives from Government annually Rs. 700 and 10 maunds of salt.

The Thākurs of Lāwa belong to the Narūka sept of the Kachwāha Rājputs. The present Thākur, Mangal Singh, was born in 1873, and succeeded to the estate in May, 1892. He is a Rao Bahādur, and holds the title of Rājā as a personal distinction.

The population of the chiefship, which consists of one large village and five attached hamlets, was 2,682 in 1881, 3,360 in 1891, and 2,671 in 1901; the decrease since 1891 was mainly due to the famine of 1899–1900. At the last Census Hindus numbered 2,350, or about 88 per cent. of the population, Muhammadans 161, and Jains 160. One-third of the people are engaged in agriculture, and the area ordinarily cultivated is about 8,000 acres, of which one-eighth is irrigated. Irrigation is from wells, which number 150, and from tanks, of which there are 7. The land revenue, amounting to about Rs. 10,000, is for the most part collected in kind, the chief taking one-third of the produce as his share. The normal revenue and expenditure of the estate are approximately Rs. 11,000. The Thākur disposes of all petty criminal and civil cases; but in serious or important ones, which are very rare, the preliminary inquiry is made by him, and the record is then submitted to the Resident at Jaipur for final decision.

HĀRAOTI AND TONK AGENCY

Hāraoti and Tonk Agency.—A political charge in Rājputāna, comprising the States of Būndi and Tonk and the chiefship of Shāhpura, lying mostly in the south-east of Rājputāna. The head-quarters of the Political Agent are ordinarily at Deoli, a cantonment in the British District of Ajmer. The term 'Hāraoti' means the country of the Hāra Rājputs (a sept of the great Chauhān clan), or, in other words, the territories of Būndi and Kotah. In former times, both these States were under the same Political officer, who was styled Political Agent of Hāraoti, but a separate Agent was appointed at Kotah in 1876. The Tonk State consists of six scattered districts, three in Rājputāna and three in Central India; the latter are to some extent under the political charge of certain officers of the Central India Agency—see CHHABRA, PIRĀWA, and SIRONJ. The population of the Hāraoti and Tonk Agency has varied from 644,480 in 1881 and 739,390 in 1891 to 487,104 in 1901, the decrease of 34 per cent. during the last decade being due chiefly to the famine of 1899–1900 and the severe type of malarial fever which followed it. The total area is 5,178 square miles, and the density of population is 94 persons per square mile, as compared with 76 for Rājputāna as a whole. In point of size the Agency ranks sixth, and as regards population, last among the political divisions of Rājputāna. In 1901 Hindus formed 86 per cent. and Musalmāns 10 per cent. of the total population. Particulars for the States and chiefship in the Agency are given below:—

State.	Area in square miles.	Population, 1901.	Normal land revenue (*khālsa*), in thousands of rupees.
Būndi	2,220	171,227	3,60
Tonk (Rājputāna)	1,114	143,330	7,00
Tonk (Central India)	1,439	129,871	
Shāhpura	405	42,676	1,70
Total	5,178	487,104	12,30

There are altogether 2,238 villages and 8 towns; but with the exception of TONK (38,759) and BŪNDI (19,313), the latter are very small.

Būndi State.—A Native State in the south-east of Rājputāna, lying between 25° and 26° N. and 75° 15′ and 76° 19′ E., with an area of 2,220 square miles. It is bounded on the north by Jaipur and Tonk; on the west by Udaipur; and on the south and east by Kotah. The territory may be roughly described as an irregular rhombus, traversed throughout its whole length from south-west to north-east by a double line of hills, constituting the central Būndi range, which divides the country into two almost equal portions. For many miles the precipitous scarp on the southern face of this range forms an almost impassable barrier between the plain country on either side. There are four passes: namely, one at the town of Būndi, through which runs the road from Deoli to Kotah; another a little farther to the east near Jainwās, through which the direct road to Tonk passes; a third between Rāmgarh and Khatgarh, where the Mej river has cut a channel for itself; and the fourth near Lākheri in the north-east. The highest peak of the range (1,793 feet above the sea) is at Sātur, 10 miles west of Būndi town. The CHAMBAL, though it never enters Būndi territory, forms for very nearly the whole distance the southern and eastern boundaries of the State; it varies in breadth from 200 to 400 yards, and in places, notably at Keshorai Pātan, where it is crossed by a ferry, attains considerable depth. Its principal tributary from the Būndi side is the Mej. The latter, rising in Mewār at an elevation of about 1,700 feet above sea-level, flows almost due north for 13 miles, till it enters Būndi territory near the village of Negarh. Thence it proceeds in a north-easterly direction a little beyond Dablāna, where it inclines almost due east for about 16 miles; and then, turning abruptly south, it cuts its way through the central range, and emerging near Khatgarh, bends with a long and tortuous sweep again to the east, and continuing more or less parallel with the range, falls into the Chambal in the north-east corner of the State. In this way the Mej drains both the northern and southern portions of the State; its chief tributary in the former is the Bajaen and in the latter the Kural. Boundaries, configuration, and hill and river systems.

The western portion of Būṇdi is occupied by schists belonging to the Arāvalli system, among which are a few outliers of quartzite belonging to the Delhi system. At the capital, sandstones of Upper Vindhyan age are faulted down against the Arāvalli schists, and a few outliers of the same sandstones are found resting upon the schists in the northern side of the fault. Traces of copper have been found near Datūnda; and iron was formerly worked to a small extent near Bhaironpura, Geology.

7 miles north-east of the capital, and also in the north-west corner of the State at Pagāra.

Fauna.

The Būndi jungles were in old days famous for their big game. Tod tells us that Mahārao Rājā Bishan Singh, who died in 1821, 'had slain upwards of 100 lions with his own hand, besides many tigers; and boars innumerable had been victims to his lance.' There are now no lions in the State, but tigers and black bears are still found in parts, while leopards are numerous. *Sāmbar* (*Cervus unicolor*) and *chītal* (*C. axis*) died in large numbers during the drought of 1899–1900, but are now again on the increase.

Climate and rainfall.

The climate is but moderately healthy; fevers and rheumatism prevail to a considerable extent. Statistics of rainfall are available only since 1890 and for the capital. The annual rainfall averages about 20 inches, and has varied from nearly 42 inches in 1900 to 13 inches in 1890.

History.

The chief of Būndi is the head of the Hāra sept of the great clan of Chauhān Rājputs, and the country occupied by this sept has for the last five or six centuries been known as Hāraoti. The Chauhāns came from Northern India to Sāmbhar, a town now held jointly by the chiefs of Jaipur and Jodhpur, about the beginning of the eighth century, and after ruling there and at Ajmer, gained the kingdom of Delhi. The last Hindu king of Delhi was the famous Prithwī Rāj Chauhān, who was killed in 1192 in a battle with Muhammad Ghorī. While, however, the Chauhāns were still ruling at Sāmbhar towards the end of the tenth century, one Lachhman Rāj or Lākhan, the younger son of Wākpati Rāj, alias Mānik Rai I, set out to found a kingdom for himself and proceeded south-west to NĀDOL. Here his descendants ruled for about 200 years, when Mānik Rai II migrated with some of the clan and settled down in the south-east corner of Mewār at or near Būmbaoda, Menāl, &c. The sixth in descent from Mānik Rai II was Rao Hado or Hār Rāj, from whom the sept take the name of Hāra. This account differs from that given by the Būndi bards, and by Colonel Tod in his *Rajasthan*, but is based on inscriptions found at Nādol, Achalgarh, and Menāl. The local authorities say the name 'Hāra' was assumed in consequence of a miracle performed in the fifth century by Asapura Devī, the guardian goddess of the Chauhāns, over the bones (*hada*) of Bhanurāj, the son of the Rājā of Hānsi, who had been devoured by some demon. According to Tod, the date was about 1022 and the demon was no less a person than Mahmūd of Ghazni, who killed and dismembered the Chauhān

chief, but the latter was restored to life by the goddess. About 1342 Rao Dewa or Deorāj, the second chief after Hār Rāj, took the town now called Būndi from the Mīnās, and made them acknowledge him as their lord. He may be considered the founder of the State, and since his time there have been twenty-one chiefs of Būndi.

Constant feuds and battles with Mewār took place in the fifteenth century, but the most dangerous enemy of the Hāras was the powerful Muhammadan dynasty of Mālwā. An army sent by the Sultān of Māndu besieged and took Būndi about 1457, Rao Bairi Sāl and many of his nobles falling in its defence. The Rao's youngest son, Shām Singh, was carried off by the invaders, and brought up as a Musalmān under the name of Samarkand. Shortly afterwards the Hāras commenced plundering the territories of Māndu, and another army was sent against them under the command of Samarkand, who took Būndi and ruled there for some years, till he was killed by Rao Nārāyan Dās. The next chief of note was Rao Sūrjan, with whose accession in 1554 commenced a new era for the Būndi State. During the preceding 200 years the Hāra chiefs had, while possessing a certain amount of independence, been to a considerable extent vassals of the Rānās of Udaipur. Their services had been requisitioned by the latter in times of emergency, and had been given as much on account of the relationship engendered by marriages between the two houses as from any feeling of dependence. Rao Sūrjan had, possibly as governor on behalf of the Rānā, obtained possession of the famous fortress of RANTHAMBHOR, which was much coveted by Akbar. According to Musalmān historians, the emperor besieged it in person and took it in a month; but the Hindu version is that the siege was ineffectual, and that Akbar obtained by stratagem and courtesy what he had failed to secure by force of arms. In any case the fort passed into the possession of the emperor, and the Būndi chief is said to have received as a reward the government of fifty-two districts including Benares, and the command of 2,000. By this transaction the Būndi State threw in its lot with the Muhammadan emperors, and from this period (1569) the Hāra chief bore the title of Rao Rājā. Several of Sūrjan's successors took service with the emperors of Delhi, obtained high rank, and received large grants of land, which were alternately resumed and restored as they lost or gained favour, or took the wrong or right side in the struggle for empire.

In the beginning of the seventeenth century occurred the

partition of Hāraoti and the formation of KOTAH as a separate State. Rao Rājā Ratan Singh, chief of Būndi, had given in *jāgīr* to his son, Mādho Singh, the town of Kotah and its dependencies. They joined the imperial army at Burhānpur when Jahāngīr's son, Khurram, was threatening rebellion against his father; and for services then rendered, Ratan Singh obtained the government of Burhānpur, and Mādho Singh received Kotah and its dependencies, to be held by him and his heirs direct from the crown. After Ratan Singh came Rao Rājā Chhatarsāl, who was one of the most gallant chiefs of Būndi. He took part in many battles in the Deccan (such as Daulatābād, Bīdar, Gulbarga, &c.), and was finally killed leading the vanguard of the army of Dārā against Aurangzeb in 1658. The new emperor naturally transferred all the resentment he harboured against Chhatarsāl to his son and successor Bhao Singh, but after vainly attempting to ruin him, decided to use him, and gave him the government of Aurangābād. In 1707, in the battle for Aurangzeb's vacant throne, Būdh Singh, chief of Būndi, held a prominent post, and by his conduct and courage contributed largely to the victory which left Shāh Alam Bahādur Shāh without a rival. For these services Būdh Singh was made a Mahārao Rājā, a title borne by his successors to this day. Shortly afterwards occurred a bitter feud with Jaipur, and Būdh Singh was driven out of his country and died in exile. His son, Umed Singh, after many gallant efforts, succeeded, with the assistance of Malhār Rao Holkar, in recovering his patrimony in 1748; but he had to make over to the Marāthā leader, as payment for his services, the town and district of Pātan. In 1770 Umed Singh abdicated in favour of his son Ajīt Singh, who, three years later, killed Rānā Ari Singh of Udaipur when out shooting with him. Centuries before, a dying *satī* is said to have prophesied that 'the Rao and the Rānā should never meet at the *ahaira* or spring hunt without death ensuing,' and the prophecy has indeed proved true; for in 1531 Rao Sūraj Mal and Rānā Ratan Singh were shooting together in the Būndi jungles and killed each other, while in 1773, as above stated, Ajīt Singh of Būndi killed Rānā Ari Singh. In consequence of these unfortunate incidents there is a feud between the two houses, which is not yet forgotten. Ajīt lived for only a few months after the event last mentioned, and was succeeded by his son, Bishan Singh, who gave most efficient assistance to Colonel Monson in his disastrous retreat before the army of Holkar in 1804, thereby bringing on himself the special

vengeance of the Marāthā leader. From that time up to 1817 the Marāthās and Pindāris constantly ravaged the State, exacting tribute and assuming supremacy.

On February 10, 1818, a treaty was concluded with Bishan Singh by which the State of Būndi was taken under British protection. The tribute formerly paid to Holkar was remitted, and the lands held by that chief in Būndi were also restored to Bishan Singh, who further agreed to pay to the British Government the tribute he had been paying to Sindhia. This was fixed at Rs. 80,000 a year, of which one-half was on account of Sindhia's share (two-thirds) of the revenue of the Pātan district, which Government intended to restore to Būndi, under the belief that it had been usurped by Sindhia. When, however, it was found that Sindhia had not usurped this portion of the Pātan district, but had received it from the Peshwā, to whom it had been ceded by Būndi for assistance rendered in expelling a usurper, the tribute payable by Būndi was reduced to Rs. 40,000 a year. So it remained till 1847, when, with the consent of Sindhia, his share of the Pātan district was made over in perpetuity to the Būndi chief on payment of a further sum of Rs. 80,000 a year to be credited to Gwalior. Under the treaty of 1860 with Sindhia, the sovereignty of the tract in question was transferred to the British Government, from whom Būndi now holds it as a perpetual fief, subject to a payment of Rs. 80,000 a year, in addition to the tribute of Rs. 40,000 payable under the treaty of 1818.

Bishan Singh died in 1821 and was succeeded by his son Rām Singh, then ten years of age. The murder of his minister, Kishan Rām, in 1830 by an armed party from Jodhpur would have probably caused hostilities between the two States but for the intervention of the British Government. Mahārao Rājā Rām Singh's attitude towards the British Government during the Mutiny of 1857 was one of apathy and lukewarmness, which in the case of the rising of the State troops at Kotah amounted almost to an open support of the rebels' cause, due in some measure to the fact that the chief was not on good terms with the Mahārao of Kotah. He, however, received in 1862 the usual *sanad* conferring on him the right of adoption, was created a G.C.S.I. and a Counsellor of the Empire in 1877, and a C.I.E. in 1878. His rule was old-fashioned but popular, and was remarkable for the strict integrity he evinced in all his actions. He himself was described as the most conservative prince in conservative Rājputāna, and a grand

specimen of a true Rājput gentleman. He died full of years and honours in 1889, having ruled for nearly sixty-eight years, and was succeeded by his son, Raghubīr Singh, the present Mahārao Rājā, who was invested with full governing powers in 1890. The only recent event of importance has been the great famine of 1899–1900. The administration is conducted largely on the same old-fashioned lines. His Highness was made a K.C.S.I. in 1897 and a G.C.I.E. in 1901, and is entitled to a salute of 17 guns; he has no surviving sons, and his nearest relation is his brother.

The people.

The number of towns and villages in the State is 819, and the population at each of the three enumerations was: (1881) 254,701, (1891) 295,675, and (1901) 171,227. The decrease of 42 per cent. during the last decade was due to the great famine of 1899–1900, and to the outbreak of a severe type of fever which followed it. The State is divided into twelve *tahsīls* and contains two towns, BŪNDI and NAENWA. The following table gives the chief statistics of population in 1901:—

Subdivision.	Number of Towns.	Number of Villages.	Population.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
Būndi town	1	...	19,313	− 14·3	1,295
Arila *tahsīl*	...	33	7,978	− 30·8	106
Arnetha *tahsīl*	...	17	5,886	− 16·1	48
Barūndhan *tahsīl*	...	115	15,226	− 49·1	243
Deyi *tahsīl*	...	90	15,415	− 44·3	231
Gothra *tahsīl*	...	99	18,486	− 52·7	549
Gaindoli *tahsīl*	...	92	18,698	− 30·0	190
Hindoli *tahsīl*	...	119	18,521	− 59·5	650
Karwar *tahsīl*	...	53	12,457	− 34·7	216
Lākheri *tahsīl*	...	44	9,136	− 38·5	101
Naenwa town	1	...	4,501	− 26·1	201
Pātan *tahsīl*	...	34	13,247	− 18·1	189
Selor *tahsīl*	...	90	9,298	− 59·7	84
Talwās *tahsīl*	...	31	3,065	− 48·7	104
State total	2	817	171,227	− 42·1	4,207

In 1901 Hindus numbered 156,359, or over 91 per cent. of the total; Musalmāns, 8,377, or nearly 5 per cent.; and Jains, 6,482, or nearly 4 per cent. The language mainly spoken is known as Hāraoti, a form of Jaipurī, which is one of the four main groups of Rājasthānī.

Castes and occupations.

The most numerous caste in the State is that of the Mīnās, numbering 22,000, or about 13 per cent. of the total. They once possessed a good deal of this territory, and were noted as

daring and expert plunderers, dacoity being their profession and their pastime; they have now settled down and become very fair agriculturists and soldiers. A wild tract of country in the vicinity of the cantonment of Deoli is called the Mīnā Kherār; it consists of several villages belonging to the Būndi, Jaipur, and Mewār States, which are inhabited by Parihār Mīnās, or Mīnās who claim descent from the Parihār Rājputs who used to rule at Mandor in Jodhpur. Owing to the civilizing influence of the Deoli Irregular Force, now the 42nd (Deoli) regiment, the Mīnā Kherār is at the present time as peaceable as it was formerly turbulent. After the Mīnās come the Gūjars (18,000), who are cattle-dealers and breeders and agriculturists; the Brāhmans (17,000), the Mālis or gardeners (13,000), the Mahājans or bankers and traders (11,400), and the Chamārs or workers in leather (10,700). Taking the population as a whole, more than 53 per cent. live solely by the land, and many more are partially agriculturists.

General agricultural conditions.

In the northern half of the State the soil is for the most part hard and stony, and dependent on the rainfall for moisture; generally speaking, the only harvest here is the *kharīf*, sown when the rain falls, and gathered about October. The southern half of Būndi is, on the other hand, rich in alluvial soils; the south-eastern *tahsīls* are covered almost entirely with a rich black cotton soil, capable of producing almost any crop, while in other parts the soil is a light sandy loam rendered fertile by means of numerous wells.

Agricultural statistics and principal crops.

The principal rains crops are maize, *jowār*, and *mūng*; while in the cold season wheat, barley, gram, opium, linseed, &c., are sown. The area ordinarily cultivated is estimated at about 420 square miles, of which 178 are under wheat, 32 under cotton, and 20 under poppy.

Live-stock.

Cattle, ponies, sheep, goats, and camels are all bred in considerable numbers, but are in no way remarkable. Pasturage is abundant in ordinary years.

Irrigation.

The area irrigated is about 70 square miles, almost entirely from wells, of which there are about 10,000. Leathern buckets drawn up with a rope and pulley by bullocks moving down an inclined plane are universally used for lifting the water. The only irrigation tanks are those at Hindoli and Dugāri, which are said to irrigate 240 and 600 acres respectively.

Forests.

Large tracts of Būndi are woodland, and the forest area is returned as about 890 square miles. The commonest trees are the *khair* (*Acacia Catechu*), *khejra* (*Prosopis spicigera*), *babūl* (*Acacia arabica*), *dhāk* (*Butea frondosa*), *mahuā* (*Bassia lati-*

folia), *gūlar* (*Ficus glomerata*), *sāl* (*Shorea robusta*), *goiya* (*Trema orientalis*), *nīm* (*Melia Azadirachta*), *pīpal* (*Ficus religiosa*), *bar* (*Ficus bengalensis*), *aonla* (*Phyllanthus Emblica*), tamarind, and *tendū* (*Diospyros tomentosa*). The forests are not systematically worked, but are fairly protected. The net forest revenue is about Rs. 4,000.

Minerals.

The iron mines in the north-west corner were at one time extensively worked, but are now deserted. Limestone admirably adapted for building purposes is found in several parts.

Arts and manufactures.

The manufactures are unimportant. There is a cotton-press belonging to the State at Baori, 10 miles from Deoli, in which on an average about 44,000 maunds of cotton are pressed yearly at a profit to the Darbār of about Rs. 21,000. In the working season sixty hands are employed.

Commerce.

The chief exports are cotton, oilseeds, spices, opium, hides, gum, wool, and *ghī*; while the chief imports include piece-goods, sugar, rice, salt, and metals.

Means of communication.

There is no railway in the State, the nearest stations being Nasīrābād on the Rājputāna-Mālwā line, 87 miles north-west of Būndi town, and Bāran on the Indian Midland Railway, 65 miles to the south-east. The Nāgda-Muttra line, now under construction, will, however, traverse the eastern portion of the territory, while the proposed Bāran-Ajmer-Mārwār Railway, the earthwork of which was practically completed during the famine of 1899–1900, is to run close to the capital. The total length of metalled roads is nearly 47 miles, and of unmetalled roads 9¾ miles, all maintained by the State. There are, in addition, the usual country tracks. The only Imperial post office is situated at the capital, but the Darbār has a local postal system of its own.

Famine.

Famine is an exceptional occurrence. Distress is said to have been prevalent in 1833–4, while in 1868–9 there was great scarcity of fodder and two-thirds of the cattle perished. The State suffered severely in 1899–1900, and it was not until the famine had well advanced that the Darbār made any practical effort to relieve the prevailing distress. Grain, fodder, and water were alike deficient. Fifty per cent. of the cattle are said to have died, and, excluding cholera and small-pox, the death-rate among human beings was higher than it should have been. More than 3,000,000 units were relieved on works, and 754,000 in poorhouses; the total direct expenditure by the Darbār exceeded 3·7 lakhs, while land revenue to the extent of 4 lakhs was remitted. In addition, a further sum of about 1·8 lakhs, granted by the committee of the Indian Charitable

Relief Fund, was spent in giving extra food to the people and providing them with bullocks, grain, &c.

The State is governed by the Mahārao Rājā, assisted by a Council, which is divided into five departments under five working members. The twelve *tahsīls* are each under a *tahsīldār*, and smaller subdivisions are under *patwāris* and *shahnas*. Administration.

For the guidance of the various courts of justice the State has its own criminal and civil codes, based on Hindu law, the customs of the country, and the similar enactments of British India. The lowest court is that of the *kotwāl*, whose jurisdiction is confined to the capital; this official disposes of petty civil suits not exceeding Rs. 25 in value, and on the criminal side can pass a sentence of one month's imprisonment or fine up to Rs. 11. Next come the courts of the *tahsīldārs*, of the two *kiladārs* or governors of the forts of Tārāgarh (at the capital) and Naenwa, and of an official known as the *jāgīr bakhshi*, who disposes of petty cases occurring in the estates of the *jāgīrdārs*. These courts have the same criminal powers as the *kotwāl*, and decide civil suits not exceeding Rs. 200 in value. The superior civil and criminal courts, namely those of the *Hākim dīwāni* and *Hākim faujdāri*, are located at the capital; they hear appeals against the decisions of all the courts mentioned above, and try cases beyond their powers. The civil court decides suits not exceeding Rs. 2,000 in value, while the criminal court can punish with imprisonment up to one year and fine up to Rs. 100. The highest court is that of the Council, the final appellate authority in the State; it disposes of all cases beyond the powers of the two tribunals last mentioned, and when presided over by the Mahārao Rājā can pass sentence of death. Civil and criminal justice.

The normal revenue is nearly 6 lakhs, the chief sources being land (including tribute from *jāgīrdārs*), about 3·6 lakhs; and customs, 1·8 lakhs. The ordinary expenditure is about 5·6 lakhs, the main items being: cost of establishment (civil and judicial), 1·3 lakhs; army and police, 1·3 lakhs; tribute, 1·2 lakhs; and household expenditure (including the chief's privy purse), 1·2 lakhs. Owing principally to the famine of 1899–1900, the State owes about a lakh to the British Government, but has ample assets. Finance.

Būndi has had a silver coinage of its own since the time of Shāh Alam II, and there have been various issues under different names. Up to 1901 four kinds of rupees were current in the State: namely, the old rupee struck between 1759 and 1859; the *Gyārah sana* or rupee of the eleventh Currency.

year of Akbar II; the *Rām shāhi*, struck between 1859 and 1886, and named after the late chief; and the *Katār shāhi*, first coined in 1886, and so called from the dagger (*katār*) on its obverse. Of these coins, the *Gyārah sana* was always largely mixed with alloy, and was therefore used for charitable purposes, weddings, &c.; but the other rupees were at one time or another of the same value as the British rupee. The Būndi rupees depreciated to such an extent that, in 1899–1900, 162 of them exchanged for 100 British rupees. In 1901 the Darbār declared that in future the sole legal tender, besides British coin, would be the *Chehra shāhi*, which it proceeded to coin and issue. This rupee is said to be of pure silver, and now exchanges for 13¼ British annas.

Land revenue.

The land revenue was formerly collected partly in cash and partly in kind, but since 1881 has been paid entirely in cash at rates then fixed by the Darbār. There are said to be 142 different rates for 'wet' and 99 for 'dry' land; they vary with the quality of the soil, the distance of the field from the village site, &c. The maximum and minimum rates per acre are: for 'wet' land Rs. 14–14–0 and Rs. 2–3–0, and for 'dry' land Rs. 8 and 2½ annas respectively, all in the local currency. In the *khālsa* area, comprising about two-thirds of the State, the cultivator, so long as he pays the demand regularly, is not disturbed in his possession. The *bhūmiās*, now few in number, are always Rājputs; they hold a few acres of land rent-free, and in return render miscellaneous services. They receive small quantities of grain from the cultivators of their villages, and every third year pay from one-third to one-half of their annual income to the Darbār. The *chauth-battas*, so called from the rent payable by them having been fixed at one-fourth of the produce of their fields, are also Rājputs, and their number is comparatively large. They now hold their land at a reduced rate and perform the same duties as the *bhūmiās*, but they receive no perquisites from their villages and are excused the tribute to the Darbār every third year. Lands are held on *jāgīr* tenure by relations and connexions of the chief, by other Rājputs, and in some cases by officials in lieu of salary. Some of the *jāgīrdārs* hold their lands rent-free, but the majority pay tribute; all have to perform service when called on, both in person and with their contingents, but the number of the latter is dependent rather on the will of the chief than on any fixed rating. All *jāgīr* estates are liable to be resumed for misconduct. *Khairāt* lands, or those granted to Brāhmans or religious and charitable institutions,

are held rent-free and cannot be alienated. If the holder has no male issue, the land is resumed.

Army. The military force consists of 350 regulars (100 cavalry, 200 infantry, and 50 artillerymen) and 400 irregular infantry; there are 48 serviceable guns.

Police and jails. The police force consists of 722 men, all unmounted. Of these, 79 do duty at the capital and the remainder are distributed over 13 *thānas* in the rest of the State. The Central jail has accommodation for 149 prisoners, and there are small lock-ups at the head-quarters of each *tahsīl*.

Education. In respect of the literacy of its population Būndi stands fifteenth among the twenty States and chiefships of Rājputāna, with 2·5 per cent. (4·7 males and 0·1 females) able to read and write. Only two educational institutions are maintained by the State: namely, a high school at the capital, and a small vernacular school at Naenwa, which are attended by 200 boys, of whom 60 study English. There are said to be about 12 indigenous schools under private management. The total State expenditure on education is about Rs. 3,000 a year.

Hospitals and vaccination. There is but one hospital, at the capital; it is maintained by the Darbār at a cost varying from Rs. 1,800 to Rs. 2,500 a year. Vaccination is nowhere compulsory, and is everywhere backward. A staff of 2 vaccinators is kept up, which in 1904-5 successfully vaccinated only 561 persons, or about 3 per 1,000 of the population, while the average number vaccinated in each of the previous five years was but 164.

[*Rājputāna Gazetteer*, vol. i (1879, under revision).]

Būndi Town.—The capital of the State of the same name in Rājputāna, situated in 25° 27′ N. and 75° 39′ E., about 100 miles south-east of Ajmer city. It is said to be named after a Mīnā chieftain called Būnda, from whose grandson it was taken by Rao Dewa about 1342. Population (1901), 19,313. The town possesses a combined post and telegraph office, a jail, a high school attended by 160 boys, and a hospital with accommodation for 11 in-patients, in which 9,362 cases were treated in 1904 and 343 operations were performed.

Būndi is one of the most picturesque towns in Rājputāna. It is situated in a gorge nearly surrounded by wooded hills, and is entirely enclosed within walled fortifications through which ingress and egress are obtained by means of four gateways: namely, the Bhairon gate on the west, the Chaogān gate on the south, the Pātan Pol on the east, and the Shūkl Baori gate on the north. The streets and houses rise and fall with the

unevenness of the ground, and some of the suburbs have crept upwards on both of the northern slopes. The principal bazar, nearly 50 feet in width, runs throughout the whole length of the town, but the other streets are narrow and very irregular. The palace, rising up above the town in pinnacled terraces on the slope of a hill having an elevation above sea-level of over 1,400 feet, is a striking feature of the place. Tod writes that, throughout Rājputāna, which boasts many fine palaces, that of Būndi

'is allowed to possess the first rank, for which it is indebted to situation not less than to the splendid additions which it has continually received: for it is an aggregate of palaces, each having the name of its founder, and yet the whole so well harmonizes and the character of the architecture is so uniform that its breaks or fantasies appear only to arise from the peculiarity of the position and serve to diversify its beauties.'

Above the palace is the fort of Tārāgarh, and a spur of the same hill is surmounted by a large and very handsome *chhatri*, called the Sūraj or 'sun-dome,' whose cupola rests on sixteen pillars and is about 20 feet in diameter. Beyond this to the north-west lies the Phūl Sāgar or 'flower tank,' and a small palace, the summer residence of the chief; and to the south-west of this is the Nāya Bāgh or Bajrangbilās. To the north-east of the town is another tank, the Jet Sāgar or Bara Talao, on the embankment of which stands an open palace called the Sūkh Mahal; and a little farther on is the Sar Bāgh, the place of cremation for the Būndi chiefs. Immediately to the east of the town rises an abrupt cliff 1,426 feet above the sea, and on its summit is a small mosque said to have been built before the Hāra Rājputs came here, and called after Mīrān, a Muhammadan saint, whose tomb is at Ajmer.

Dablāna.—Village in the State of Būndi, Rājputāna, situated in 25° 35′ N. and 75° 40′ E., on the left bank of the Mej river, about 11 miles north of Būndi town. Population (1901), 1,136. A battle was fought here about 1745 between the Hāra Rājputs under Mahārao Rājā Umed Singh and a large army sent by Mahārājā Isri Singh of Jaipur, in which the former were defeated.

Dugāri.—Village in the State of Būndi, Rājputāna, situated in 25° 40′ N. and 75° 49′ E., about 20 miles north-east of Būndi town. Population (1901), 1,531. The village was granted in *jāgīr* to a younger son of Mahārao Rājā Umed Singh about the middle of the eighteenth century, and is still held by one of his descendants. To the north-west is the

largest sheet of water in the State; it is known as the Kanak Sāgar, has an area of about three square miles, and its dam is said to have been built in 1580 at a cost of 2 lakhs. A picturesque palace, enclosed within meagre fortifications, stands on a prominent hill in the vicinity.

Hindoli.—Head-quarters of the *tahsīl* of the same name in the State of Būndi, Rājputāna, situated in 25° 35′ N. and 75° 30′ E., about 15 miles north-west of Būndi town. Population (1901), 2,162. The village is picturesquely situated at the base of some low hills, on one of which stands a palace built by Pratāp Singh, a member of the ruling family, in the middle of the seventeenth century. To the north of the village lies an artificial lake, about 1 square mile in area, called the Rām Sāgar after a Mahājan named Rāma Sāh, who is said to have constructed its embankment about 500 years ago. At the north-eastern extremity of the dam is a group of handsome cenotaphs, all of the seventeenth century.

Keshorai Pātan.—Head-quarters of the *tahsīl* of the same name in the State of Būndi, Rājputāna, situated in 25° 17′ N. and 75° 57′ E., on the northern bank of the Chambal, about 12 miles below Kotah town and 22 miles south-east of Būndi town. Population (1901), 3,773. The place claims a very remote antiquity, local historians affecting to trace its traditions back to the mythological period of the Mahābhārata. In old days it was a wild jungle, known as Jambu Karan from the number of *jāmun* trees (in Sanskrit *jambu*) and of jackals (in Sanskrit *jambuk*) found there. The original name of the town was Rantideo Pātan, after Rājā Rantideo, chief of Maheshwar and cousin of Rājā Hasti, the founder of Hastināpur. The oldest inscriptions found are in a couple of *satī* temples on the banks of the river, which are supposed to bear dates A. D. 35 and 93; it is also stated that, long before this period, one Parasrām built the Jambu Margeshwar or Keshwar temple sacred to Mahādeo. The building gradually fell into decay and was reconstructed in the time of Rāo Rājā Chhatarsāl (1631–58), to whom also is due the erection of the larger temple of Keshorai, for which the town is now famous, though the foundations were actually laid in the time of his predecessor. This temple contains an image of Keshorai, a name for Vishnu, and attracts yearly a large crowd of worshippers. It possesses no marked architectural beauties, and has been so incessantly covered with fresh coats of whitewash that it looks not unlike a huge piece of fretwork in wax or sugar which the heat or moisture has partially melted. The *tahsīl* of Pātan,

one of the most fertile of the State, was ceded to the Peshwā in the eighteenth century for assistance rendered in expelling a usurper, and was by him transferred, two-thirds to Sindhia and one-third to Holkar. Under the treaty of 1818 the portion held by Holkar was restored to Būndi, while under the treaty of 1860 with Sindhia the sovereignty of the remainder of the tract was transferred to the British Government, who made it over in perpetuity to Būndi on payment of Rs. 80,000 a year.

Naenwa.—Town in the north of the State of Būndi, Rājputāna, situated in 25° 46′ N. and 75° 51′ E., about 27 miles north-east of Būndi town. Population (1901), 4,501. The town is surrounded by a wall and ditch, both in fair preservation, and is flanked on the north-east and south-west by three tanks, from which the fosse can be flooded at pleasure. The largest of these tanks, the Nawal Sāgar, is said to have been built by a Solanki Rājput, Nawal Singh, in 1460. The town contains a handsome little palace and a vernacular school attended by 40 boys.

Position, configuration, and hill and river systems.

Tonk State.—A Native State, situated partly in Rājputāna and partly in Central India, and consisting of six districts separated from each other by distances varying from 20 to 250 miles. The Rājputāna districts are TONK, ALĪGARH, and NĪMBAHERA, while those in Central India are CHHABRA, PIRĀWA, and SIRONJ. The State lies between 23° 52′ and 26° 29′ N. and 74° 13′ and 77° 57′ E., and has a total area of about 2,553 square miles, of which 1,114 are in Rājputāna and 1,439 in Central India. The characteristics of almost every district differ. Tonk and Alīgarh are flat and open, with here and there a ridge of rocky hills covered with scrub jungle. Nīmbahera is intersected by a broken range of hills, and the country to the south-west is high table-land. The Chitor hills extend to the north-eastern corner and include the highest peak of the State, 1,980 feet above the sea. The northern and central parts of Chhabra are open, while the rest of the district is hilly and well wooded. Pirāwa and Sironj are undulating, the southern portions of each being hilly and somewhat overgrown with jungle. A ridge of the Vindhyas traverses Sironj from north to south, and divides it into two distinct tracts, that to the west being about 1,800 feet above the sea. The principal rivers are the BANĀS and the PĀRBATĪ. The former flows for about 30 miles through, and for another 10 miles along the border of, the Tonk district; it is fordable during the winter and summer, but in the rains becomes

a swift and angry torrent, upwards of half a mile in breadth and sometimes 30 feet deep. It is said to have risen in great flood in 1875, and in its passage down to and past Tonk city to have swept away villages and buildings far above the highest watermark. The Māshi and Sohadra rivers join it in this district, and two other of its tributaries, the Gambhīr and the Berach, flow for short distances through Nīmbahera. The Pārbatī, which forms the eastern and northern frontiers of Chhabra, is from 80 to 200 yards broad. In the hot season it ceases to flow, but during the rains ferries ply at Chaukī, Gūgor, and other places. The river Sind rises in Sironj, but attains to no size there.

A considerable part of the Tonk district is covered by the alluvium of the Banās, and from this a few rocky hills composed of schists of the Arāvalli system protrude, together with scattered outliers of the Alwar quartzites. Nīmbahera is for the most part covered by shales, limestone, and sandstone belonging to the Lower Vindhyan group, while the Central India districts lie in the Deccan trap area, and present all the features common to that formation. **Geology.**

Besides the usual small game, antelope, ravine deer, and *nīlgai* (*Boselaphus tragocamelus*) are common in the plains, and leopards, *sāmbar* (*Cervus unicolor*), and wild hog are found in many of the hills. An occasional tiger is met with in the south-east of Alīgarh, the north-east of Nīmbahera, and parts of Pirāwa and Sironj, and there are a few *chītal* (*Cervus axis*) in Nīmbahera and the Central India districts. **Fauna.**

The climate of Tonk and Alīgarh is, on the whole, dry and healthy, though malarial fevers prevail during and after the rains. Hot winds blow almost continuously in April and May, but the nights are comparatively cool. The remaining districts, situated in or close to Mālwā, enjoy a good climate. The annual rainfall in the Rājputāna portion of the State averages between 25 and 26 inches, of which four-fifths are received in July and August. In the rest of the territory the fall varies from 30 inches in Chhabra to 38 in Sironj. At Tonk city the heaviest fall of rain in any one year exceeded 57 inches in 1887, and the lightest was about 10 inches in 1899. **Climate and rainfall.**

The ruling family are Pathāns of the Buner tribe. In the reign of Muhammad Shāh, one Tāleh Khān left his home in the Buner country and took service in Rohilkhand with Alī Muhammad Khān, a Rohilla of distinction. His son, Haiyāt Khān, became possessed of some landed property in Morādābād, and to him in 1768 was born Amīr Khān, the **History.**

founder of this State. Beginning life as a petty mercenary leader, he rose in 1798 to be the commander of a large army in the service of Jaswant Rao Holkar, and was employed in the campaigns against Sindhia, the Peshwā, and the British, and in assisting to levy the contributions exacted from Rājputāna and Mālwā. It was one of the terms of the union between Amīr Khān and Holkar that they should share equally in all future plunder and conquest, and accordingly in 1798 Amīr Khān received the district of Sironj. To this Tonk and Pirāwa were added in 1806, Nīmbahera in 1809, and Chhabra in 1816. On the entrance of the British into Mālwā, Amīr Khān made overtures to be admitted to protection, but the conditions he proposed were too extravagant to be acceded to. He received, however, the offer of a guarantee of all the lands he held under grants from Holkar, on condition of his abandoning the predatory system, disbanding his army of fifty-two battalions of disciplined infantry and a numerous body of Pathān cavalry, and surrendering his artillery, with the exception of forty guns, to the British at a valuation. His request to be confirmed in lands obtained from different Rājput States under every circumstance of violence and extortion was positively rejected. To these terms Amīr Khān agreed, and they were embodied in a treaty in November, 1817. To the territories thus guaranteed (the five districts above mentioned) the fort and *pargana* of Rāmpura, now called ALĪGARH, were added by the British Government as a free grant, and a loan of 3 lakhs, afterwards converted into a gift, was made to him. Nawāb Amīr Khān died in 1834 and was succeeded by his son, Wazīr Muhammad Khān, who, during the Mutiny, repulsed with comparatively few men an attack made on the Tonk fort by the combined forces of the Nawāb of Bāndā and Tāntiā Topī. For these services, his salute was raised from 15 to 17 guns, and in 1862 he received a *sanad* guaranteeing the succession to his family according to Muhammadan law, in the event of the failure of natural heirs. He died in 1864. His son and successor, Muhammad Alī Khān, was unpopular with his subjects. He forbade the building of Hindu temples, or even repairs to existing ones, and in his overpowerng desire to increase the revenue he resorted to every means of wringing money from *jāgīrdārs* and cultivators. In consequence of his abetment of a treacherous attack on the uncle and followers of his tributary, the Thākur of LĀWA, he was deposed in 1867 by the British Government, and placed under surveillance at Benares, where he died in 1895. As a further mark of the displeasure of

Government, the salute of the ruler of Tonk was reduced to 11 guns. The former salute of 17 guns was regranted to the present chief in 1877 for his life only, but was permanently restored to the State in 1878. Muhammad Alī Khān was succeeded in 1867 by his son, Muhammad Ibrāhīm Alī Khān, the present Nawāb. For about two years the State was administered by a Council of Regency, controlled by a resident British officer, but the Nawāb was entrusted with the management in 1870. The important events of the present rule have been the famines of 1868–9 and 1899–1900; the revenue survey and settlement; the construction of the railway in the Chhabra district; and the establishment of regular courts of justice, schools, hospitals, and dispensaries. His Highness was created a G.C.I.E. in 1890.

The number of towns and villages in the State is 1,294, and the population at each of the three enumerations was: (1881) 338,029, (1891) 380,069, and (1901) 273,201. The decrease of about 28 per cent. since 1891 is ascribed to the famines and scarcities of the decade, notably the famine of 1899–1900, which was followed by a disastrous type of fever. The State contains one city, from which it takes its name, and four towns. The following table gives the chief statistics of population in 1901:— The people.

Pargana.	Area in square miles.	Number of Towns.	Number of Villages.	Population.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
Alīgarh	157	...	86	17,063	− 13·0	444
Chhabra	312	1	185	36,046	− 22·4	518
Nīmbahera	383	1	197	40,499	− 37·7	1,133
Pirāwa	248	1	126	25,286	− 38·0	505
Sironj	879	1	436	68,539	− 26·9	583
Tonk	574	1	259	85,768	− 24·9	3,174
State total	2,553	5	1,289	273,201	− 28·1	6,357

In 1901 Hindus numbered 225,432, or more than 82 per cent. of the total; Musalmāns, 41,090, or 15 per cent.; and Jains, 6,623. More than 99 per cent. of the Musalmāns belong to the Sunni sect. The languages mainly spoken in the Rājputāna *parganas* are Hindī, Mewārī, and Urdū, and in the Central India districts Mālwī.

The principal castes are the Chamārs, who number 29,600, or about 10 per cent. of the total; Pathāns, 17,500, or about 6 per cent.; Brāhmans, 16,000, or nearly 6 per cent.; Mahā- Castes and occupations.

jans, 15,000, or over $5\frac{1}{2}$ per cent.; Mīnās, 14,000, or over 5 per cent.; and Gūjars, 13,000, and Shaikhs, 11,600, both between 4 and 5 per cent. The chief occupation of the people is agriculture, more than 45 per cent. living by the land, while many others are partially agriculturists. Nearly 10 per cent. are workers in leather, horn, and bones, and about 5 per cent. are engaged in the cotton industry.

General agricultural conditions.

The various districts resemble each other to this extent, that all are, speaking generally, favoured with good soil and water. The soils of the State may be broadly divided into: (1) the dark series, of which there are two varieties, the black friable soil known as *kālī* in the Rājputāna districts, *māl* in Chhabra, *khāndan* in Pirāwa, and *mār* in Sironj, and a soil somewhat lighter in colour and less fertile than *kālī*, and generally classed as *dhāmni*; (2) the soils known as *bhūri* and *pīli*, and in Sironj as *parwā*; and (3) the inferior and stony soils, the more common varieties being *barra*, *pathār*, *rātri*, *barli*, and in Sironj *rākar*. Nīmbahera and Pirāwa are famous for rich black soil peculiarly adapted for poppy cultivation, and Sironj in point of soil can bear comparison with either of them.

Agricultural statistics.

Agricultural statistics are available only for the *khālsa* lands, paying revenue direct to the State, which cover an area of 1,786 square miles, or 69 per cent. of the total area. The cultivable area is 1,439 square miles, of which 506 square miles, or about 35 per cent., were cultivated in 1903–4. The percentages varied from 21 in Sironj and 35 in Pirāwa to 54 in Tonk and 59 in Alīgarh.

Principal crops.

Of the total cropped area, *jowār* occupied about 36 per cent., wheat 21, gram 10, maize 7, *til* 5, cotton $4\frac{1}{2}$, and poppy nearly 3 per cent. Two-fifths of the area under wheat was in Sironj, and the cultivation of the poppy is practically confined to Chhabra, Nīmbahera, and Pirāwa.

Cattle, sheep, and goats.

The indigenous cattle of the Rājputāna districts are of an inferior type, and all the best animals are imported; those of the Central India districts are, however, of a better class. Goats and sheep of the ordinary breed are reared in considerable numbers.

Irrigation.

Of the total *khālsa* area cultivated, 40 square miles, or about 8 per cent., were irrigated. Irrigation is almost entirely from wells, the water being lifted by means of the *charas* or leathern bucket. The average area irrigated from tanks is only 740 acres, almost entirely confined to the Tonk district.

Forests.

The area under forests is about 106 square miles, but much of this, especially in the Rājputāna districts, consists of scrub

jungle and grass reserves. In Chhabra and Sironj teak and ebony are found, and there are some sandal-wood trees in Pirāwa; but the forests are not scientifically treated. Till recently the forest revenue, derived mainly from grazing fees and the sale of minor produce, averaged about Rs. 4,000 and the expenditure Rs. 2,000; but the subject of forest conservancy has since received more attention, and the receipts and expenditure are now about Rs. 16,500 and Rs. 11,500 respectively.

Minerals. The iron mines at Amli in Alīgarh, near Dūngla in Nīmbahera, and at Latehri in Sironj are said to have been worked formerly, but they did not pay expenses, and have been closed since about 1850. The sandstone quarries in the Tonk and Nīmbahera districts yield slabs excellent for building purposes.

Arts and manufactures. Good cotton cloth is woven throughout the State, the best kinds being produced in Tonk and Sironj. Felt rugs and saddle-cloths are made in Tonk; plated utensils of daily use in Nīmbahera; and guitars and pen-cases carved in wood and inlaid with ivory in the Central India districts. A cotton-press and ginning factory at Nīmbahera town is the property of a banker of Jaora.

Commerce and trade. The chief exports are cereals, cotton, opium, hides, and cotton cloth; and the chief imports are salt, sugar, rice, English piece-goods, tobacco, and iron. The trade of Tonk and Alīgarh is mostly with Jaipur city by road, and thence by rail to Agra, Bombay, Calcutta, Cawnpore, &c. The exports of the Central India districts go to Bhopāl, Gwalior, Indore, Jhānsi, and Ujjain.

Means of communication. Railways. The Rājputāna-Mālwā Railway (Ajmer-Khandwā branch) runs for about 16 miles through a portion of the Nīmbahera district; this section was opened for traffic in 1881, and has one station (at the head-quarters town) in Tonk territory. The only other railway in the State is that known as the Bīna-Bāran, which runs for about 22½ miles through the Chhabra district. This section was built by the Darbār at a cost of about 14·7 lakhs, was opened for traffic in 1899, and has recently been sold to the Gwalior State. The net earnings have averaged about Rs. 19,000 a year, or about 1¼ per cent. on the capital outlay.

Roads. The total length of metalled roads is 48 miles and of unmetalled 47 miles. Of the former, the most important is that connecting the cities of Tonk and Jaipur. Its length in Tonk territory is 13 miles, and it was completed in 1877 at a cost of about Rs. 50,000. Of unmetalled roads about 38 miles in the

Nīmbahera district, between Nasīrābād and Nīmach, and Nīmbahera and Udaipur, were constructed by the British Government about 1870; but these roads have been largely superseded by the railway, and are now merely fair-weather communications.

Post and telegraph offices.

There are six Imperial post offices in the State, one at the head-quarters of each district, and four telegraph offices.

Famine.

The Rājputāna districts, especially Tonk and Alīgarh, are somewhat liable to famines and scarcities. In 1868 in Tonk and Alīgarh the monsoon did not set in till the middle of July, and ceased altogether at the end of that month. The *kharīf* crops perished; there was scarcity of grass and water, and 70 per cent. of the cattle are said to have died. In December, 1868, wheat was selling at $7\frac{1}{2}$ and other grains at 8 seers per rupee. Relief works and a poorhouse were opened and helped in some degree to alleviate suffering; but the distress is said to have been intense, and deaths from positive starvation were lamentably numerous. The direct expenditure appears to have been nearly 2 lakhs, and remissions of land revenue amounted to a similar sum. In 1896 the *kharīf* crops of the Rājputāna districts suffered from want of rain, and there was a certain amount of suffering. About 4,700 persons were relieved daily on works or in poorhouses for a period of eight months (February to September, 1897). In the great famine of 1899–1900 the Rājputāna districts were severely affected, while those in Central India enjoyed comparative immunity. The rains ceased in July, 1899, and grass, water, fodder, and crops all failed. Relief works were started in September and kept open for twelve months; similarly poorhouses were open from February to October, 1900. Nearly 4,000,000 units were relieved at a cost of about 3·7 lakhs. The climax was reached in June, 1900, when wheat and *jowār* were selling at less than 6 seers per rupee. The mortality among cattle was very high (50 per cent. are said to have died); and to replace them large purchases of bullocks were made in Central India with money granted from the Indian Famine Fund. Including suspensions of land revenue (about 4·2 lakhs), and loans to agriculturists (1·5 lakhs), the famine cost the State about $8\frac{1}{2}$ lakhs. The more recent scarcity of 1901–2 was confined to the Rājputāna districts, and was due almost as much to the ravages of rats as to deficient rainfall. The distress was nowhere very great, and there was no need of gratuitous relief.

Administration.

The administration is ordinarily carried on by the Nawāb,

assisted by a minister and a Council; but the post of minister, creditably held for many years by the late Sāhibzāda Sir Muhammad Obaidullah Khān, K.C.I.E., C.S.I., was abolished in 1903, and the Council now consists of four members. Under recent orders, the Political Agent, with the help of this Council, takes an active part in the guidance of the administration and the finances (subject to the control of the Governor-General's Agent in Rājputāna), a step necessitated by the indebtedness of the State. A *nāzim* is in charge of each *pargana*, who is assisted by two *peshkārs*, except in Alīgarh, where there is only one, and other officials.

Civil and criminal justice.

The courts are guided generally by the Codes of British India. Except in the Tonk and Alīgarh districts, the *nāzims* have no civil powers, and suits not exceeding Rs. 2,000 in value are decided by one of the *peshkārs*. Suits beyond their powers are transferred to the Civil Court (*Nāzim dīwāni*) at the capital, which, with the assistance of a *naib-nāzim*, disposes of all the civil business of the Tonk district as well as the more important suits from Alīgarh. Criminal cases are heard by *nāzims* and *peshkārs*; the powers of these officials vary, but speaking generally the former are second-class and the latter third-class magistrates. In Sironj the *nāzim* is a first-class magistrate, while at the capital the Chief Magistrate (*Nāzim faujdāri*) has enhanced powers, and deals not only with the cases occurring in Tonk, but also with the more important ones of other districts. Over the Civil Court and Chief Magistrate at the capital is the Appellate Court; it tries all cases, civil or criminal, beyond their respective powers, and appeals against its decisions lie to the Council and the Nawāb. The latter alone can pass death sentences.

Finance.

The normal annual revenue of the State is at the present time about 11 lakhs, and the ordinary expenditure a little over 9 lakhs. The chief sources of revenue are: land (including certain taxes on artisans and payments made by those holding on privileged tenures), about 7 lakhs; customs, 1·8 lakhs; compensation under the Salt agreement of 1882, Rs. 20,000; forests, Rs. 16,500; and stamps, about Rs. 13,000. The main items of expenditure are: civil and judicial staff (including the Council, the various courts, the district officials, and the forest and customs departments), 2·5 lakhs; allowances to the Nawāb and the members of his family, 2 lakhs; army, 1·4 lakhs; police, Rs. 50,000; and public works, Rs. 45,000. The State is now in debt to the extent of about 14 lakhs; this is due partly to bad seasons and partly to maladministration. The

realizable assets, including a cash balance of 2·3 lakhs, are estimated at about 11 lakhs, of which a considerable proportion represents arrears of land revenue, which can only be recovered gradually.

Currency.

In the Tonk and Alīgarh districts the currency is known as *Chanwar shāhi*, from the fly-whisk on the obverse. It has been coined at the Tonk mint since 1873, and consists of rupees and copper pieces. The rupee, not many years ago, exchanged for 15 British annas; in 1899 it was worth but 11, while at the present time it exchanges for between 13 and 14 annas, and the rate varies almost daily. The currency in Sironj has, since 1862, been that known as *Muhammad khāni*, and it is about to be converted into British currency. In the remaining districts the British rupee has for many years been the sole legal tender in transactions between the Darbār and its subjects. The question of the conversion of the *Chanwar shāhi* currency is under consideration.

Land revenue.

The land tenures of the State are *jāgīr*, *istimrāri*, *muāfi*, and *khālsa*. The estates held on the first three of these tenures cover an area of about 790 square miles, or 30 per cent. of the total area of the State. The majority of the *jāgīrdārs* are members of the ruling family; in some cases tribute is paid at 2½ annas per rupee of income, while in the case of those not belonging to the ruling family a succession fee (*nazarāna*) is levied. As a rule, no service is rendered, though all are expected to assist the chief in case of necessity; adoption is allowed from among near relations, but is subject to the Nawāb's approval. *Istimrārdārs* hold on payment of a fixed quit-rent, and have to render service according to their means, and pay *nazarāna*. *Muāfi* lands are granted as a reward or in charity, and the holders have to pay a fixed sum yearly, called *salāna*. In the *khālsa* area the system is *ryotwāri*; the cultivator pays revenue direct to the Darbār, and so long as he does so punctually is seldom, if ever, ejected.

Old system of collection.

In former times the land revenue was collected either in cash or in kind or in both; and between the Darbār and the cultivators there was a class of speculators who farmed the revenue for a term of years, and when in difficulties reimbursed themselves at the ryots' expense. This system was abolished in 1887, when survey and settlement operations were started. Cash-rates per *bīgha* were introduced throughout the State, the basis of assessment being the class of soil, the relative productiveness of each class, the distance of the field from the village, &c. The first regular settlement was introduced in the various

Settlement of 1890–2.

districts between 1890 and 1892 for a term of fifteen years, subsequently extended till October, 1908. This settlement was subjected to considerable criticism on the score of uneven assessment, excessive rates, &c., and was revised between 1897 and 1899. The original and revised demands were respectively 10·4 and 8·4 lakhs; and the rates per acre, as fixed at the revised settlement, vary from 3 or 4 annas to Rs. 6–8 for 'dry' land, and from Rs. 3 to Rs. 20 for 'wet' land. **Revised settlement of 1897–9.**

Army. The military force has been considerably reduced of late, and now numbers 1,732 of all ranks: namely, 443 cavalry, 243 artillerymen, and 1,046 infantry including the fort-garrisons. The annual cost is about 1·4 lakhs. There are 82 guns, of which 74 are said to be serviceable.

Police and jails. Excluding the village *chaukīdārs*, the police force consists of about 850 of all grades, or one policeman to every 3 square miles, and to every 321 of the population. The force costs about Rs. 50,000 a year. Besides the Central jail at the capital, there is a subsidiary jail at the head-quarters of each district, where prisoners sentenced to six months or less are confined.

Education. In respect of the literacy of its population, Tonk stands sixteenth among the twenty States and chiefships of Rājputāna, with 2·3 per cent. (4·4 males and 0·1 females) able to read and write. The Central India districts are backward, only about 1·2 per cent. of the population being literate. Excluding indigenous schools (*maktabs* and *pāthsālas*), which are not under State management, there are 15 educational institutions in Tonk territory, 10 for boys and 5 for girls, and they are attended by about 800 pupils, half of whom are Muhammadans. Ten of the schools, including all those for girls and the high school, are at Tonk city, and there is one at the head-quarters of each of the other districts. In the latter, English is taught only at Nīmbahera and Sironj. The total expenditure on education is about Rs. 9,000 a year.

Hospitals and dispensaries. The State possesses 3 hospitals at the capital and 5 dispensaries, one in each of the outlying districts, with accommodation for 46 in-patients. In 1904 the number of cases treated was 33,996, of whom 617 were in-patients, and 2,595 operations were performed; and the expenditure was about Rs. 13,000.

Vaccination. Vaccination statistics are available only for the Rājputāna districts. In 1904–5 a staff of six men successfully vaccinated 3,167 persons, or about 22 per 1,000 of the population, compared with an annual average for the previous five years of

3,596, or 25 per 1,000. In the Central India districts vaccination is backward.

[T. C. Pears, *Settlement Report* (1893).]

Alīgarh District.—A *pargana* of the State of Tonk, Rājputāna, lying between 25° 36′ and 26° 2′ N. and 76° 3′ and 76° 20′ E., with an area of about 157 square miles. It is bounded on the north, west, and east by Jaipur; on the south-west and south by Būndi; and on the south-east by Kotah. The country is for the most part flat and open, but a range of well-wooded hills passes through the south-eastern corner. The population in 1901 was 17,063, compared with 19,623 in 1891. There are 86 villages. The principal castes are Mīnās, Chamārs, Gūjars, Mālis, and Mahājans, forming respectively about 21, 15, 8, 7, and 6 per cent. of the total. The district takes its name from its head-quarters and, like it, was formerly called Rāmpura. Little is known of its early history. The Hāra Rājputs of Būndi are said to have possessed it (or parts of it) from 1688 to 1748, and for the rest of the eighteenth century it was held alternately by Holkar or the Jaipur chief. The town and fort were successfully stormed by a British force under Colonel Don in May, 1804, but in the following year were restored to Holkar. However, in 1818, on the final defeat of the latter's army at Mehidpur, the district was annexed by the British Government, and in 1819, together with the town and fort, was made over as a free gift to Nawāb Amīr Khān. More than half of Alīgarh is now held on special tenures by *jāgīrdārs* and others, and the actual *khālsa* area is about 67 square miles. Of the latter, 59 square miles are available for cultivation, and the net area cropped in 1903-4 was 34 square miles, or 58 per cent., only 3 square miles being irrigated. Of the cropped area, *jowār* occupied about 43 per cent., wheat 20, and *til* nearly 19 per cent. The soil is generally fertile, though somewhat light. The revenue from all sources amounts to about Rs. 36,000, of which five-sixths is derived from the land. The head-quarters of the district is a small town situated in 25° 58′ N. and 76° 5′ E., about 24 miles south-east of Tonk city. Its population in 1901 was 2,584. It is said to have been founded in 1644 by one Basant Rai, a Bohrā, and was called Rāmpura after a Rāthor Rājput, Rām Singh, in whose estate it was situated. The name was changed to Alīgarh in the time of the first Nawāb, Amīr Khān. The town lies low and is unhealthy in the rains; it is surrounded by a rampart of considerable strength, and possesses a post

office, a lock-up, a vernacular school, and a small dispensary for out-patients.

Nīmbahera District.—A *pargana* of the State of Tonk, Rājputāna, lying between 24° 24′ and 24° 49′ N. and 74° 13′ and 74° 54′ E., with an area of 383 square miles. It is irregular in shape, and consists of thirteen separate groups of villages, between which are to be found tracts belonging to Udaipur and Gwalior. Roughly speaking, the district is bounded by Gwalior on the east and by Udaipur elsewhere. The south-western part is high table-land; a broken range of hills runs north and south through the centre, and the Chitor hills extend to the north-eastern corner. The population in 1901 was 40,499, compared with 65,013 in 1891. There are 197 villages and one town, Nīmbahera (population, 5,446). The principal castes are Mahājans, Brāhmans, Chamārs, and Jāts, forming respectively about 9, 7, 6, and 5 per cent. of the total. The district takes its name from its head-quarters, which is said to have been founded by, and named after, a Paramāra Rājput, Nīmjī, about 1058. Up to the time of Rānā Ari Singh it formed part of Mewār. Ahalyā Bai got possession about 1775, and on her death it passed to Tūkajī Holkar, who was succeeded by his son, Kāshī Rao. Jaswant Rao Holkar shortly afterwards seized it; and in 1809 he granted it to his comrade in arms, Amīr Khān, to whom its possession was guaranteed by the British Government in the treaty of 1817. During the Mutiny some slight opposition to British authority was offered by the local governor, and the Political Agent of Mewār on his own authority allowed the troops of Udaipur to occupy the district; but after the restoration of peace the Mahārānā was compelled by the British Government to return it to the Nawāb of Tonk, and to account for the revenues during the time of his occupation. Of the total area, about 244 square miles, or 64 per cent., are *khālsa*, paying revenue direct to the State, and the *khālsa* area available for cultivation is about 200 square miles. Of the latter, nearly 76 square miles, or 38 per cent., were cultivated in 1903–4, the irrigated area being about 11 square miles. Of the cropped area, *jowār* occupied nearly 29 per cent., maize 14, wheat 13, linseed 11, *til* 8, cotton 7, and poppy about 6 per cent. There is a great variety in the classes of soil, but the most prevalent is known as *dhāmni*, being somewhat lighter in colour and less fertile than the true black soil. The revenue from all sources is about 2·4 lakhs, of which three-fourths is derived from the land. The Rājputāna-Mālwā Railway (Ajmer-

Khandwā section) traverses the eastern part of the district, and there is a station at Nīmbahera town.

Tonk District.—The second largest *pargana* of the State of Tonk, situated in the east of Rājputāna, between 25° 52′ and 26° 29′ N. and 75° 31′ and 76° 1′ E., with an area of about 574 square miles. It is bounded on every side by Jaipur territory, except on the north-west, where the small chiefship of Lāwa intervenes, and at two places in the south-west and south, where there are outlying portions of Būndi. The country is flat and open, with an occasional ridge of bare rocky hills. The principal rivers are the Banās and its tributaries, the Māshi and Sohadra. The population in 1901 was 85,768, compared with 114,298 in 1891. There are 259 villages and one town, TONK CITY (population, 38,759). The principal castes are Chamārs, Jāts, and Gūjars, forming respectively about 16, 14, and 13 per cent. of the total. According to local records, Tonk was included in the Toda or Tori district, which, about the middle of the twelfth century, was held by one Sātujī, a Chauhān Rājput. In the reign of Akbar it was conquered by Mān Singh of Jaipur, but in 1642 one Rai Singh Sesodia got possession. In the following year a Brāhman called Bhola obtained the grant of twelve deserted villages on the *bhūm* tenure, and he built the old town of Tonk from which the district takes its name. The Hāra Rājputs appear to have held it from 1696 to 1707, when it was retaken by Sawai Jai Singh of Jaipur. Subsequently there were constant struggles for possession between Jaipur, Holkar, and Sindhia. It was seized by British troops in 1804, and shortly afterwards granted to Jaipur, but Jaswant Rao Holkar was not long in recovering it. In 1806 he gave it to Amīr Khān, and it was subsequently included in the lands guaranteed to the latter by the British Government in the treaty of 1817. Of the total area, 292 square miles are *khālsa*, paying revenue direct to the State, and the *khālsa* area available for cultivation is about 245 square miles. Of the latter, 129 square miles, or about 53 per cent., were cultivated in 1903–4, the irrigated area being 11 square miles. Of the cropped area, *jowār* occupied 39 per cent., wheat 16, gram 8, *til* 7, barley 6, *bājra* 5½, and cotton about 4 per cent. The soil is generally fertile, and is composed of a mixture of sand and black alluvium, the former predominating. The revenue from all sources is about 3·7 lakhs, of which more than 2 lakhs is derived from the land and nearly a lakh from customs.

Chhabra District.—One of the Central India *parganas*

of the State of Tonk, Rājputāna. It is for certain purposes included in the political charge of the Resident at Gwalior. It has an area of 312 square miles, and lies between 24° 28′ and 24° 53′ N. and 76° 43′ and 77° 5′ E., being bounded on the north by Gwalior and Kotah, on the west by Kotah, and on the south and east by Gwalior. It is in shape an irregular triangle, and consists of three natural divisions, *agwāra*, *munjwāra*, and *pīchwāra*, the first of which is flat and fertile, while the other two are crossed by a range of well-wooded hills. The principal rivers are the PĀRBATĪ and its tributary, the Andherī; neither actually enters the district, the former flowing along the entire eastern and northern borders, and the latter forming the western boundary for about 25 miles. The population in 1901 was 36,046, compared with 46,473 in 1891. There are 185 villages and one town, CHHABRA (population, 6,724). The principal castes are Chamārs, Dhākars, Brāhmans, and Dodhās, forming respectively 11, 9, 7, and 7 per cent. of the total. The Chhabra *pargana* is said to have been first colonized by the Khīchī Chauhān Rājputs, and in 1295 Gūgal Singh of this clan founded the fort of Gūgor, which was for a long time the chief town. Towards the end of the eighteenth century the district passed into the hands of Jaswant Rao Holkar, who in 1816 made it over to Amīr Khān, to whom its possession was guaranteed by the British Government in the treaty of 1817. Of the total area, about 245 square miles, or 78 per cent., are *khālsa*, paying revenue direct to the State, and the *khālsa* area available for cultivation is about 166 square miles. Of the latter, about 79 square miles, or 47 per cent., were cultivated in 1903-4, the irrigated area being 7 square miles. Of the cropped area, wheat occupied about 36 per cent., *jowār* 29, gram 8, maize 6, and poppy 5½ per cent. The revenue from all sources is about 1·4 lakhs, of which three-fourths is derived from the land. Oranges are a speciality of the place, and are exported in considerable quantities. The Bīna-Bāran branch of the Great Indian Peninsula Railway runs for about 22 miles through the district, having two stations, one about a mile north of Chhabra town.

Pirāwa District.—One of the Central India *parganas* of the State of Tonk, Rājputāna. It is for certain purposes included in the charge of the Political Agent, Mālwā. It has an area of 248 square miles, and lies between 24° 1′ and 24° 24′ N. and 75° 51′ and 76° 11′ E., being bounded on the north by Indore, on the west by Indore and Jhālawār, and

on the south and east by Gwalior. A group of Indore villages almost divides the northern from the southern half. The country is undulating in character, the uplands being chiefly reserved for grass, while the rich black soil in the valleys yields fine crops. The population in 1901 was 25,286, compared with 40,806 in 1891. There are 126 villages and one town, the head-quarters of the district. The principal castes are Sondhias, Mīnās, Dāngis, and Chamārs, forming respectively about 20, 14, 9, and 8 per cent. of the total. Nothing is known of the history of the district prior to the time of Akbar, when it formed part of the Kotrī-Pirāwa *sarkār* of the *Sūbah* of Mālwā. It was included in the territory bestowed on Ratan Singh of Ratlām by Shāh Jahān, but when Mahārājā Sawai Jai Singh of Jaipur was Sūbahdār of Mālwā it was transferred to Bājī Rao Peshwā. Subsequently, Holkar took possession, and in 1806 Jaswant Rao Holkar made it over to Amīr Khān, the grant being confirmed by the British Government under the treaty of 1817. Of the total area, 210 square miles, or 84 per cent., are *khālsa*, paying revenue direct to the Tonk Darbār, and the *khālsa* area available for cultivation is about 166 square miles. Of the latter, about 59 square miles, or 35 per cent., were cultivated in 1903–4, the irrigated area being nearly 6 square miles. Of the area cropped, *jowār* occupied 58 per cent., cotton 9, maize 8, and poppy 6 per cent. The revenue from all sources is about 1·4 lakhs, of which four-fifths is derived from the land. The town of Pirāwa is situated in 24° 9′ N. and 76° 3′ E., about 140 miles almost due south of Tonk city. Its population in 1901 was 4,771, Hindus forming nearly 50 per cent., Musalmāns 31, and Jains about 19 per cent. The town, which, from the inscriptions in its Jain temples, appears to date from the eleventh century, contains a picturesque fort of no great age, a post and telegraph office, a small jail, a vernacular school, and a dispensary for out-patients.

Sironj District.—One of the Central India *parganas* of the State of Tonk, Rājputāna. It is for certain purposes included in the charge of the Political Agent, Bhopāl. It has an area of 879 square miles, and lies between 23° 52′ and 24° 21′ N. and 77° 17′ and 77° 57′ E., being bounded on the north, west, and east by Gwalior, on the south by Bhopāl and Gwalior, and in the south-east corner by an outlying portion of Kurwai. A ridge of the Vindhyas traverses the district from north to south, dividing it into two distinct tracts; that to the east is known as *taleti* ('lowland') and that to the west as *upreti* ('highland'). There are no large rivers; the Sind rises here,

but does not attain to any size till it has entered the Gwalior State on the north. The population in 1901 was 68,539, compared with 93,856 in 1891. There are 436 villages and one town, SIRONJ (population, 10,417). The principal castes are Chamārs, Kāchhīs, Brāhmans, Rājputs, and Ahīrs, forming respectively about 14, 8, 6, 6, and 5½ per cent. of the total. The district is said to have been occupied in the eleventh century by Sengar Rājputs, who came to Mālwā with Jai Singh Siddh-rāj of Anhilvāda Pātan. In the sixteenth century their descendants opposed the advance of Sher Shāh, who consequently devastated the country, having his head-quarters at the principal town which was called after him Sherganj, now corrupted to Sironj. In Akbar's time, the district was one of the *mahāls* of the Chanderi *sarkār* in the *Sūbah* of Mālwā, and was granted in *jāgīr* by the emperor to Gharīb Dās, Khīchī Chauhān of Rāghugarh, as a reward for services. From 1736 to 1754 it was held by Bājī Rao Peshwā, and then passed into the possession of Holkar. In 1798 it was made over by Jaswant Rao Holkar to Amīr Khān, and the grant was confirmed by the British Government in the treaty of 1817. Sironj is the largest, and in many respects the most naturally favoured, district of the Tonk State. Of the total area, more than 729 square miles, or 83 per cent., are *khālsa*, paying revenue direct to the Tonk Darbār, and the *khālsa* area available for cultivation is about 603 square miles. Of the latter, about 128 square miles, or 21 per cent., were cultivated in 1903–4, the irrigated area being 2 square miles. Of the cropped area, wheat occupied nearly 29 per cent., *jowār* 28, gram 19, maize 8, and cotton 4½ per cent. The revenue from all sources is about 1·6 lakhs, of which two-thirds is derived from the land.

Chhabra Town.—Head-quarters of the *pargana* of the same name in the State of Tonk, Rājputāna (within the limits of the Central India Agency), situated in 24° 39′ N. and 76° 52′ E., on the right bank of a stream called the Retri, about 125 miles south-east of Tonk city, and one mile south of Chhabra station on the Bīna-Bāran branch of the Great Indian Peninsula Railway. Population (1901), 6,724. The town possesses a strong fort, said to have been built by the Khīchīs in the fifteenth century, a post and telegraph office, a small jail, a vernacular school, and a dispensary for out-patients.

Nīmbahera Town.—Head-quarters of the *pargana* of the same name in the State of Tonk, Rājputāna, situated in 24° 37′ N. and 74° 42′ E., on the Ajmer-Khandwā section

of the Rājputāna-Mālwā Railway, 16 miles north-west of Nīmach, 134 miles south of Ajmer, and about the same distance south-west of Tonk city. Population (1901), 5,446. The town is surrounded by a rampart with towers, and has a local reputation for the vessels of daily use, such as tumblers, plates, and rose-water sprinklers, made of a mixture of several metals. It possesses a cotton-ginning factory and press, both private concerns, a post and telegraph office, a small jail, an Anglo-vernacular school, and a dispensary for out-patients.

Sironj Town.—Head-quarters of the *pargana* of the same name in the State of Tonk, Rājputāna (within the limits of the Central India Agency), situated in 24° 6′ N. and 77° 43′ E., about 200 miles south-east of Tonk city, and connected with the Kethora station of the Great Indian Peninsula Railway by a metalled road about 30 miles in length. Population (1901), 10,417. Sironj, in olden times, was doubtless a considerable city, situated on the direct route between the Deccan and Agra; but it has decayed rapidly, and its great empty bazars and the ruins of many fine houses alone testify to its former importance. Tavernier, who visited it in the seventeenth century, spoke of it as being crowded with merchants and artisans, and famous for its muslins and chintzes. Of the muslin he wrote that it was

'so fine that when it is on the person, you see all the skin as though it were uncovered. The merchants are not allowed to export it, and the governor sends all of it for the great Mughal's seraglio and for the principal courtiers.'

This manufacture has unfortunately died out, and no recollection of its having once formed the staple trade of the place survives. The town possesses a post office, a small jail, an Anglo-vernacular school, and a dispensary for out-patients.

Tonk City.—Capital of the State and head-quarters of the district of the same name, in Rājputāna, situated in 26° 10′ N. and 75° 48′ E., about 2 miles to the south of the Banās river, 60 miles by metalled road south of Jaipur city, and 36 miles north-east of the cantonment of Deoli. The old town, picturesquely situated on the slopes of a small range of hills, is surrounded by a wall and is somewhat closely packed; it is said to have been built about 1643 by a Brāhman called Bhola. The new town, which lies to the south, contains various quarters named after successive Nawābs, and is long and straggling. To the south again is the fort called Bhūmgarh, while on the east are the remains of Amīr Khān's cantonment.

The population of the city was 40,726 in 1881, 45,944 in 1891, and 38,759 in 1901. In the last year Musalmāns numbered 20,571, or 53 per cent.; and Hindus 17,367, or more than 44 per cent. A municipal committee attends to the lighting and conservancy of the place. The Central jail has accommodation for 178 prisoners, and costs about Rs. 15,000 a year to maintain. There are 10 schools, attended on the average by about 370 boys and 80 girls. The only notable institution is the high school, which teaches up to the matriculation standard of the Allahābād University. It is attended by more than 200 students, of whom 82 are reading English. There are 3 hospitals, including the small one attached to the jail, which have accommodation for 46 in-patients. The Walter Hospital, opened in 1894, is reserved for females, has 19 beds, and is under a qualified lady-doctor.

Shāhpura Chiefship.—Chiefship under the political superintendence of the Hāraoti and Tonk Agency, Rājputāna, lying between 25° 29′ and 25° 53′ N. and 74° 44′ and 75° 7′ E., with an area of 405 square miles. It is bounded on the north and north-east by the British District of Ajmer, and on every other side by the Udaipur State, except in the north-east corner, where its border touches that of Kishangarh. A small detached tract lies about 5 miles to the west of its south-western boundary. The country is for the most part flat, open, and treeless, and contains much pasture-land. In the north are two small rivers, the Khāri and the Mānsi, which flow from west to east, unite near Phūlia, and eventually join the Banās river north of Deoli.

Boundaries, configuration, and river system.

The northern portion of Shāhpura is covered by the alluvium of these rivers. A few isolated rocky hills are to be found, formed of the schists of the Arāvalli system, while in the south a large area is covered by the same rocks, traversed by numerous dikes and veins of granite.

Geology.

The annual rainfall averages about 26 inches, and has varied from over 44 inches in 1892 to about 10 in 1895.

Rainfall.

The Shāhpura family belongs to the Sesodia clan of Rājputs, being descended from Amar Singh I, Rānā of Mewār about the end of the sixteenth century, through his son Sūraj Mal. The chiefship of Shāhpura came into existence about 1629, when Sūraj Mal's son, Sūjān Singh, received from the emperor Shāh Jahān, as a reward for gallant services, a grant of the *pargana* of Phūlia out of the crown lands of Ajmer, on condition of performing service with 50 horsemen. Sūjān Singh at once

History.

changed the name of this district to Shāhpura, after his benefactor, and founded the town of the same name; he was thus the first chief of Shāhpura. He was killed in 1658 at Fatehābād near Ujjain, when fighting on the side of Dārā against Aurangzeb. His grandson, Bharat Singh, was the third chief, and received from the emperor Aurangzeb the title of Rājā. The next chief was Umed Singh, who was killed at Ujjain in 1768, when fighting for Rānā Ari Singh of Mewār against Mahādjī Sindhia. The seventh chief, Amar Singh (1796–1827), is said to have received from the Mahārānā of Mewār the title of Rājā Dhirāj, which is accorded to his successors to this day. The eleventh and present chief is Rājā Dhirāj Nāhar Singh, who succeeded by adoption in 1870, received full powers in 1876, and was made a K.C.I.E. in 1903. Under the *sanad* of June 27, 1848, the chiefship pays to the British Government a tribute of Rs. 10,000, subject to the proviso that, if the customs duties levied in the Ajmer District be abolished, the chief shall, if the Government so wish, also cease to collect such duties, and in such a case the tribute shall be reduced to Rs. 2,000 a year. The chief has received the right of adoption. In addition to holding Shāhpura directly by grant from the British Government, the Rājā Dhirāj possesses the estate of KĀCHHOLA in Udaipur, for which he pays tribute and does formal service as a great noble of that State.

The people. The number of towns and villages in Shāhpura is 133, and the population at each of the three enumerations was: (1881) 51,750, (1891) 63,646, and (1901) 42,676. The decline in the last decade was due to the famine of 1899–1900, and the severe outbreak of malarial fever which followed it. The chiefship is divided into the four *tahsīls* of Shāhpura, Dhikola, Kothian, and Phūlia, with head-quarters at the places from which each is named. In 1901 Hindus numbered 38,541, or 90 per cent.; Musalmāns, 2,520, or nearly 6 per cent.; and Jains, 1,543, or 3 per cent.

Castes and occupations. The most numerous castes are the Brāhmans, Gūjars, and Jāts, almost all of whom are agriculturists, and the Mahājans, who are traders and money-lenders. Nearly 50 per cent. of the population are supported by agriculture, and about 20 per cent. are engaged in such industries as cotton-weaving and dyeing, pottery, carpentry, boot-making, &c.

Agriculture. The soil is for the most part a fertile loam. The principal crops are *bājra*, *jowār*, maize, *til*, and cotton in the rainy season, and wheat, barley, gram, and poppy in the cold season.

The area said to have been cultivated in 1902–3 was 247 square miles, or three-fifths of the entire area of the chiefship. About 30 square miles were irrigated: namely, 17 from tanks and 13 from wells. The country is well suited for tanks, and the subject of irrigation has been receiving considerable attention during recent years. Irrigation.

There are no real forests, but extensive grass reserves contain *babūl*, *nīm*, and other common trees useful for fuel. Surplus grass is regularly stored. Forests.

The principal manufactures are the lacquered tables, shields, and toys, which have a more than local reputation; other arts are cotton-weaving of the ordinary kind, printing on fabrics, dyeing, and the manufacture of bangles from coco-nut shells. A cotton-press, the property of the chiefship, at Shāhpura town gives employment to 80 men during the working season, and about 4,500 bales of cotton are pressed yearly. Arts and manufactures.

The chief exports are cotton and *ghī* to Bombay, and opium, hides, barley, maize, and *til* mostly to Beāwar. The chief imports are piece-goods and sugar from Bombay, salt from Sāmbhar and Pachbhadra, wheat from Cawnpore, rice and tobacco from Ajmer, and cattle from Mārwār and Mālwā. Commerce and trade.

There is no railway in the chiefship, but the Rājputāna-Mālwā line runs parallel to, and about 12 miles distant from, the western border. The proposed Bāran-Ajmer-Mārwār Railway will, however, pass through the territory. The only metalled roads are in the vicinity of Shāhpura town, and their length is about 2 miles. The only Imperial post office is at the capital, where there is also a telegraph office. The chiefship maintains a postal system of its own. Letters on State service are carried free, and private letters at ¼ anna each. The mails are carried by runners. Means of communication.

Of famines prior to 1899–1900 there is very little on record. In 1869–70 there was severe distress; 68 per cent. of the cattle are said to have perished, about 2,000 persons emigrated, and 9,000 died, mostly from fever or scurvy. There was scarcity in 1877–8, 1891–2, and 1895–6. The famine of 1899–1900 was a severe one; the rainfall was about half the average, and practically no rain fell after the middle of July. Relief works were started in September, 1899, and continued till August, 1900; 880,000 units were relieved on works, and 157,000 gratuitously, at a cost of Rs. 77,600. Land revenue was remitted and suspended, advances were made, and loans were given to the *jāgīrdārs*. Owing to the absence of fodder 66 per cent. of the cattle died, but among human beings Famine.

deaths from starvation or the immediate effects of insufficient food were comparatively few.

Administration. The chiefship is administered by the Rājā Dhirāj, assisted by a *Kāmdār*. Under the latter are a Revenue Collector and four *tahsīldārs*.

Civil and criminal justice. In the administration of justice the courts are guided generally by the Codes of British India. The lowest courts are those of the *tahsīldārs*, two of whom have the powers of a third-class magistrate, while three decide civil suits not exceeding Rs. 50 in value. Over them are the *Faujdāri* (criminal) and *Dīwāni* (civil) courts, presided over by two officials called *hākims*. The former can sentence to three years' imprisonment and Rs. 500 fine, while the latter decides suits not exceeding Rs. 3,000 in value. Both hear appeals against the decisions of *tahsīldārs*. Over them is the Judicial Officer, who has the powers of a Court of Session except that he does not hear appeals, and decides suits not exceeding Rs. 5,000 in value. Lastly, there is the *Mahakma khās*, which is the final appellate authority, and disposes of all cases beyond the powers of the Judicial Officer, subject to the proviso that all cases of heinous crime involving the punishment of death or imprisonment for life are reported to the Political Agent and disposed of in accordance with his advice.

Finance. The normal revenue of the chiefship is nearly 3 lakhs, the chief sources being: land, about 1·7 lakhs; cotton-press, Rs. 29,000; customs, Rs. 17,000; and payments by *jāgīrdārs*, Rs. 8,500. The normal expenditure is about 2·6 lakhs, the chief items being: civil and judicial staff, 1·4 lakhs; private and household expenditure, Rs. 46,000; troops and police, Rs. 11,000; and tribute, Rs. 10,000. These figures relate also to the estate of Kāchhola.

Currency. The coins current in the chiefship are the British, the Chitori of Mewār, and the *Gyārah sana* or *Igārāh sana*. The latter is a local coin struck by the Rājās of Shāhpura since 1760 or 1780, but the mint has been closed since 1870 under the orders of Government. The *Gyārah sana* rupee was formerly worth about 10 or 10½ British annas, but now exchanges for about 8 annas.

Land revenue. Of the 132 villages in the chiefship, 64 are *khālsa*, 52 *jāgīr*, and 16 *muāfi*. Land under the last tenure is held free, while the holders of *jāgīr* land have to perform service and pay tribute. In the *khālsa* area the land revenue is paid in cash on the *kharīf* or rains crops, varying from Rs. 3 to Rs. 8 per acre, while on the *rabi* or spring crops it is levied in kind, varying from

one-fourth to one-half of the produce. Save in a few cases, the tenants have no proprietary rights, and can be dispossessed at any time; but with the chief's permission they can dispose of, or transfer, their right of cultivation.

Army. The military force consists of 44 cavalry, 65 armed and 176 general infantry, or a total of 285 of all ranks, with 10 serviceable guns.

Police and jails. The police force consists of 400 men, of whom 42 are mounted and 130 are *chaukīdārs*. The only jail is at the capital and has accommodation for 29 prisoners; the daily average number in 1904 was 20. The jail manufactures are unimportant and on a very small scale, consisting of cotton carpets, matting, and rope.

Education. In respect of the literacy of its population, Shāhpura stands third among the States and chiefships of Rājputāna with 5·3 per cent. able to read and write: namely, 9·8 per cent. of the males and 0·4 of the females. There are only four schools, of which three, including a girls' school, are at the capital, and one at Kothian in the north-west. The daily average attendance at these four institutions in 1904-5 was 200, and the expenditure about Rs. 4,000.

Medical. A hospital is maintained at the capital, which cost Rs. 1,840 in 1904. Vaccination is not popular. In 1904-5 the vaccinator successfully vaccinated 894 persons, or about 21 per 1,000 of the population.

Shāhpura Town.—Capital of the chiefship of the same name, in Rājputāna, founded about 1629 by Sūjān Singh, the first chief of Shāhpura, and named after the emperor Shāh Jahān. It is situated in 25° 38′ N. and 74° 56′ E., about 19 miles by unmetalled road east of Sareri station on the Rājputāna-Mālwā Railway, and 60 miles south-by-south-east of Ajmer city. Population (1901), 8,974. The town is surrounded by a wall having four gates, and possesses a combined post and telegraph office; a jail with accommodation for 29 prisoners; an Anglo-vernacular school, with boarding-house attached, at which the daily average attendance in 1904-5 was 50; a couple of primary schools attended by 129 boys and 20 girls; and a hospital with accommodation for 20 in-patients. Outside the walls and close to the Kūnd gate stands the Rāmdwāra or monastery of the Rāmsanehi sect of mendicants. This sect is said to have been founded about 150 years ago by one Rām Charan Dās, and the *mahant* or high priest resides here. The Rāmsanehis (or 'lovers of Rām') have no belief in the worship of idols, and their chief

tenet is the repeating of the name Rām. They shave the head, moustache, and beard completely, and usually cover their bodies with an ochre-coloured sheet, though some do not wear more than a simple loin-cloth at any season. They live by begging and do not marry, but adopt *chelās* or disciples from the Brāhman, Rājput, and Mahājan castes.

EASTERN RĀJPUTĀNA STATES AGENCY

Eastern Rājputāna States Agency.—One of the eight political charges into which Rājputāna is divided, comprising the three States of Bharatpur, Dholpur, and Karauli, and lying between 26° 3′ and 27° 50′ N. and 76° 34′ and 78° 17′ E. It is bounded on the north by the Gurgaon District of the Punjab; on the west by Alwar and Jaipur; on the south and south-east by Gwalior; and on the east by the Agra and Muttra Districts of the United Provinces. The head-quarters of the Political Agent are at Bharatpur. The population increased from 1,043,867 in 1881 to 1,076,780 in 1891, and then fell to 1,054,424 in 1901; the small decrease of 2 per cent. during the last decade is ascribed to famines in 1896–7 and 1899–1900. The total area is 4,379 square miles, and the density of population is nearly 241 persons per square mile, as compared with 76 for Rājputāna as a whole. Although seventh in size among the political divisions of Rājputāna, the Agency stands fourth as regards population. In 1901 Hindus formed 86 per cent. and Musalmāns more than 13 per cent. of the total. Christians numbered 150, of whom 74 were natives. The following table gives certain particulars for the three States:—

State.	Area in square miles.	Population, 1901.	Normal land revenue (*khālsa*), in thousands of rupees.
Bharatpur . .	1,982	626,665	21,74
Dholpur . . .	1,155	270,973	8,00
Karauli . . .	1,242	156,786	2,75
Total	4,379	1,054,424	32,49

There are altogether 2,271 villages and 11 towns. The largest towns are BHARATPUR (43,601), KARAULI (23,482), DHOLPUR (19,310), and DĪG (15,409).

Bharatpur State.—State in the east of Rājputāna, lying between 26° 43′ and 27° 50′ N. and 76° 53′ and 77° 46′ E., with an area of about 1,982 square miles. It is bounded on the north by the Gurgaon District of the Punjab; on the west Boundaries, configuration, and hill and river systems.

by Alwar; on the south-west by Jaipur; on the south by Jaipur, Karauli, and Dholpur; and on the east by the Agra and Muttra Districts of the United Provinces. In shape Bharatpur is an irregular quadrilateral, narrowing from south to north, with spurs projecting into Alwar, Dholpur, and Agra. The central *tahsīls* are level, while the northern are to some extent, and the southern considerably, diversified by hills. The general aspect is that of an immense alluvial plain, fairly well wooded and cultivated, with detached hills in the north, a hilly and broken district (called the *Dāng*) in the south, and low narrow ranges on parts of the western and north-eastern frontiers. The highest hill in the State is in the west near Alīpur, 1,357 feet above the sea. The principal rivers are the BĀNGANGĀ or Utangan, the Gambhīr, the Kākand, and the Rūparel; they usually cease to flow about two months after the rainy season is over. The Bāngangā enters the State on the west and flows for about 55 miles due east to the Agra border. Its floods were formerly, owing to the neglect of the old irrigation works by Mahārājā Jaswant Singh, the cause of widespread ruin and agricultural depression not only along the course of the stream in Bharatpur, but also farther east in Agra; and the remonstrances of the United Provinces Government led to the appointment in 1895 of an Executive Engineer with the primary object of controlling them. Since then there have been no further complaints of damage in Agra, chiefly because the irrigation works undertaken for the proper distribution of the floods have caused them to be freely utilized in Bharatpur, and have converted them from a curse into a blessing. The Gambhīr enters the State at the south-western corner, and flows for about 35 miles, first east and next north-east, to Kurka, where it joins the Bāngangā. The Kākand is, or rather was, the chief affluent of the Gambhīr; it is now most effectively dammed by the great Bareta *band*. The Rūparel comes from the Thāna Ghāzi hills in Alwar, where it is sometimes called the Laswāri, from the site of the famous battle-field of that name on its banks, and on entering Bharatpur near Gopālgarh is immediately held up by the Sīkri *band*.

Geology. Almost the whole of the northern portion of the State is covered with alluvium, from which rise a few isolated hills of schist and quartzite belonging to the Arāvalli and Delhi systems respectively. The quartzites are well exposed in the Bayānā hills in the south, where they have been divided into five groups: namely, Wer, Damdama, Bayānā, Bādalgarh, and

Nithāhar. To the south-east, sandstones of Upper Vindhyan age are faulted down against the quartzites, and form horizontal plateaux overlooking the alluvium of the Chambal river.

Fauna. Besides the usual small game, wild hog, *nīlgai* (*Boselaphus tragocamelus*), and occasionally wolves are found in the forest preserves (*ghannas*), and tigers and leopards in the Bayānā and Wer hills. The so-called wild cattle, which used to be notorious for their ravages on the crops, have almost all been impounded, and a good many of them have been tamed, trained, and sold. Wild duck are extraordinarily plentiful in the cold season.

Climate and temperature. The climate is on the whole dry and fairly healthy, but there is a good deal of malarial fever and rheumatism during the rainy months, owing to the large area of land under water. In the hot months, a strong west wind blows, often night and day, and the thermometer stands very high. The mean temperature at the capital is about 81°; in 1904 the maximum was 115° in May and the minimum 44° in December.

Rainfall. The annual rainfall for the whole State averages about 24 inches, of which 21 inches are received in July, August, and September. Speaking generally, the eastern *tahsīls* have a greater rainfall than the western. The annual fall at the capital averages between 26 and 27 inches. The year of heaviest rainfall was 1873, when nearly 45 inches were registered at the capital, while in 1896, at Bayānā, only about 8 inches fell. In July, 1873, the rainfall was excessive (nearly 19 inches in the month). The canals and rivers overflowed their banks and inundated the country for miles round. Villages are said to have been literally swept away by the floods, and the capital itself was saved with great difficulty. In August and September, 1884, more than 25 inches of rain fell; large tracts were submerged for weeks, and the *bands* of tanks and public roads were breached all over the territory. Again, in August, 1885, the Bāngangā rose in high flood and the Ajan *band* burst in eighteen different places. About 400 square miles of Bharatpur and adjacent British territory were flooded, and much damage was done. Since 1895, when, as already stated, the control of the Bāngangā floods was taken in hand, there has been little or no further trouble, except in 1902, when considerable anxiety was caused by the Gambhīr overflowing its northern bank.

History. The northern part of the State was held by the Tonwar (Tomara) Rājputs, who ruled at Delhi, and the southern by the Jādon Rājputs, who had their capital at Bayānā. The latter were first ousted by Mahmūd of Ghazni in the eleventh

century, but soon regained possession; however, the entire territory passed into the hands of Muhammad Ghorī at the end of the twelfth century, and for 500 years was held by whatever dynasty ruled in Delhi. In the time of the Mughals the State generally formed part of the *Sūbah* or province of Agra, but the northern *tahsīls*, with the rest of the turbulent MEWĀT country, were often placed under a special officer.

The present rulers of Bharatpur are Jāts of the Sinsinwār clan, and claim descent from Madan Pāl, a Jādon Rājput and the third son of Tahan Pāl, who, in the eleventh century, was ruling at Bayānā, and who subsequently possessed himself of almost all the State now called Karauli. It is said that one of Madan Pāl's descendants, Bāl Chand, kept a Jāt woman as his concubine, and by her had two sons (Bijai and Sijai) who were not admitted into the Rājput brotherhood, but were regarded as Jāts. Having no *got* or clan of their own, they took the name of Sinsinwār from their paternal village, Sinsini (8 miles south of Dīg), and from them are descended the chiefs of Bharatpur. These early Jāts were the Ishmaelites of the jungles, and their sole occupation was plunder. The first to attain notoriety was Brijh, a contemporary of Aurangzeb; he is considered the founder of the State, and was killed in the beginning of the eighteenth century, defending his little capital of Sinsini against the attack of an imperial army which had been sent to punish him. About the same time another member of the family established himself in Thūn (12 miles west of Sinsini), and became master of 40 villages. Churāman, the seventh son of Brijh, became the acknowledged leader of the Jāts of Sinsini and Thūn, built forts there, and possessed himself of Dīg, Kūmher, and other places of importance. He also joined forces with another Jāt of the Sogariya clan, named Khem Karan, and so ravaged the country that the roads to Delhi and Agra were completely closed. Farrukh Siyar in 1714 endeavoured to conciliate them by giving them titles and several districts in *jāgīr*, and they ceased from plundering for a time; but hereditary inclinations were too strong and opportunities too tempting, and they soon resumed their former avocations. In 1718 the Jaipur chief, Sawai Jai Singh, was sent with a strong force to expel Churāman from the country, and Thūn and Sinsini were invested. The Jāts, after a gallant defence, were about to capitulate, when the Saiyid brothers, who then controlled the government, and were at the head of a faction opposed to the Jaipur chief, made peace direct with the Jāt envoy in Delhi, and Jai Singh retired in disgust. Two

years later Churāman supported the Saiyids against Muhammad Shāh, but soon after he quarrelled with his son, and in 1722 'took poison by swallowing a diamond.' The Cincinnatus of the Jāts, as Tod calls him, was succeeded by his son, Mohkam Singh, who ruled for a very short time. His first step was to imprison his cousin, Badan Singh, whom he feared as a rival, but the Jāts insisted on his release. Badan Singh invited Mahārājā Sawai Jai Singh of Jaipur to attack Thūn, and the place was captured after a six months' siege, Mohkam Singh escaping with his life. Badan Singh was thereupon proclaimed Rājā of Dīg, on condition of paying tribute to Delhi, and this year (1722) marks the recognition of Bharatpur as a separate State.

Badan Singh lived till about 1755, but soon after his accession left the administration to his capable and successful son, Sūraj Mal, who raised the Jāt power to its zenith. In 1733 he captured the old fort of Bharatpur from Khem Karan, the rival Jāt chief, whom he killed, and laid the foundations of the present capital. In 1753 he sacked Delhi, and in the following year successfully repelled the combined attack of the imperial forces aided by Holkar and Jaipur, and later on signally defeated Holkar at Kūmher. His crowning achievement was the capture of Agra in 1761 (which the Jāts held till 1774), together with the sovereignty of Agra and Muttra Districts, most of the territory now called Alwar, and parts of Gurgaon and Rohtak. Sūraj Mal met his death in 1763 at the hands of a squadron of Mughal horse while making a foolhardy attempt to hunt in the imperial domains, and was succeeded by his eldest son, Jawāhir Singh. The latter possessed the valour without the capacity of his father, but, nevertheless, during his short rule, extended the Jāt possessions to their utmost limit. He lived chiefly in the Agra palace, where it was his whim to sit on the black marble throne of Jahāngīr, and it was here that he was murdered in June, 1768.

From the death of Jawāhir Singh the power of the Jāts began to decay and their dominions to contract. The process was hastened by family dissensions, the increasing influence of the Marāthās, and the rise of a powerful rival in the chief of the new-born Rājput State of Alwar, to whom the Alwar fort was surrendered by the Bharatpur forces in 1775, and who by the end of the century succeeded in expelling the Jāts from all the northern *parganas* of Alwar. Jawāhir Singh's immediate successor, Ratan Singh, ruled for only nine months, and was followed by his son, Kesri Singh, a minor. Nawal Singh

was appointed regent, but his brother, Ranjīt Singh, intrigued against him, and a period of great confusion ensued. In 1771 the Marāthās, taking advantage of the discord, expelled the Jāts from all their conquests east of the Jumna; while Najaf Khān, who espoused the cause of Ranjīt, recovered Agra in 1774, and by defeating Nawal Singh at Barsāna, and capturing Dīg in 1776, broke the power of the Jāts, and reannexed all their territory except the Bharatpur *pargana*, which was left to Kesri Singh. The death of Nawal Singh at Dīg was shortly followed by that of Kesri Singh, and Ranjīt Singh succeeded in 1776. The fortunes of the Jāts, now at their lowest ebb, were partially restored through the intercession of the Rānī Kishorī, widow of the great Sūraj Mal, who, by her personal appeal to Najaf Khān, obtained the restoration of ten districts. These were, however, resumed on Najaf Khān's death in 1782 by his successor, Mirza Shafi, but the latter was murdered at Dīg in the following year, and Ranjīt Singh recovered possession. In 1784 Sindhia, acting nominally on behalf of Shāh Alam II, again confiscated the Bharatpur territories; but, once more on the petition of the aged Rānī, they were restored (in 1785) with the addition of Dīg. Thenceforward Ranjīt Singh attached himself faithfully to the cause of Sindhia, and was rewarded in 1795 with the grant of three more districts. These fourteen *parganas* now form the State of Bharatpur, but they have been rearranged into ten *tahsīls*.

The early years of the nineteenth century were marked by the struggles of the Marāthās and British for the supremacy of India. In September, 1803, the Vakīls of Ranjīt Singh met Lord Lake with friendly overtures at Ballabgarh, with the result that an offensive and defensive alliance was concluded on the 29th of that month. A contingent of Bharatpur troops assisted in the capture of Agra, and took part in the battle of Laswāri (in Alwar); and for these services Ranjīt Singh was rewarded by the grant of five additional districts. In 1804 war broke out between the British and Jaswant Rao Holkar, to whom Ranjīt Singh, in defiance of his engagements, and unfortunately for himself and his State, allied himself. In November, 1804, the routed troops of Holkar were pursued to the fort of Dīg, and the British army had advanced on to the glacis when a destructive fire of cannon and musketry was opened on it by the garrison, which consisted entirely of the troops of Bharatpur. The place was accordingly besieged, and carried by storm on December 23, 1804, and the

Marāthās and Jāts fell back on Bharatpur. Then followed the memorable siege of Bharatpur (January 3 to February 22, 1805). Lord Lake's force consisted of 800 European and 1,600 native cavalry; 1,000 effective European infantry and 4,400 sepoys; 65 pieces of field artillery, and a siege-train of six 18-pounders and 8 mortars. The engineer department included only three officers and three companies of Pioneers. Thus 5,400 infantry had to carry on the duties of the trenches against a garrison which, in point of numbers, was at least ten, if not twenty, times superior to themselves. The whole force of Ranjīt Singh (8,000 men) and as many of the inhabitants of the surrounding country as were considered fit to engage in the defence were thrown into the place, while the broken battalions of Holkar's infantry had entrenched themselves under its walls. The British army took up a position south-west of the town, and the batteries were opened on January 7. Four assaults were delivered, the first on January 9, the second on January 21, the third on February 20, and the fourth on February 21; and all failed, the British losing 3,203 men in killed and wounded. The besieging guns had, from incessant firing, become for the most part unserviceable; the whole of the artillery stores were expended; supplies were exhausted; the sick and wounded were numerous, and it became necessary to raise the siege temporarily. By April Lord Lake was prepared for a renewal of operations, when Ranjīt Singh sued for peace, and a treaty was concluded on April 17, 1805. Under it, the five districts granted to him in 1803 were resumed, and he was made to pay an indemnity of 20 lakhs (7 lakhs of which were subsequently remitted), but was confirmed in the possession of the rest of his territory.

Ranjīt Singh died in 1805, and his successors were his sons Randhīr Singh (1805–23) and Baldeo Singh (1823–5). The latter left a minor son, Balwant Singh, whose succession was recognized by the British Government, but who was opposed and cast into prison by his cousin, Dūrjan Sāl. The Resident at Delhi moved out a force for the support of the rightful heir; but the operations were stopped by Government, who did not consider that their recognition of the heir apparent during the life of his father imposed any obligation to maintain him in opposition to the wishes of the chiefs and people. While Dūrjan Sāl professed to leave the decision of his claims to the British Government, he made preparations to maintain them by force, and was secretly supported by the neighbouring Rājput and Marāthā States. The excitement threatened to

end in a protracted war; and accordingly, with a view to the preservation of the public peace, it was ultimately decided to oppose the usurper and place Balwant Singh in power. Lord Combermere, the Commander-in-Chief, invested the capital in December, 1825, with an army of 20,000 men, well provided with artillery. Recourse was had to mining, and the place was stormed and taken, after a desperate resistance, on January 18, 1826. Dūrjan Sāl was made prisoner, and deported to Allahābād. The ordnance captured amounted to 133 serviceable and two broken and dismounted pieces, the prize money (£481,100) was distributed among the victorious army, and the charges of the war (25½ lakhs) were made payable by the Bharatpur State. Balwant Singh was installed as Mahārājā under the regency of his mother and the superintendence of a Political Agent; but in September, 1826, the Rānī, who had shown a disposition to intrigue, was removed, and a Council of Regency was formed.

Balwant Singh was put in charge of the administration in 1835 and died in 1853, leaving an infant son, Jaswant Singh. The Agency (abolished in 1835) was re-established and a Council formed. In 1862 the chief received the usual *sanad* guaranteeing to him the right of adoption, and in March, 1871, he obtained full powers. Mahārājā Jaswant Singh, who was created a G.C.S.I. in 1877, and whose personal salute was raised in 1890 from 17 to 19 guns, died in 1893. The principal events of his time were the opening of the railway in 1873-4; the famine of 1877; the agreement of 1879 for the suppression of the manufacture of salt; the abolition in 1884 of all transit duties save those on liquor, opium, and other intoxicating drugs; and the raising in 1889-90 of an infantry and a cavalry regiment, the latter since replaced by a transport corps, for the defence of the empire. Jaswant Singh was succeeded by his eldest son, Rām Singh, who was installed in 1893, but, in consequence of his intemperate habits, was deprived of all powers in 1895. The administration was conducted, first by a Dīwān and consultative Council, and next by a Council only, under the general control of the Political Agent. In June, 1900, Rām Singh in a fit of passion killed one of his private servants at Abu, and for this wanton murder he was deposed. His son, Kishan Singh, the present Mahārājā, was born in 1899.

Archaeology. The principal places of archaeological interest are BAYĀNĀ, KĀMAN, and RŪPBĀS. There are also some fine specimens of Jāt architecture of the eighteenth century at DĪG.

The number of towns and villages in the State is 1,302, and the population at each of the three enumerations was: (1881) 645,540, (1891) 640,303, and (1901) 626,665. These figures show a decline of nearly 3 per cent. since 1881, which was due almost entirely to maladministration in the time of Jaswant Singh. There is some reason for suspecting that the figures for 1891 were intentionally exaggerated in order to conceal the decrease in population. The State is divided into the two districts or *nizāmats* of Bharatpur and Dīg, each containing five *tahsīls*: namely, Bayānā, Bharatpur, Nādbai, Rūpbās, and Wer in the former; and Dīg, Kāman, Kūmher, Nagar, and Pahāri in the latter.

The people.

The following table gives the chief statistics of population in 1901:—

Nizāmat.	Number of Towns.	Number of Villages.	Population.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
Bharatpur . .	4	692	366,532	Not available.	11,497
Dīg	3	603	260,133	Not available.	6,265
State total	7	1,295	626,665	-2.1	17,762

There are seven towns, the principal being BHARATPUR CITY, DĪG, and KĀMAN. At the Census of 1901, Hindus numbered 510,508, or more than 81 per cent., and Musalmāns 112,621, or nearly 18 per cent. The languages mainly spoken are Braj Bhāshā, one of the principal dialects of Western Hindī, and Mewātī, one of the four main groups of Rājasthānī.

Castes and occupations.

The most numerous caste is that of the Chamārs. They number 101,000, or about 16 per cent. of the total, and are workers in leather, cultivators, and field-labourers. Next come the Jāts (93,000, or nearly 15 per cent.). There are several clans, the chief being that known as Sinsinwār. The Jāts possess fine physique, a sturdy independence of character, and are for the most part agriculturists. The Brāhmans number 65,000, or about 10 per cent. of the population. Some perform priestly duties, others are in service (military, civil, or private), and a good many earn their livelihood by cultivation. There are several classes, but the Gaurs are said to predominate. The Meos (51,500, or about 8 per cent.) are found in every *tahsīl* except Bayānā and Rūpbās, but are most numerous in Kāman, Nagar, and Pahāri. A full account

of them will be found in the article on MEWĀT. They were formerly notorious for their predatory habits, but have now settled down to agriculture, in which they receive great assistance from their women, and run the Jāts close for industry. The Gūjars number 44,900, or about 7 per cent. They are mostly agriculturists, but some are cattle-dealers and breeders, and a few are in the service of the State. The Gūjars may be divided into two main classes, Khāri and Laur; the latter is socially far superior to the former, and has the privilege of furnishing nurses for the ruling family. The main occupation of the people is agriculture, more than 58 per cent. living by the land, and another 2 per cent. being partially agriculturists. Over 15 per cent. are engaged in such industries as cotton-weaving and spinning, leather-work, pottery, carpentry, &c.

Christian missions. Out of 62 native Christians in 1901, 32 were Roman Catholics (all in the Dīg district), 14 Methodists, and 14 belonged to the Church of England. The Church Missionary Society established a branch at the capital in 1902, while the American Methodist Mission at Agra has sent native Christian workers to two or three places in the State since 1901.

General agricultural conditions. The soils are locally divided, with reference to irrigation, into *chāhi*, watered from wells; *sairāba*, watered from canals or *bands*, or benefited by drainage from hill-sides; and *barāni*, dependent on rainfall; and with regard to quality, into *chiknot*, a stiffish clay or clayey loam—black in colour—the richest natural soil, and rarely manured; *mattiyār*, the ordinary loam, which has a mixture of sand, and is lighter in colour and more easily worked than *chiknot*—it is the common soil of the level plains and is much improved by manure; and *bhūr*, the inferior sandy soil found at the foot of hills, on high uplands, and along the banks of streams, which is most common in Wer and Bayānā in the south, and is suited only for the lighter crops, but its area is not considerable, being only about 60 square miles. The soil of Bharatpur, taken as a whole, is probably superior to that of almost any other State in Rājputānā; the territory has further the advantages of a good rainfall, and of having more than two-fifths of its area protected by wells or benefited by the annual inundations.

Agricultural statistics and principal crops. The area of the State is 1,982 square miles, of which about 384 square miles, or nearly one-fifth, are uncultivable, consisting chiefly of forests, hills, grass preserves, rivers, roads, and the sites of towns and villages. The area available for cultivation is consequently 1,598 square miles; and the net area cropped in 1903-4 was 1,278 square miles, or more than 64 per cent.

of the total area of the State, and 80 per cent. of the area available for cultivation. Turning to individual crops, *bājra* occupied 314 square miles, or 24 per cent. of the net area cropped; *jowār*, 247 square miles, or 19 per cent.; gram, over 15 per cent.; barley over 8, wheat about 6, and cotton 5 per cent.

Cattle, horses, sheep, &c. The local cattle are small and hardy, but of inferior breed; the best plough-oxen are usually imported from Alwar and the Punjab. To encourage horse and mule-breeding, stallions are maintained at several places. Sheep and goats of the ordinary variety are kept in large numbers. Fairs are held yearly at Bharatpur city and Dīg, usually in September or October.

Irrigation. Of the net area cropped, 294 square miles (or 23 per cent.) are irrigated, chiefly from wells. There are said to be more than 22,000 wells in the State, of which nearly 14,000 are masonry and the rest unbricked. A masonry well costs from Rs. 300 to Rs. 1,200, according to depth and nature of subsoil, and irrigates about 6 acres, while an unbricked well costs from Rs. 30 to Rs. 100, may last for from two to twenty years, and irrigates about 3 acres. Leathern buckets drawn up with a rope and pulley by cattle moving down an inclined plane are used for lifting the water, save in shallow wells, where a contrivance called *dhenklī*, consisting of a wooden pole with an earthen pot at one end and a weight at the other, is more popular. There are 164 irrigation works (*bands* and canals) maintained by the Public Works department, of which the following are the more important. The Bareta *band* across the Kākand river was commenced in 1866 but abandoned in 1869, after Rs. 70,000 had been spent, and the dam carried half-way across. Work was resumed in 1895 and the dam was completed in 1897. This is the only large storage reservoir in the State; the sheet of water is about 4 square miles in area, with a capacity below escape-level of 1,500 million cubic feet. There are three distributary channels, and the area annually irrigated is about 5,000 acres. The total expenditure since 1895 has been nearly 3 lakhs. Another old irrigation work is the Ajan *band*, which holds up the greater part of the inundations of the Bāngangā and Gambhīr rivers and distributes them. It was originally constructed about 100 years ago by Mahārājā Ranjīt Singh, but subsequently fell into disrepair. It has been steadily improved since 1895 at a cost of about 1·6 lakhs, and is now 12 miles long with 23 sluices, and supplies water to 77 villages, the protected area in normal years being about 31,000 acres. The Sīkri *band* across the Rūparel river is

also an old work, having been constructed by Mahārājā Balwant Singh about 1840. It has recently been extended and improved at a cost of about 1·7 lakhs, and is now 14 miles in length with a number of distributary channels. The maximum area protected is about 28,000 acres. Numerous other irrigation works, large and small, have been constructed or restored since 1895 at a total cost of about 8·5 lakhs.

Forests. There are no real forests, but about 38 square miles are occupied by fuel and fodder reserves (locally called *ghannas* and *rūndhs*), and the following trees are common: *babūl* (*Acacia arabica*), *farās* (*Tamarix orientalis*), *kandī* (*Prosopis spicigera*), *karel* (*Capparis aphylla*), *nīm* (*Melia Azadirachta*), &c. Grass and wood are supplied for State animals; and, after the first crop of grass has been cut, the village cattle are allowed to graze on payment of a small fee.

Minerals. The State is poor in mineral products. Copper and iron are found in the hills in the south, but the mines have not been worked for many years. The famous sandstone quarries at Bansi Pahārpur furnished materials for the most celebrated monuments of the Mughal dynasty at Agra, Delhi, and Fatehpur Sīkri, as well as for the beautiful palaces at Dīg. The stone is of two varieties: namely, dark red, generally speckled with yellowish white spots or patches; and a yellowish white, homogeneous in colour and texture, and very fine-grained. The red variety is inferior for architectural purposes to the white, but is remarkable for perfect parallel lamination; and, as it readily splits into suitable flags, it is much used for roofs and floors. The annual out-turn is about 14,000 tons, of which about two-thirds are sold to the public on payment of royalty, and the balance is utilized for State works. These quarries give employment to some 450 labourers, who are mostly Ujhas (or carpenters) residing in the neighbourhood, and whose monthly earnings average Rs. 6 to Rs. 10 per head.

Arts and manufactures. The manufactures consist of coarse cotton cloth woven in all parts of the State, iron household utensils made at Dīg, glass and lac bangles in various places, and pipe-bowls and clay pipes (*gaddas*) at Nagar and the capital respectively. The most interesting manufactures are the *chauris* (or fly-whisks) and the fans made at BHARATPUR CITY of ivory or sandal-wood.

Commerce and trade. The chief exports are cereals, oilseeds, cotton, *ghī*, sandstone, and cattle to Agra, Muttra, and Hāthras, and to some extent to adjacent villages of Alwar, Dholpur, Jaipur, and Karauli. The main imports include rice, sugar, and molasses from Bareilly, Pīlībhīt, and Shāhjahānpur; salt from Sāmbhar;

English piece-goods from Delhi; metals from Hāthras; and country cloth from some of the villages of Agra.

The Rājputāna-Mālwā Railway runs for about 33 miles through the centre of the State, from east to west, with four stations on this length. The Cawnpore-Achhnerā branch of the same railway passes through an outlying portion of the State in Muttra District, with a station at the village of Bhainsa. Means of communication. Railways.

The total length of metalled roads is 165 miles, and of unmetalled roads 323 miles. All are maintained by the State, at an annual cost of about Rs. 97,000, and all were constructed by the State, except the Agra-Ahmadābād road (45 miles within Bharatpur limits), which was constructed by the British Government between 1865 and 1867. Roads.

Imperial postal unity was accepted by the Darbār in 1896, and there are now twenty post offices in the State, four of these being also telegraph offices. Post and telegraph offices.

Bharatpur enjoys a good and fairly regular rainfall, which renders it more secure against famine and scarcity than most parts of Rājputāna. In 1877 there was very little rain between June and September, and the *kharīf* crops in some parts failed altogether, and in others were about one-fifth of the average. Numbers are said to have died from starvation, and about 100,000 people emigrated. There was great delay in starting poorhouses and relief works, and the advances to agriculturists (about Rs. 80,000 in cash and 90 tons of grain) were quite inadequate to the necessities of the case. In 1895–6 and 1896–7 there was severe drought and scarcity, almost amounting to famine, in the southern *tahsīls*. Both crops failed largely, and many cattle died. Relief works were started in November, 1896, which gave employment to 3,400 units daily till August, 1897, the expenditure being about Rs. 1,40,000. Very little was done in the way of suspensions of land revenue, and pressure led to wholesale desertions. In 1899–1900 the State enjoyed comparative immunity, but there was a certain amount of distress, as the rainfall (19 inches) was badly distributed. Relief works and poorhouses were started, advances were given to agriculturists, and suspensions and remissions of land revenue sanctioned. The cattle suffered from want of fodder, which, in spite of the prohibition of its export, was exhausted by May, 1900, and nearly 203,000 head are said to have died. More than 2,000,000 units were relieved on works, and over 83,000 gratuitously, and the direct expenditure was 2·8 lakhs. Famine.

Adminis-tration.

The Mahārājā being a minor, the administration is carried on by a Council of four members under the supervision and general control of the Political Agent, all important matters being referred to the Governor-General's Agent in Rājputāna. Each member of Council is in immediate charge of a number of departments, and, subject to certain rules, disposes of all the work connected therewith. Each of the two districts into which the State is divided is for judicial purposes under a *nāzim*, and for revenue purposes under a Deputy-Collector, while in each of the *tahsīls* is a *tahsīldār*, assisted by a *naib-tahsīldār*.

Civil and criminal justice.

In the administration of justice, British procedure and laws are followed generally. The lowest courts are those of the *naib-tahsīldārs*, who are third-class magistrates and can try civil suits not exceeding Rs. 50 in value. The *tahsīldārs* have second-class powers as magistrates, and decide civil suits for sums not exceeding Rs. 200. Appeals against the decisions of these courts lie to the *nāzim* of the district, who has the ordinary powers of a District Magistrate and can try civil suits without limit. Over the *nāzims* is the Civil and Sessions Judge. On the civil side, his work is appellate only, while on the criminal side he tries original Sessions cases, and can sentence up to ten years' imprisonment and fine to any extent. The highest court is the Council, which, besides hearing first appeals from the Civil and Sessions Judge, and second appeals from the *nāzims*, gives judgement in murder cases, though a sentence of death requires the confirmation of the Governor-General's Agent. Revenue suits are heard by the *tahsīldārs* and the Deputy-Collectors, subject to the supervision of the Council.

Finance.

The normal revenue of the State is about 31 lakhs, and the ordinary expenditure about 28 lakhs. The chief sources of revenue are: land (including cesses), 21·7 lakhs; customs, 3·3 lakhs; payment under the Salt agreement of 1879, 1·5 lakhs; and stamps, about Rs. 34,000. The main items of expenditure are: public works, 6·5 lakhs; army, 5·7 lakhs; cost of Council, courts, and revenue staff, 3·3 lakhs; stables, elephants, &c., 2·2 lakhs; allowances to ex-Mahārājā, Sardārs, &c., 1·1 lakhs; and police, charities, and pensions, about a lakh each. These figures do not include the income and expenditure (approximately 2·1 lakhs) of the Deorhi *tahsīl*, from which the expenses of the palace are defrayed. The financial position of the State is very satisfactory; the assets in 1905, including a cash balance of 8·9 lakhs and a sum of

25 lakhs in Government securities, amounted to about 38 lakhs, and there were no liabilities.

British currency is the sole legal tender in the State. Formerly two mints were at work, namely at Dīg and the capital, but the former is said to have been closed in 1878 and the latter in 1883. The old local rupee, called *hāli*, used to be much the same in value as the British, but now exchanges for about ten British annas. Currency.

The land tenures may be divided into *khālsa*, *muāfi*, and *istimrāri*; and the areas under these tenures are respectively 87·6, 11·8, and 0·6 per cent. of the total area of the State. In the *khālsa* villages the superior and final right of ownership is vested in the State, but the *zamīndārs* also hold a subordinate proprietary right as long as they pay the demand. This right is heritable by their heirs, but cannot be alienated without the consent of the Darbār, and, even with that consent, cannot be alienated to non-agriculturists. The *muāfi* tenure is of several kinds. Land may be given rent-free in charity (*panārth*), or for religious purposes to temples, Brāhmans, *purohits*, &c. Other land is held in *inām*, or on the *chauth* tenure. Formerly these were identical. Estates were granted rent-free by the earlier rulers to their brethren in arms, as a reward for past, or a guarantee for future, military services, and these services were defined in each case as so many guns, i. e. so many matchlock men. After Najaf Khān had seized Dīg and Kūmher in 1776, some of these *ināmis* admitted the Mughal supremacy and were made to pay *chauth* or one-fourth of the revenue; and when these districts were restored to Bharatpur, this payment was continued. This is said to be the origin of the *chauth* tenure generally; but another form of it is in force in a few villages, under which one-fourth of the assessment is remitted, and three-fourths are taken by the State, military service being still rendered. Lastly, the Thākurs, Sardārs, and relatives of the chief neither pay revenue nor perform service. There are only four *istimrāri* villages, which are held on a fixed and permanent quit-rent. Land revenue.

In the *khālsa* area, prior to 1855, the State in theory took one-third of the produce, a relic of Akbar's land revenue system, which was levied either by actual division of the crop (*batai*), or more frequently by appraisement of the yield of the standing crop (*kankūt*), which was converted into a cash demand at current rates. A further development led to the contract system, by which the *zamīndār* or the middleman (*thekadār*) contracted to pay a fixed sum for a year or term of

years. In practice, however, the State took all it could exact from the people, and much of the residue was swallowed up by rapacious and corrupt officials. The first summary settlement, for three years, was made in 1855, and the demand, based on the average collections of the previous ten years, was 14·2 lakhs. This was followed by a series of summary settlements, till in 1900 the first regular settlement was completed for a term of twenty years. The initial demand then fixed was 20·6 lakhs, and the final demand, owing to progressive assessment, rose to 21·4 lakhs in 1905–6. This settlement followed the Punjab lines, the net 'assets' being calculated from a valuation of the produce. The assessment per acre of 'wet' land varies from Rs. 2 to Rs. 8–2–0, and of 'dry' land from Rs. 1–4–0 to Rs. 2–8–0; and the incidence of land revenue per head of the rural population is Rs. 4–6–0.

Army. The State maintains an Imperial Service infantry regiment of 652 of all ranks, excluding followers, and a transport corps consisting of 350 carts, 600 mules, and 368 men and followers. The infantry regiment was raised in 1889, and the transport corps in 1899, the latter taking the place of a cavalry regiment. The local irregular force numbers about 2,200 men, of whom 513 are cavalry and 132 are gunners. There are 82 guns, of which 40 are said to be serviceable. The Imperial Service regiment and the transport corps cost usually about 3 lakhs, and the rest of the army $3\frac{3}{4}$ lakhs a year; but both are at present under sanctioned strength.

Police and jails. The police force is under a Superintendent, and numbers 760 of all ranks, of whom 25 are mounted. There are also more than 1,000 *chaukīdārs*, who keep watch and ward in their villages; they receive no pay, but hold land at favoured rates, or get certain perquisites from the *zamīndārs*. Till quite recently two jails were maintained in the State, namely, a Central jail at the capital and a District jail at Dīg, which collectively had accommodation for about 220 prisoners, and cost about Rs. 25,000 a year; but the jail at Dīg has lately been abolished.

Education. In the literacy of its population Bharatpur stands eleventh among the twenty States and chiefships of Rājputāna, with 2·8 per cent. (5·2 males and 0·1 females) able to read and write. Excluding elementary indigenous schools (*maktabs* and *pāthsālas*), there are now 99 educational institutions in the State, of which 96 are maintained by the Darbār and the remaining 3 by the Church Missionary Society. The number on the rolls of these schools in 1904–5 was about 4,400, and

the daily average attendance about 3,100. The more important institutions are the high school, the Sanskrit school, and an Anglo-vernacular school for the upper classes at the capital, and an Anglo-vernacular school at Dīg. Elsewhere the vernacular alone is taught. There are 4 girls' schools, attended on the average by 100 girls. The State expenditure on education, including stipends and scholarships, is about Rs. 48,000 yearly. Fees are charged in some cases, and in 1904–5 yielded about Rs. 1,000.

Hospitals and dispensaries. Including the Imperial Service and jail hospitals, there are 7 hospitals and 10 dispensaries, with accommodation for 165 in-patients. In 1904 the number of cases treated was 145,165 (1,950 being in-patients), and 3,904 operations were performed. The total expenditure was about Rs. 37,000.

Vaccination. A staff of 15 vaccinators under a native superintendent is employed, and in 1904–5 successfully vaccinated 27,641 persons, or 44 per 1,000 of the population, against an average during the previous five years of nearly 67 per 1,000.

[C. K. M. Walter, *Gazetteer of Bhurtpore State* (Agra, 1868); *Rājputāna Gazetteer*, vol. i (1879, under revision); M. F. O'Dwyer, *Settlement Reports* (1898–1901); H. E. Drake-Brockman, *Gazetteer of Eastern Rājputāna States* (Ajmer, 1905); *Administration Reports of Bharatpur* (annually from 1895–6). For an account of the first siege of Bharatpur, see J. Grant Duff, *History of the Mahrattas* (1826); J. N. Creighton, *Narrative of the Siege and Capture of Bhurtpore* (1830); and C. R. Low, *Life and Correspondence of Sir George Pollock* (1873).]

Bayānā.—Head-quarters of a *tahsīl* of the same name in the State of Bharatpur, Rājputāna, situated in 26° 55′ N. and 77° 18′ E., close to the left bank of the Gambhīr river, a tributary of the Bāngangā, and about 25 miles south-by-south-west of Bharatpur city. Population (1901), 6,867. The town contains a vernacular school, attended by 150 boys, and a hospital. The ancient name of the place was Srīpathā. Two old Hindu temples were, till recently, used by the Musalmāns as mosques, and each has a Sanskrit inscription. One of them, bearing date A.D. 1043, mentions a Jādon Rājā, Bijai Pāl, to whom is unanimously attributed the building of the well-known fort of Bijaigarh, which is situated on an eminence about 2 miles to the south-west, and is shown in all maps under the name of Bādalgarh Kot. There are several old temples and remains in this fort, but the chief object of interest is a red sandstone pillar (*lāt*) bearing an inscription

of the Varika king, Vishnuvardhana, a tributary of Samudra Gupta, dated in A.D. 372. Bijai Pāl, whose descendants rule at Karauli, is said to have been killed about the middle of the eleventh century in a battle with Masūd Sālār, a nephew of Mahmūd of Ghazni, and the fort was taken. It was soon after recovered by the Rājputs, only, however, to be again stormed successfully by Abu Bakr, Kandahāri, whose tomb is still pointed out in the vicinity. Thenceforward, it seems to have been held by whatever dynasty ruled in Delhi. Muhammad Ghorī took it in 1196 and Sikandar Lodī in 1492. Bābar, writing in 1526, describes the fort as one of the most famous in India, and his son Humāyūn took it from the Lodīs in 1535. Bayānā is mentioned in the *Ain-i-Akbarī* as having in former times been the capital of a province of which Agra was but a dependent village. It possessed a large fort containing many buildings and subterraneous caverns, also a very high tower. The mangoes, some of which weighed above 2 pounds, were excellent, and the place was famous for its very white sugar and its indigo, the latter selling from Rs. 10 to Rs. 15 a maund[1].

[*Indian Antiquary*, vols. xiv and xv; J. F. Fleet, *Gupta Inscriptions*, p. 253.]

Bharatpur City.—Capital of the State of the same name, in Rājputāna, situated in 27° 13′ N. and 77° 30′ E., on the Rājputāna-Mālwā Railway, 34 miles west of Agra, 875 miles north-west of Calcutta, and 815 miles north-east of Bombay. It is the sixth largest city in Rājputāna, having a population in 1901 of 43,601, compared with 66,163 in 1881 and 67,555 in 1891. The large decrease of more than 35 per cent. is said to be due partly to exaggerated enumeration in 1891, and partly to the fact that, in the year last mentioned, several suburbs were considered as part of the city, while in 1901 they were treated as separate villages. According to the latest Census, Hindus number 30,784, or 70 per cent. of the total; Musalmāns, 11,964, or over 27 per cent.; and Jains, 722. The city and fort are said to have been founded about 1733, and to have been named after Bharat, a legendary character of great fame in Hindu mythology. The fort of Bharatpur is celebrated for having baffled the attacks of Lord Lake in 1805, and for its capture by Lord Combermere on January 18, 1826. An account of both these sieges will be found in the article on

[1] As much as 3,562 'great maunds of Indicoe Byana,' valued at 278,673 mahmūdis (say £14,000), was consigned to England in the *Royal Anne*, the ship which brought home Sir Thomas Roe in 1619.

the BHARATPUR STATE. The famous mud walls still stand, though a good deal out of repair. The only important manufactures are the *chauris* or fly-whisks made of ivory or sandal-wood. The art is said to be confined to a few families, who keep the process a profound secret. The tail of the fly-whisks is composed of long, straight fibres of either of the materials above mentioned, which in good specimens are almost as fine as ordinary horse-hair. These families also make fans of the same fibres beautifully interwoven. A municipal board of thirteen members is responsible for the sanitation and lighting of the city, the State providing the necessary funds, about Rs. 24,000 a year. The Central jail is at Sewar, about 3 miles to the south-west, and, though much improved during recent years, is not altogether satisfactory as a prison, and is often overcrowded. The jail manufactures, such as rugs, carpets, blankets, matting, &c., yield a yearly profit of about Rs. 1,500. The educational institutions, eight in number (omitting indigenous schools such as *maktabs* and *pāthsālas*), are attended by 890 boys and 90 girls. Of these, five are maintained by the State and three by the Church Missionary Society. The only school of any note is the Darbār high school, which teaches up to the entrance standard of the Allahābād University, and which, since 1894, has passed twenty-two students for that examination. Including the two Imperial Service regimental hospitals and that attached to the jail, there are five hospitals and a dispensary at Bharatpur, with accommodation for 148 in-patients. In the Victoria Hospital, one wing of which is solely for females, the Bharatpur State possesses what has been pronounced by experts to be the best equipped and most thoroughly up-to-date institution, as regards medical and scientific details, in India at the present time.

Bhasāwar.—Town in the Wer *tahsīl* of the State of Bharatpur, Rājputāna, situated in 27° 2′ N. and 77° 3′ E., close to the Jaipur border, and about 30 miles west-by-south-west of Bharatpur city. Population (1901), 6,690. The town is the head-quarters of a *naib-tahsīldār*, and possesses a post office, a vernacular school attended by about 180 boys, and a dispensary. It is supposed to have been founded by, and named after, Bhasāwar Khān, an officer of Mahmūd of Ghazni (1001–30).

Dīg.—Head-quarters of the *nizāmat* and *tahsīl* of the same name in the State of Bharatpur, Rājputāna, situated in 27° 28′ N. and 77° 20′ E., about 20 miles nearly due north

of Bharatpur city, and 22 miles west of Muttra. Population (1901), 15,409. The town is walled, and possesses a post and telegraph office, three schools attended by about 250 boys and 40 girls, and a hospital (containing ten beds). A municipal board is in charge of the conservancy and lighting of the place, the expenditure of about Rs. 5,000 a year being met partly from State funds. Dīg is a place of great antiquity; its ancient name was Dīrgh (meaning 'large') or Dīrghpura, and it is mentioned in the *Skand Purān* and the fourth chapter of the *Bhāgavat Mahātmya*. It came into the possession of the Jāts about the beginning of the eighteenth century, but was wrested from them in 1776 by Najaf Khān after a twelve months' siege. It was subsequently restored to Mahārājā Ranjīt Singh of Bharatpur. On November 13, 1804, a British force under General Frazer defeated the army of Holkar close to Dīg. The garrison of the latter place treacherously fired on the victors, so siege was laid to the town on December 16, and a week later it was carried by storm. The fort was subsequently restored to the Jāt chief, and after the capture of Bharatpur by Lord Combermere in 1826 it was dismantled. The town is famous for the palaces built by Sūraj Mal. They are constructed of a fine-grained sandstone quarried at Bansi Pahārpur in the south-east of the State, and are kept in thorough repair. They consist of a quadrangle, the centre of which is a garden laid out with fountains. To the east is a large masonry tank; to the south a marble hall and reservoir; to the north a large building called Nand Bhawan, with an exquisitely carved wooden ceiling; and to the west a building called Gopāl Bhawan, the rear face of which looks out on a large tank. This range of buildings wants, it is true, the massive character of the fortified palaces of other States in Rājputāna, but for grandeur of conception and beauty of detail it surpasses them all.

[For a further description of the palaces, see J. Fergusson, *History of Indian Architecture*.]

Kāman.—Head-quarters of a *tahsīl* of the same name in the State of Bharatpur, Rājputāna, situated in 27° 39′ N. and 77° 16′ E., about 36 miles north-by-north-west of Bharatpur city. Population (1901), 12,083. The town contains a vernacular school attended by 140 boys, and a dispensary. The old name of the place is said to have been Kadamba-vana (contracted to Kāmavana), from the number of *kadamb* trees (*Anthocephalus Cadamba*) found here; another account traces

its name to a mythical Rājā Kāmsen. Kāman is one of the twelve holy places of the Braj Mandal (see MUTTRA DISTRICT), and its shrine of Gopīnāth is regularly visited by pilgrims. In the middle of the town is an old fort, in which are many fragments of Hindu sculpture, and a mosque called Chaurāsi Khambā ('84 pillars'). None of these pillars is without ornament, and some are very highly decorated. On one of them is a Sanskrit inscription of the Sūrasenas; it bears no date, but is believed to belong to the eighth century, and records the building of a temple to Vishnu.

[*Indian Antiquary*, vol. x; *Archaeological Survey of Northern India*, vol. xx.]

Khānua.—Village in the Rūpbās *tahsīl* of the State of Bharatpur, Rājputāna, situated in 27° 2′ N. and 77° 33′ E., close to the left bank of the Bāngangā river, and about 13 miles south of Bharatpur city. Population (1901), 1,857. Here, in March, 1527, was fought the great battle between Bābar and the confederated Rājputs under Rānā Sangrām Singh of Mewār. In the preliminary skirmishes the latter were successful, and the emperor, deeming his situation serious, resolved to carry into effect his long-deferred vow and nevermore drink wine. The gold and silver goblets and cups were broken up and the fragments distributed among the poor. In the final battle (March 12, 1527) the Rājputs were completely defeated; the Rānā was wounded and escaped with difficulty, while among the slain was Rāwal Udai Singh of Dūngarpur.

Kūmher.—Head-quarters of a *tahsīl* of the same name in the State of Bharatpur, Rājputāna, situated in 27° 19′ N. and 77° 23′ E., about 11 miles north-west of Bharatpur city. Population (1901), 6,240. The town is surrounded by a mud wall and ditch, and possesses a post and telegraph office, a vernacular school attended by about 130 boys, and a dispensary. The place is said to take its name from its founder, Kūmbha, a Jāt of the village of Sinsini, about 6 miles to the north-west. The palace and fort were built by Mahārājā Badan Singh about 1724, and thirty years later the place was unsuccessfully besieged by the Marāthās, when Khande Rao Holkar, the son of Malhār Rāo, was killed. His cenotaph, erected by his widow, Ahalyā Bai, at the village of Gangarsoli, 3 miles to the north, is still maintained by the Indore State.

Rūpbās.—Head-quarters of a *tahsīl* of the same name in the State of Bharatpur, Rājputāna, situated in 26° 59′ N. and 77° 39′ E., about 19 miles south-by-south-east of Bharatpur city. Population (1901), 2,981. The town contains a post

office, a vernacular school attended by about 100 boys, and a dispensary. The place is mentioned by Jahāngīr as having formerly been the *jāgīr* of Rūp and subsequently given to Amān-ullah, son of Mahābat Khān, and called after him Amānābād. It was one of Jahāngīr's regular hunting-grounds. In the vicinity of Rūpbās are some enormous stone obelisks and images; the oldest is a sleeping figure of Baldeo cut in the rock, 22½ feet long, with a seven serpent-hooded canopy and an inscription dated A. D. 1609. About 8 miles to the south-west are the famous sandstone quarries of Bansi Pahārpur, which have supplied material for the beautiful palaces at DĪG and for many of the buildings at Agra and Fatehpur Sīkri.

[*Archaeological Survey of Northern India*, vol. xx.]

Wer.—Head-quarters of a *tahsīl* of the same name in the State of Bharatpur, Rājputāna, situated in 27° 1′ N. and 77° 11′ E., about 24 miles south-west of Bharatpur city. Population (1901), 5,711. There are two schools attended by about 130 boys and 30 girls, besides a post office and a dispensary. The town was founded by Mahārājā Badan Singh in the first half of the eighteenth century, and is surrounded by a high mud rampart, flanked by semicircular bastions with a wide but shallow ditch.

Boundaries, configuration, and hill and river systems.

Dholpur State.—The easternmost State of Rājputāna; its area calculated from the standard topographical sheets is 1,155 square miles, but the revenue records of the State make it 1,197 square miles. It lies between 26° 22′ and 26° 57′ N. and 77° 14′ and 78° 17′ E., and is bounded on the north by the District of Agra; on the north-west by Bharatpur; on the west by Karauli; and on the south and east by Gwalior. The country is open and level in the north, but elsewhere consists for the most part of low hills or ravines. A range of sandstone hills runs from near the capital in a south-westerly direction, attaining in one place an altitude of 1,171 feet above the sea; these hills, as well as those farther to the west, are mostly bare of vegetation and rocky. The tract along the Chambal is termed the *Dāng*, and is deeply intersected by ravines, some of which are 100 feet deep, and extend from 2 to 4 miles into the interior.

The river CHAMBAL flows from south-west to north-east along the entire southern and eastern borders of the State, but receives no tributary from Dholpur. The BĀNGANGĀ (or Utangan) river enters the State in the north-west corner and flows east for about 40 miles along, or close to, the northern

border; its bed is about 40 feet below the surrounding country, but in the rains it is liable to floods, rising from 15 to 20 feet. The Pārbatī rises in Karauli, close to the western border, and after a sinuous north-easterly course of about 60 miles, falls into the Bāngangā; it has two small tributaries, the Mendka and the Mendki, both of which rise near the sandstone ridge above mentioned, and flow north for 18 or 20 miles. The Pārbatī and its tributaries dry up in the hot season, leaving occasional deep pools, and their banks are more or less fringed with ravines.

Portions of the State in the south and east are covered by the alluvium of the Chambal, which has excavated a broad valley through an extensive plateau formed of nearly horizontal Upper Vindhyan standstones. Geology.

Tigers, leopards, and bears are found in the south-west, also *sāmbar* (*Cervus unicolor*) and hyenas. There are in addition antelope, *nīlgai* (*Boselaphus tragocamelus*), wild hog, and occasionally wolves in other parts, as well as the usual small game during the cold season. Fauna.

The climate is generally healthy; hot winds blow in April, May, and June, and the mean temperature at the capital varies from 60° in January to 96° in May. There are five rain-gauge stations; the annual rainfall for the whole State averages between 25 and 26 inches, varying from a little over 30 inches at the capital to under 20 at Baseri in the north-west. Since 1880 the year of heaviest rainfall has been 1887, when nearly 40 inches fell, while in 1883 only about 10 inches were received. Climate, temperature, and rainfall.

Of the earlier history of the territory now forming the Dholpur State very little is known. According to local tradition the Tonwar Rājputs, who ruled at Delhi from about 792 to 1164, held the country, and the western portion certainly belonged at one time to the Jādon Rājputs of Karauli. When Muhammad Ghorī overthrew the Kanauj kingdom in 1194, he and his generals took the forts of Bayānā and Gwalior, which commanded all this part of the country, and from this time to the date of Bābar's invasion (1526) there must have been much fighting along the Chambal. In 1450 Dholpur had its own Rājā or Rai, who in 1487 came out to meet Sultān Bahlol Lodī, and, on presenting him with some *mans* of gold, was treated as a well-wisher. In 1500 the Rai's name was apparently Mānik Deo, and Sikandar Lodī proceeded against him in person, took the fort of Dholpur in the following year, and plundered the country. Within History.

a few months the district was given to Vinayak Deo (possibly a son of the previous ruler), but in 1504 the command of the fort was transferred to a Muhammadan official.

The victory of the emperor Bābar at KHĀNUA (1527) gave all this country to the Mughals, though Dholpur held out for a short time; but under Akbar the State formed part of the *Sūbah* or province of Agra, and the capital was for many years the residence of imperial governors. In 1658 the battle for empire between the sons of Shāh Jahān was fought at Sāmogarh in Agra District, in which Aurangzeb proved victorious, and in which the gallant Rao Chhatarsāl of Būndi was slain fighting on the side of Dārā. Again, after the death of Aurangzeb in 1707, the struggle for supreme power between his sons, Shāh Alam (afterwards Bahādur Shāh) and Azam Shāh, was fought out close to this territory and the latter was killed. Shortly after, Rājā Kalyān Singh Bhadauria (from the Etāwah District of the United Provinces), taking advantage of the troubles which beset the new emperor on every side, obtained possession of Dholpur; and the Bhadaurias remained undisturbed till 1761, when the Jāt Rājā, Sūraj Mal of Bharatpur, after the battle of Pānīpat, seized upon Agra and overran the country to the Chambal. During the succeeding forty-five years Dholpur changed masters no less than five times. In 1775 it shared the fate of the rest of the Bharatpur possessions, which were seized by Mirza Najaf Khān; on the death of the latter in 1782 it fell into the hands of Sindhia; on the outbreak of the Marāthā War in 1803 it was occupied by the British, by whom, in accordance with the Treaty of Sarji Anjangaon, it was restored to the Gwalior chief; in 1805, under fresh arrangements with Daulat Rao Sindhia, it was resumed by the British, who finally in 1806, uniting the districts of Dholpur, Bāri, and Rājākhera with the *taluka* of Sir Muttra into one State, made it over to Mahārāj Rānā Kīrat Singh in exchange for his territory of Gohad, which was given up to Sindhia.

The ruling family of Dholpur are Jāts of the Bamraolia clan, the latter name being derived from Bamraoli near Agra, where an ancestor of the family is said to have held lands about 1195. They joined the side of the Rājputs against the Musalmāns, and received a grant of the territory of Gohad about 1505, when the title of Rānā was assumed. In 1761, when the Marāthās had been defeated at Pānīpat, Rānā Bhīm Singh seized the fort of Gwalior, but it was retaken by Sindhia in 1777. In order to form a barrier against the Marāthās,

Warren Hastings made a treaty in 1779 with the Rānā, and the joint forces of the British and the Rānā recaptured Gwalior. This treaty is a document of some curiosity, having been negotiated in the infancy of our acquaintance with the political affairs of Northern India. In 1781 a treaty with Sindhia stipulated for the integrity of the Gohad territories; but after the Treaty of Sālbai (1782) the Rānā was abandoned on the ground that he had been guilty of treachery, and Sindhia soon possessed himself of Gohad and Gwalior. The Rānā remained in exile until Lord Wellesley's policy against the Marāthās again brought him forward, and under the treaty of 1804 he recovered Gohad and certain other districts; but in 1805 they were retransferred to Sindhia, and in exchange the Rānā obtained the territory which he now possesses. The first Rānā (or more correctly Mahārāj Rānā) of Dholpur was Kīrat Singh; his son, Bhagwant Singh, succeeded in 1836, and for valuable assistance rendered in the Mutiny received the insignia of K.C.S.I.; he was made a G.C.S.I. in 1869 and died in 1873. The third chief was Nihāl Singh, grandson of Bhagwant Singh; he was an honorary major in the Central India Horse and received the C.B. and Frontier medal for services in the Tīrāh campaign. He died in 1901, and was succeeded by his eldest son, Rām Singh, the present chief, who was born in 1883, was for a short time at the Mayo College in Ajmer, subsequently joined the Imperial Cadet Corps, and was invested with powers in 1905. The Rānā of Dholpur is entitled to a salute of 15 guns.

Archaeology. There is not much of archaeological interest in the State. South of the capital on the left bank of the Chambal is a very old fort, which, since about 1540, has been called Shergarh after Sher Shāh, who much enlarged it. It is now crumbling away. Some mosques and tombs of the sixteenth and seventeenth centuries stand in the vicinity of the capital; and the remains of a palace, built about 1617 for Shāh Jahān, lie 3 miles south-east of the town of BĀRI.

The people. Excluding the village of Nimrol near Gohad in Gwalior (which still belongs to the Rānā, and of which the population in 1901 was 523), there are 543 towns and villages in Dholpur. The population at each of the three enumerations was: (1881) 249,657, (1891) 279,890, and (1901) 270,973. The decrease of 3 per cent. in the last decade is ascribed to emigration during the famine of 1896. The State is divided into five *tahsīls*: namely, Gīrd, Bāri, Baseri, Kolāri, and Rājākhera; and the estate of Sir Muttra. The head-quarters of these (except of

Gird, which is at the capital, and of Kolāri, which is at Sepau) are at the places from which each is named. There are only three towns: namely, the capital, BĀRI, and RĀJĀKHERA. The following table gives the chief statistics of population in 1901:—

Tahsīl.	Area in square miles.	Number of Towns.	Number of Villages.	Population.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
Gird	240	1	151	67,303	−12·3	1,583
Bāri	288	1	115	54,999	+ 0·7	877
Baseri	193	...	88	50,825	+ 4·3	334
Kolāri	122	...	76	43,697	− 6·7	432
Rājākhera	156	1	77	34,298	+ 0·6	407
Sir Muttra (estate)	198	...	33	19,851	+ 7·5	314
State total	1,197	3	540	270,973	− 3·2	3,947

More than 92 per cent. of the total are Hindus and 6 per cent. Muhammadans. The language mainly spoken is Hindī.

Castes and occupations.

The principal castes are Chamārs (leather-workers and cultivators), who number 43,000; Brāhmans (petty traders and cultivators), 34,000; Kāchhīs or Mālis (industrious agriculturists), 22,500; Rājputs (cultivators and in State service), 22,000; and Gūjars, 21,000, who mostly inhabit the *Dāng*. As recently as 1897 the Gūjars were famous for their raids into Gwalior and Karauli, but they are now generally peaceful cultivators. The main occupation is agriculture, more than 74 per cent. of the people living by the land.

General agricultural conditions.

The soil varies in different parts, but, except on and in the vicinity of the sandstone ridge, is generally excellent. In the north and north-west a mixture of sand and clay, known as *domat*, is as productive as the best land in Agra District, while in the north-east an area of about 90 square miles is covered with black soil. In the ravines of the Chambal, and to a certain extent in those of the other rivers, there is a good deal of alluvial mud (*kachhār*), on which fine crops are raised. According to the State records, the area of Dholpur is a little over 1,197 square miles, of which nearly 900 square miles, or three-fourths, are *khālsa* or fiscal, the rest being held on special tenures by individuals or charitable and religious institutions.

Agricultural statistics.

Statistics are available only for the *khālsa* area; and they show about 535 square miles as cultivable, and 365 as occupied by rivers, tanks, hills, village sites, or otherwise barren. According to these statistics there has been a steady, if small, increase in

the cultivated area since 1900. The average area cropped annually during the decade ending 1900 was nearly 360 square miles, while the areas cultivated in 1900–1 and 1903–4 were about 388 and 405 square miles respectively. The principal crops and the area (in square miles) under cultivation in each case in 1903–4 were: *bājra*, 176; *moth*, 39; *jowār*, 38; cotton, 50; wheat, 21; gram, 19; and barley, 16. Principal crops.

The State has no particular breed of cattle, goats, or sheep. Horse or pony-breeding is encouraged; stallions are maintained at the head-quarters of the *tahsīls*, and prizes are given for the best locally bred animals shown at the Sarad fair held yearly at the capital. Cattle, sheep, horses, &c.

Of the total *khālsa* area cultivated in 1903–4 about 154 square miles, or 38 per cent., were irrigated, as compared with 127 square miles recorded in the last settlement report. Irrigation is mainly from wells, of which there are said to be 12,667 (4,501, or 35 per cent., being masonry); and the water is obtained either by the usual leathern bucket drawn up by a pair of bullocks or, in the case of shallow wells, by means of an earthen pot attached to one end of a long bamboo, a heavy weight being fixed at the other extremity, the whole contrivance being called *dhenklī*. The area irrigated from tanks is small, and lies mostly in the western half of the State. There are said to be 75 tanks of sorts, but some are unserviceable and others so small as to be of little value. A very promising irrigation work, to be called the Rām Sāgar after the young chief, is now under construction at Seheri, 3 miles south of Bāri; it is estimated to cost 2·5 lakhs and to be capable of storing sufficient water to irrigate about 10,400 acres. Irrigation.

There are no real forests, but in several tracts common trees, such as the *dhao* (*Anogeissus pendula*), the *khair* (*Acacia Catechu*), and others locally called *pīlu*, *chaunkhar*, *karel* (*Capparis aphylla*), and *jherbera*, are found. These tracts are looked after by a small staff under each *tahsīldār*, who is Deputy Forest officer under a Forest committee. Grass reserves or *rūndhs* supply fodder for the State elephants, horses, and cattle, any surplus being regularly stacked to provide against possible scarcity in future years. The forest revenue, derived mainly from the sale of firewood and charcoal, is insignificant, being about Rs. 1,700 a year. Forests.

The red sandstone of Dholpur is most valuable for building purposes; fine-grained and easily worked, it hardens by exposure, and does not deteriorate by lamination. The principal quarries are at Narpura, 4 miles north-west of the capital, with Mines and minerals.

which they are connected by a railway siding, and near Bāri; they are worked on the petty contract system, and in 1900-1 yielded a net profit of Rs. 13,300, which had increased to Rs. 21,300 in 1904-5. *Kankar* or nodular limestone is found in many places in the ravines leading to the rivers, and a bed of excellent limestone occurs on the banks of the Chambal within 2½ miles of Dholpur town. In the Bāri district there are remains of iron and copper-workings, and a metal believed to be manganese has been recently found there.

Commerce and trade.

There are no manufactures of importance. The chief exports are sandstone, cotton, *ghī*, and in good years wheat, gram, *bājra*, *til*, and mustard-seed; and the principal imports include salt, cloth, sugar, rice, and tobacco. The trade is mainly with Agra District and Gwalior.

Means of communication. Railway.

Since January, 1878, the Indian Midland section of the Great Indian Peninsula Railway has traversed the eastern part of the State from north to south; its length within Dholpur territory is about 19 miles, and there are two stations, at Mania and the capital. The line crosses the Chambal by a fine bridge made of the sandstone of the country, with eleven spans of 200 feet each and two spans of 100 feet each. A steam tramway is being made to connect the quarries near Bāri with the railway at Dholpur.

Roads.

The trunk road from Agra to Bombay runs for about 18 miles through the State; it was constructed, and is still maintained, by the British Government. The only other metalled roads are in or near the capital; their total length is a little over 11 miles, and they are kept up by the State. The length of unmetalled fair-weather roads is about 109 miles.

Ferries.

Ferries are maintained at 16 *ghāts* between the Dholpur and Gwalior banks of the Chambal. The principal crossing is at Rājghāt, 3 miles south of the capital, where the British Government keeps a bridge of boats in the dry season and a large ferry-boat in the rains, the net profits being divided equally between the two States concerned.

Post and telegraph offices.

There are six Government post offices, namely, at the head-quarters of each *tahsīl* and at Sir Muttra, and there is a telegraph office at the capital. The State also keeps up a staff of *harkāras* or runners for the carriage of official correspondence between the capital and the head-quarters of the various districts.

Famine.

The only recent years of actual famine appear to have been 1868-9, 1877, and 1896-7. Of the first very little is on record, but the State appears to have suffered less than the others in

Eastern Rājputāna, though the famine caused much emigration and considerable mortality, and but little was done in the way of relief measures. In 1877 the rain held off till the beginning of September, prices rose from 24 seers per rupee in July to 10 in September, and fodder for cattle was not procurable. Many persons emigrated, and the State is said to have lost 25,000 people and more than 10,000 head of cattle. The Darbār did what it could by abolishing customs duties on food-grains, throwing open its grass preserves, remitting land revenue, and starting relief works and kitchens. The actual expenditure has not been recorded, but the loss in land revenue alone was 2·7 lakhs. In 1896 the rainfall was deficient (only about 13 inches fell), and the average price of ordinary food-grains rose to 10 to 11 seers per rupee. Relief works were started in October, 1896, and not closed till September, 1897. More than 1,000,000 of units were relieved on works, and 165,000 gratuitously. The actual expenditure exceeded 1·3 lakhs, and land revenue to the extent of nearly 3·5 lakhs was suspended.

Administration. During the minority of the present chief the State was administered by a British officer, styled Superintendent, who was assisted by five principal officials: namely, the Revenue and Customs Officer, the Judicial and Accounts Officer, the Inspector-General of Troops, the State Engineer, and the Nāzim; while the Political Agent, Eastern Rājputāna States, exercised general control. Since the investiture of Mahārāj Rānā Rām Singh with powers in March, 1905, the system of administration is the same, except that the young chief and his Secretary take the place of the Superintendent. In each of the districts is a *tahsīldār* and an assistant or *naib*; the Gīrd *tahsīl* has an additional *naib-tahsīldār*.

Civil and criminal justice. In the administration of justice the courts are guided generally by the Codes of British India. *Tahsīldars* can sentence criminals to imprisonment not exceeding one month, or fine up to Rs. 50, or to both, and can try civil suits not exceeding Rs. 300 in value. Appeals against their decisions lie to the Nāzim, who can sentence up to two years' imprisonment, fine up to Rs. 1,000, and pass a sentence of whipping not exceeding 30 stripes, while on the civil side he tries suits not exceeding Rs. 2,000 in value. The Judicial Officer hears appeals against the orders of the Nāzim, and can punish with imprisonment up to seven years; on the civil side he tries all suits beyond the Nāzim's powers. There is no appeal against a sentence of imprisonment not exceeding one month, or fine not exceeding Rs. 50, passed by the Judicial Officer, nor against his decisions

in suits based on bonds or account-books, the subject-matter of which does not exceed Rs. 500 in value; but the court styled *Ijlās khās* can interfere when it deems fit, in the exercise of its powers of revision. The court last mentioned is the highest in the State, and is presided over by the Mahārāj Rānā. It hears appeals against the orders of the Judicial Officer, and decides criminal cases beyond the latter's powers.

Finance. The normal revenue of the State is about 9·6 lakhs, of which nearly 8 lakhs are derived from the land, and about Rs. 92,000 from customs, including compensation received from Government under the Salt agreement of 1879. The normal expenditure is about 8·4 lakhs, the main items being: cost of establishment, civil and military, 2·7 lakhs; public works, 1·5 lakhs; *kārkhānas* (comprising a number of departments such as gardens, grass and wood dépôts, stables, elephants, bullocks, &c.), 1·2 lakhs; and the private expenses of the young chief and his family, 1 lakh. The State is free from debt, and in 1905 had a cash balance of about 4·3 lakhs, besides other assets. The private debts of the late Rānā are being settled.

Currency. British currency has for many years been the sole legal tender; but up to 1857 silver rupees and half-rupees were minted locally, the coin being called *tamancha shāhi* from its distinguishing mark, a pistol (*tamancha*).

Land revenue. There are two main classes of land tenure: namely, first, *khālsa* or land under the chief's direct authority, paying revenue to the State; and, secondly, land granted by the chief under certain conditions to individuals or temples. Under the latter head come tenures known as *tankedāri*, *jāgīr*, and *muāfi*. The two *tankedāri* estates (Sir Muttra and Rijhaoni) pay a quit-rent of Rs. 21,700; the State has the right of raising this rent, but has only done so once during the last fifty years. The tenure differs from that of *jāgīr*, in that the holders have neither to perform service, save on very special occasions, nor to furnish horsemen and foot-soldiers. The *jāgīr* is the usual service tenure, and lands so granted can be resumed by the State on the death of the holder without male issue, or on his dismissal for some offence. *Muāfi* lands are rent-free grants to relations, favourites, and religious institutions. Such grants to individuals are of two kinds: namely, for a lifetime, or in perpetuity subject to resumption on failure of male lineal descendants of the original grantee. Lands assigned to temples are usually in perpetuity, but any *muāfi* grant can be at once resumed for an offence against the State. In the

khālsa villages the system of tenure is a modified *zamīndāri*. The *zamīndārs*, who are generally descendants of the original founders of the village, have no real proprietary rights, but merely contract with the State for the payment of the revenue demand; they may be said to be collectors of revenue, and in theory are entitled to a remuneration of 5 per cent. on all collections, but so long as they observe their contract they are considered as owners of the land actually cultivated by them and their tenants, and also of uncultivated land sufficient for the grazing of the village cattle. The actual cultivators hold on leases, sometimes annual and rarely for longer periods than three years, granted by the *zamīndār* of the village or of the *thok* or *pattī* (subdivision) in which their land is situated. Within the period of this lease their payments are not enhanced, and provided they pay the demand they are not ejected; but they have no tenant-right, properly so called, by either law or custom.

Previous to 1879 there had been no attempt at any regular survey or settlement since the time of Akbar. In Rānā Kīrat Singh's time the nominal demand stood at about 5·4 lakhs; and the assessment appears to have been periodically raised on arbitrary grounds, and without proper inquiry, till it nearly reached the sum of 10 lakhs, though it is doubtful whether anything approaching this was ever collected. In 1875 a regular survey and settlement was begun, and a demand of 7·1 lakhs was announced in 1879 for a period of twelve years. In 1892 a so-called resettlement was made by a local official, raising the demand to 8·2 lakhs; this expired in 1904, but has been extended for a short term. The land revenue is paid entirely in cash; and the rates per acre vary from Rs. 50 for the best *gonda*, or the belt round the village, to 8, or even 4, annas for the worst *hār*, or the land farthest from the village site and the least productive.

Miscellaneous revenue.

Very little poppy is grown in Dholpur, and the export of opium into British territory is prohibited by the Salt agreement of January, 1879. Under rules issued in 1902 opium can be imported only on passes granted by the Darbār, and cultivators can sell only to licence-holders. By the agreement last mentioned the manufacture of salt is prohibited and no duty of any kind is leviable on it; as compensation, the State receives from Government Rs. 60,000 yearly, and 300 maunds of Sāmbhar salt free of cost and duty. The right to sell liquor (European and country) and intoxicating drugs is leased annually for about Rs. 5,000, and the revenue from the sale

of stamp-papers and court-fee stamps averages about Rs. 10,000 a year.

Public works.

The Public Works department has for some years been under European supervision; the average sum available for expenditure used to be Rs. 60,000 a year or less, but the usual allotment is now about 1·5 lakhs. The actual expenditure in 1903–4 was 2·3 lakhs, rising to 4·5 lakhs in 1904–5. The principal works carried out since 1881 include an Agency house, public offices, a hospital, a jail, lines for troops, and a few irrigation tanks.

Army.

The military force has recently been considerably reduced, and in 1905 numbered 1,216 of all ranks: namely, cavalry, 183, of whom 60 were irregular; infantry, 994, of whom 570 were irregular; and artillerymen, 39. Of the 32 guns 17 are said to be serviceable. The cost of the army, including office establishment and pensioners, is about 1·2 lakhs a year.

Police.

For police purposes the State is divided into ten *thānas* or police circles; and the force, including about 355 village *chaukīdārs*, consists of 770 men, all unmounted. The Nāzim is the head of the police and is assisted by the various *tahsīldārs*.

Criminal tribes.

The only criminal tribe is that of the Kanjars, a few of whom have been settled at Pachgaon, 5 miles north-west of the capital. At first land was given to them rent-free, but they now pay the usual demand.

Jails.

The State jail was for many years at Purāni Chhaoni, 3 miles west of Dholpur town, and the building was quite unsuited for a prison. A fine jail has been built close to Dholpur railway station at a cost of a lakh, and the prisoners were transferred there in 1903. Small lock-ups are maintained at the head-quarters of each district.

Education.

The proportion of educated males and females is lower in Dholpur than in any other State of Rājputāna. According to the Census of 1901, only 1·4 per cent. of the population were literate: namely, 2·6 per cent. of the males and 1·1 per cent. of the females. There are 7 State schools and 20 private institutions, attended by about 900 boys. No fees are taken from the pupils, and the schools cost the Darbār about Rs. 3,000 a year.

Hospitals and dispensaries.

The State possesses one hospital and three dispensaries, including that attached to the jail. There is accommodation for in-patients only at the capital. In 1904 the number of cases treated was 27,000 (235 being those of in-patients), and 1,118 operations were performed. The total cost of these

institutions was Rs. 6,200, excluding the allowance of about Rs. 4,000 a year to the Agency Surgeon for supervision.

A staff of seven vaccinators under a native Superintendent is maintained. In 1904–5 they successfully vaccinated 11,179 persons, or about 41 per 1,000 of the population, at a cost of Rs. 1,000. Vaccination.

[*Rājputana Gazetteer*, vol. i (1879, under revision); *Settlement Report* (1894); H. E. Drake-Brockman, *Gazetteer of Eastern Rājputāna States* (Ajmer, 1905); *Administration Reports of Dholpur* (annually from 1894–5).]

Bāri Town.—Head-quarters of the district of the same name in the State of Dholpur, Rājputāna, situated in 26° 39′ N. and 77° 37′ E., about 19 miles almost due west of Dholpur railway station and 45 miles south-west of Agra. Population (1901), 11,603. A strong masonry fort here is supposed to have been built in the fifteenth century, but the oldest building is a mosque which bears an inscription recording that it was constructed between 1346 and 1351. Three miles to the south-east are the remains of a palace, built about 1617 for prince Shāh Jahān as a shooting lodge. In the vicinity of the town are sandstone quarries, which are being connected with the railway at Dholpur by a light steam tramway. The town possesses a post office, a primary vernacular school attended by some 60 boys, and a dispensary.

Dholpur Town.—Capital of the State of the same name in Rājputāna, situated in 26° 42′ N. and 77° 53′ E., on the Indian Midland section of the Great Indian Peninsula Railway, and on the grand trunk road between Agra and Bombay, about 34 miles south of Agra and 40 miles north-west of Gwalior. It is also the head-quarters of the Gīrd *tahsīl*. Population (1901), 19,310. The original town is supposed to have been built in the beginning of the eleventh century, a little to the south of the present capital, by Rājā Dholan (or Dhāwal) Deo, a Rājput of the Tonwar clan, after whom it was called Dholderā or Dhāwalpuri. It was taken by Sikandar Lodī in 1501, and his army spoiled and plundered in all directions, rooting up all the trees of the gardens which shaded Dholpur to the distance of seven *kos*. Bābar repeatedly mentions the place and states that it surrendered to him in 1526. His son Humāyūn is supposed to have moved the site of the town farther to the north to avoid the encroachments of the Chambal. An enclosed, and to some extent fortified, *sarai* was built in the reign of Akbar, and close to it is a handsome mausoleum erected in memory of Sādik Muhammad Khān,

one of Akbar's generals, who died here about 1597. Other places of interest are the small lake of Machkūnd, surrounded by temples, where religious fairs are held in May and September; and the picturesque little tomb of Bībī Zarīnā, who, according to an inscription, died about 1535—possibly the daughter of some local official. The Sarad fair, at which a considerable traffic in merchandise, cattle, and horses is carried on, is held annually in October, and lasts for about fifteen days. Close to the railway station is the new jail with accommodation for 159 male and 22 female prisoners, in addition to a ward for 20 boys; it was opened in 1903, taking the place of an inferior building at Purāni Chhaoni, 3 miles to the west. Jail manufactures, such as cotton carpets, rope, matting, &c., have been started and are proving remunerative; some of the prisoners are employed in the lithographic printing press which is now attached to the jail. In the State school, English, Urdu, and Hindī are taught up to the middle standard, and the daily average attendance in 1904–5 was 146. There are also 13 private institutions in the town attended by about 230 boys. The hospital contains accommodation for 12 in-patients, as well as a special ward for females. During the last few years the town has been much improved; gardens have been laid out, public offices erected, and the principal streets have been widened. A municipal committee, or town council as it is called, was established in 1904, with the Mahārāj Rānā as chairman; it attends to buildings, drains, roads, and sanitation, and has done excellent work. The place is increasing yearly in importance, and from its position on the railway is a large trade centre.

Rājākhera.—Head-quarters of the district of the same name in the State of Dholpur, Rājputāna, situated in 26° 54′ N. and 78° 11′ E., 24 miles north-east of Dholpur town and about the same distance south-east of Agra. Population (1901), 6,609. The town is said to have been built by Rājā Mān Singh Tonwar during his occupation of the country towards the end of the fifteenth century, and to be called after him 'the village of the Rājā.' The mud fort was built by the Jāt Rājā Sūraj Mal of Bharatpur, and is still in fair preservation. The town contains a post office, a vernacular school attended by 50 boys, and a dispensary.

Boundaries, configuration, and hill and river systems.

Karauli State.—A State in the east of Rājputāna, lying between 26° 3′ and 26° 49′ N. and 76° 34′ and 77° 24′ E., with an area of 1,242 square miles. It is bounded on the north by Bharatpur; on the north-west and west by Jaipur;

on the south and south-east by Gwalior; and on the east by Dholpur. Hills and broken ground characterize almost the whole territory, which lies within a tract locally termed the *Dāng*, a name given to the rugged region immediately above the narrow valley of the Chambal. The principal hills are on the northern border, where several ranges run along, or parallel to, the frontier line, forming somewhat formidable barriers. There is little beauty in these hills; but the military advantages they present caused the selection of one of their eminences, Tahangarh, 1,309 feet above the sea, as the seat of Jādon rule in early times. Along the valley of the Chambal an irregular and lofty wall of rock separates the lands on the river bank from the uplands, of which the southern part of the State consists. From the summits of the passes the view is often picturesque, the rocks standing out in striking contrast to the comparatively rich and undulating plain below. The highest peaks in the south are Bhairon and Utgir, respectively 1,565 and 1,479 feet above the sea. Farther to the north the country falls, the alluvial deposit is deeper, level ground becomes more frequent and hills stand out more markedly, while in the neighbourhood of the capital the low ground is cut into a labyrinth of ravines.

The river CHAMBAL forms the southern boundary, separating the State from Gwalior. Sometimes deep and slow, sometimes too rocky and rapid to admit of the safe passage of a boat, it receives during the rains numerous contributions to its volume, but no considerable perennial stream flows into it within the boundaries of the State. The BANĀS and Morel rivers belong more properly to Jaipur than to Karauli; for the former merely marks for some 4 miles the boundary between these States, while the latter, just before it joins the Banās, is for only 6 miles a river of Karauli and for another 3 miles flows along its border. The Panchnad, so called from its being formed of five streams, all of which rise in Karauli and unite 2 miles north of the capital, usually contains water in the hot months, though often only a few inches in depth. It winds away to the north and eventually joins the Gambhīr in Jaipur territory.

Geology.

In the western portion of the State a narrow strip of quartzites belonging to the Delhi system is exposed along the Jaipur border, while Upper Vindhyan sandstones are faulted down against the quartzites to the south-east, and form a horizontal plateau extending to the Chamal river. To the north-west of the fault, some outliers of Lower Vindhyan rocks occur, consisting of limestone, siliceous breccias, and sandstone,

which form two long synclinals extending south-west as far as Naraoli.

Fauna. In addition to the usual small game, tigers, leopards, bears, *nīlgai*, *sāmbar*, and other deer are fairly numerous, especially in the wooded glens near the Chambal in the south-west.

Climate and rainfall. The climate is on the whole salubrious. The rainfall at the capital averages 29 inches a year, and is generally somewhat heavier in the north-east at Māchilpur and the south-east at Mandrael. Within the last twenty years the year of heaviest rainfall has been 1887 ($45\frac{1}{2}$ inches), while in 1896 only a little over 17 inches fell.

History. The Mahārājā of Ḳarauli is the head of the Jādon clan of Rājputs, who claim descent from Krishna. The Jādons, who have nearly always remained in or near the country of Braj round Muttra, are said to have at one time held half of Alwar and the whole of Bharatpur, Karauli, and Dholpur, besides the British Districts of Gurgaon and Muttra, the greater part of Agra west of the Jumna, and portions of Gwalior lying along the Chambal. In the eleventh century Bijai Pāl, said to have been eighty-eighth in descent from Krishna, established himself in Bayānā, now belonging to Bharatpur, and built the fort overlooking that town. His eldest son, Tahan Pāl, built the well-known fort of Tahangarh, still in Karauli territory, about 1058, and shortly after possessed himself of almost all the country now comprising the Karauli State, as well as a good deal of land to the east as far as Dholpur. In 1196, in the time of Kunwar Pāl, Muhammad Ghorī and his general, Kutb-ud-dīn, captured first Bayānā and then Tahangarh; and on the whole of the Jādon territory falling into the hands of the invaders, Kunwar Pāl fled to a village in the Rewah State. One of his descendants, Arjun Pāl, determined to recover the territory of his ancestors, and about 1327 he started by capturing the fort of Mandrael, and gradually took possession of most of the country formerly held by Tahan Pāl. In 1348 he founded the present capital, Karauli Town.

About a hundred years later Mahmūd I of Mālwā is said to have conquered the country, and to have entrusted the government to his son, Fidwi Khān. In the reign of Akbar (1556–1605) the State became incorporated in the Delhi empire, and Gopāl Dās, probably the most famous of the chiefs of Karauli, appears to have been in considerable favour with the emperor. He is mentioned as a commander of 2,000, and is said to have laid the foundations of the Agra fort at Akbar's request. On the decline of the Mughal power

the State was so far subjugated by the Marāthās that they exacted from it a tribute of Rs. 25,000, which, after a time, was commuted for a grant of Māchilpur and its dependencies. By the treaty of November 9, 1817, with the East India Company, Karauli was relieved of the exactions of the Marāthās and taken under British protection; no tribute was levied, but the Mahārājā was to furnish troops according to his means on the requisition of the British Government. In 1825, when the Burmese War was proceeding, and Bharatpur was preparing for defence under the usurpation of Dūrjan Sāl, Karauli undoubtedly sent troops to the aid of the latter; but on the fall of that fortress in 1826 the Mahārājā made humble professions of submission, and it was deemed unnecessary to take serious notice of his conduct.

The next event of any importance was the celebrated Karauli adoption case. Narsingh Pāl, a minor, became chief in 1850, and died in 1852, having adopted a day before his death a distant kinsman, named Bharat Pāl. It was first proposed to enforce the doctrine of 'lapse,' but finally the adoption of Bharat Pāl was recognized. In the meantime a strong party had been formed in favour of Madan Pāl, a nearer relative, whose claim was supported by the opinions of several chiefs in Rājputāna. An inquiry was ordered, and it was ascertained that the adoption of Bharat Pāl was informal, by reason of the minority of Narsingh Pāl and the omission of certain necessary ceremonies. As Madan Pāl was nearer of kin than Bharat Pāl and was accepted by the Rānīs, by nine of the most influential Thākurs, and by the general feeling of the country, he was recognized as chief in 1854. During the Mutiny of 1857 he evinced a loyal spirit and sent a body of troops against the Kotah mutineers; and for these services he was created a G.C.S.I., a debt of 1·2 lakhs due by him to the British Government was remitted, a dress of honour conferred, and the salute of the Mahārājās of Karauli was permanently increased from 15 to 17 guns. The usual *sanad* guaranteeing the privilege of adoption to the rulers of this State was granted in 1862, and it is remarkable that the last seven chiefs have all succeeded by adoption.

Mahārājā Bhanwar Pāl, the present ruler, was born in 1864, was installed in 1886, obtained full powers in 1889, and, after receiving a K.C.I.E. in 1894, was made a G.C.I.E. in 1897. The nobles are all Jādon Rājputs connected with the ruling house, and, though for the most part illiterate, are a powerful body in the State, and until quite recently frequently defied the

authority of the Darbār. The chief among them are Hadoti, Amargarh, Inaiti, Raontra, and Barthūn, and they are called *Thekānadārs*. The Rao of Hadoti is looked upon as the heir to the Karauli *gaddi*, when the ruling chief is without sons.

Archaeology. The only places of archaeological interest are Tahangarh, already mentioned, and Bahādurpur, 8 miles south of the capital; both are now deserted and in ruins.

The people. The number of towns and villages in the State is 437, and the population at each of the three enumerations was: (1881) 148,670, (1891) 156,587, and (1901) 156,786. The smallness of the increase in the last decade is ascribed to famines in 1897 and 1899. The territory is divided into five *tahsīls*: namely, Karauli (or *Sadr*), Jirota, Māchilpur, Mandrael, and Utgir, the head-quarters of each being at the place from which it is named, except in the case of Jirota and Utgir, the head-quarters of which are at Sapotra and Karanpur respectively. The only town in the State is the capital, a municipality.

The following table gives the chief statistics of population in 1901:—

Tahsīl.	Number of Towns.	Number of Villages.	Population.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
Karauli	1	128	67,581	+ 10·8	2,546
Jirota	...	80	32,646	+ 3·2	542
Māchilpur	...	84	24,015	− 3·8	184
Mandrael	...	58	19,665	−15·0	227
Utgir	...	86	12,879	−19·0	107
State total	1	436	156,786	+ 0·1	3,606

Nearly 94 per cent. of the total are Hindus, the worship of Vishnu under the name of Krishna being the prevalent form of religion, and more than 5 per cent. are Muhammadans. The languages mainly spoken are dialects of Western Hindī, including Dāngi and Dāngbhāng.

Castes and occupations. The principal tribe is the Mīnās, who number 32,000, or more than 20 per cent. of the population, and are the leading agriculturists of the country; next come the Chamārs (23,000), who, besides working in leather, assist in agriculture. Brāhmans number 20,000, and are mostly petty traders, village money-lenders, and cultivators; while the Gūjars (16,000), formerly noted cattle-lifters, are now very fair agriculturists.

Agricultural conditions vary in different parts of the State. In the highlands of the *Dāng* the soil is clayey, and the slopes of the hills are embanked into successive steps or terraces, only a few yards broad; here rice is grown abundantly, and after it has been reaped barley or gram is sometimes sown. The fields are irrigated from tanks excavated on the tops of the hills. The lowlands of this tract are surrounded by hills on two or three sides and are called *antrī*. The soil is of two kinds: the first is composed of earth and sand washed down the hill-sides by the rain-water, and is of very fair quality, while the second is hard and stony and is called *kankrīlī*. The crops grown here are mostly *bājra* and *moth*, though the better of these two soils produces fair spring crops where irrigation from wells is possible. On the banks of the Chambal the soil is generally rich, and the bed of the river is cultivated to the water's edge in the cold season. The principal crops here are wheat, gram, and barley. Elsewhere, outside the *Dāng*, the soil is for the most part light and sandy, but in places is associated with marl. Excellent crops of *bājra*, *moth*, and *jowār* are produced in the autumn; and by means of irrigation, mostly from wells, good crops of wheat, barley, and gram in the spring. General agricultural conditions.

No very reliable agricultural statistics are available, but the area ordinarily cultivated is about 260 square miles, or rather more than one-fifth of the total area of the State. The principal crops are *bājra* and gram, the areas under which are usually about 58 and 57 square miles respectively; *moth* occupies 36 square miles, wheat about 25, barley nearly 20, rice 18, and *jowār* about 14 square miles. Cotton, poppy, and sugar-cane are cultivated to a certain extent, and *san*-hemp is extensively grown in the neighbourhood of the capital. Agricultural statistics and principal crops.

Karauli does not excel as a cattle-breeding country; the animals are small though hardy, and attempts to introduce a larger kind have not succeeded as they do not thrive on the rock-grown grass. The goats alone are really good, and many are exported from the *Dāng* to Agra and other places. Cattle, goats, &c.

Of the total area cultivated, 61 square miles, or about 23 per cent., are generally irrigated. Well-irrigation is chiefly employed in the country surrounding the capital. The total number of wells is said to be 2,813, of which 1,645 are masonry; leathern buckets, drawn up with a rope and pulley by bullocks moving down an inclined plane, are universally used for lifting the water. Tanks are the principal means of irrigation in the rocky and hilly portions; there are said to be Irrigation.

379 tanks of sorts in the State, but only 81 of them have masonry dams. From tanks and streams water is raised by an apparatus termed *dhenklī*, consisting of a wooden pole with a small earthen pot at one end and a heavy weight at the other.

Forests.

There are no real forests in the State and valuable timber trees are scarce. Above the Chambal valley the commonest tree is the *dhao* (*Anogeissus pendula*), but it is scarcely more than a shrub; other common trees are the *dhāk* (*Butea frondosa*), several kinds of acacias, the cotton-tree (*Bombax malabaricum*), the *sāl* (*Shorea robusta*), the *garjan* (*Dipterocarpus alatus*), and the *nīm* (*Melia Azadirachta*). Near the Chambal in the Mandrael *tahsīl*, and again in a grass reserve 20 miles north-east of the capital, a number of *shīsham* trees (*Dalbergia Sissoo*) are found together, but they are, it is believed, not of natural growth. The so-called forest area comprises about 200 square miles, and is managed by a department called the *Bāgar*, whose principal duties are to supply grass for the State elephants and cattle, find and preserve game for the chief and his followers, and provide a revenue by exacting grazing dues. The forest revenue averages about Rs. 6,400 a year, derived mainly from grazing fees, and to a small extent from the sale of grass and firewood, while the annual expenditure is about Rs. 3,000.

Minerals.

Red sandstone abounds throughout the greater portion of the State, and in parts, especially near the capital, white sandstone blends with it. Other varieties of a bluish and yellow colour are also found, the former near Māchilpur, and the latter in the south and west. Iron ore occurs in the hills north-east of Karauli, but the mines would not pay working expenses, and the iron manufactured in the State is smelted from imported material.

Arts and manufactures.

Manufactures are not of importance. There is a little weaving and dyeing; and a few wooden toys, boxes, and bed-legs painted with coloured lac, and some pewter and brass ornaments are turned out. The *tāt* or gunny-cloth of Karauli is well-known in the neighbouring marts, and a good deal is exported; it is made from *san*-hemp grown near the capital.

Commerce and trade.

The chief exports are cotton, *ghī*, opium, *zīra* (cumin seed), rice and other cereals, while the chief imports are piece-goods, sugar, *gur* (molasses), salt, and indigo. The trade is mainly with the neighbouring States of Jaipur and Gwalior and with Agra District.

Means of communication.

There is no railway in the State, the nearest stations being Hindaun Road on the Rājputāna-Mālwā line, 52 miles north

of the capital, and Dholpur on the Indian Midland section of the Great Indian Peninsula Railway, about 65 miles to the east. Apart from a few metalled streets in Karauli town, the only metalled road in the State is about 9 miles long. It runs north from the capital in the direction of Hindaun Road as far as the Jaipur border, and was completed in 1886 at a cost of Rs. 37,000. The rest of the roads are mere fair-weather tracks, some passable by bullock carts, and others only by camels and pack-bullocks. The Chambal river is crossed by means of small boats maintained by the State, and the fare per passenger is usually about a quarter of an anna, the transit of merchandise being specially bargained for. There are five Government post offices in the State (four having been opened in January, 1905), and that at the capital is also a telegraph office.

Famine. The State has been fairly free from famines, but has had its share of indifferent years. In 1868–9 the rains crops failed, and there was considerable distress, but the Mahārājā did his best to mitigate the sufferings of the poor by establishing kitchens and poorhouses and starting public works. A sum of 2 lakhs was borrowed from Government; the price of grain went up to 8 and 9 seers per rupee, and there was scarcity of fodder, especially in the highlands of the *Dāng*, where nine-tenths of the cattle are said to have perished. The years 1877-8, 1883–4, 1886–7, and 1896–8 were periods of scarcity and high prices. In 1897 locusts did much damage, and in the following year a pest called *kāta*, akin to the locust, almost entirely destroyed the autumn crops in parts of the State. In 1899–1900 distress was confined to a comparatively small area of 254 square miles, and never amounted to famine. Nevertheless, about 268,000 units were relieved on works; and the total expenditure, including loans (Rs. 23,800) and land revenue remitted (Rs. 46,000) and suspended (Rs. 28,600), exceeded a lakh.

Administration. The State is governed by the Mahārājā, assisted by a Council of five members. His Highness is President of the Council and has exercised full powers since 1889. Each of the five *tahsīls* is under a *tahsīldār*, and over the latter is a Revenue Officer or Deputy-Collector. In every village there is a State servant called a *tahsīlia*, who is subordinate to the *patwāri* of the circle in which the village is situated.

Civil and criminal justice. In the administration of justice the Karauli courts follow generally the British Indian enactments, but certain sections have been added to the Penal Code, including one declaring

the killing of cows and peacocks to be offences. The lowest courts are those of *tahsīldārs*, who can try civil suits the value of which does not exceed Rs. 50, and on the criminal side can punish with imprisonment up to one month, and with fine up to Rs. 20, or both. The court of the Judicial Officer, besides hearing appeals against the orders of *tahsīldārs*, can try any civil suit, and on the criminal side can sentence up to three years' imprisonment, and fine up to Rs. 500, or both; it can also pass a sentence of whipping not exceeding 36 stripes. The Council is the highest court in the State; it hears appeals against the orders of the Judicial Officer, tries criminal cases beyond his powers, and, when presided over by the Mahārājā, can pass sentence of death.

Revenue courts.

The revenue courts are guided by a simple code of law, introduced in 1881–2, and amended by circulars issued from time to time by the Council to meet local requirements. Petty suits are decided by *tahsīldārs* subject to appeal to the Revenue Officer, who can also take up rent and revenue suits of any value or nature. As on the civil and criminal side, the highest revenue court is the Council.

Finance.

The normal revenue of the State is about 5 lakhs, of which 2·8 lakhs is derived from land, 1 lakh from customs, and Rs. 23,000 as tribute from *jāgīrdārs*. The normal expenditure is about 4·4 lakhs, the main items being cost of army and police (1·3 lakhs), gifts and charities (Rs. 70,000), cost of stables (Rs. 33,000), allowance to relatives (Rs. 29,000), and personal expenses of the chief (Rs. 28,000). The State, owing to a series of years of scarcity, is in debt to the extent of nearly 5 lakhs, which is being paid off by annual instalments of Rs. 55,000.

Currency.

The State had till quite recently a silver and copper coinage of its own, and it is believed that coins were first struck by Mahārājā Mānak Pāl about 1780. The distinctive mint-marks are the *jhār* (spray) and the *katār* (dagger), and since the time of Madan Pāl (1854–69) each chief has placed on his silver coins the initial letter of his name. The Karauli rupee, which in 1870 was worth half an anna more than the British, subsequently fell slightly in exchange value, and the Darbār resolved to introduce British currency as the sole legal tender in the State. The conversion operations have just been completed.

Land revenue.

There are two main kinds of tenure in Karauli: namely, *khālsa*, under which the State itself possesses all rights and privileges over the land; and *muāfi*, under which the State

has, subject to certain conditions, conferred such rights and privileges on others. Of the 436 villages in the State 204 are *khālsa* and 232 are *muāfi*. The latter tenure is of several kinds. The Thākurs or nobles pay as tribute (*khandi*) a fixed sum, which is nominally one-fourth of the produce of the soil, but really much less; and this tribute is in lieu of constant military service, which is not performed in Karauli, though, when military emergencies arise or State pageants occur, the Thākurs come in with their retainers, who on such occasions are maintained at the expense of the Darbār. No tax is ordinarily exacted in addition to the tribute, except in cases of disputed succession, when *nazarāna* is levied. This tenure is known as *bāpoti*; and such estates are not permanently resumed except for treason or serious crime, though in the past they were frequently sequestrated for a time when the holders gave trouble. Another form of *muāfi* tenure is known as *panārth* or religious grant. Under it land is granted in perpetuity free of rent and taxes. Other lands are granted on the ordinary *jāgīr* tenure, while lands are also set apart to meet *zanāna* expenses. In the *khālsa* area the cultivating tenures of the peasantry are numerous. In some villages a fixed sum is paid, varying according to the kind of crop and the nature of the soil, and village expenses may be either included or excluded; in other villages an annual assessment is made by the *tahsīldār*, and the land revenue is paid sometimes in cash and sometimes in kind; in other villages again the State merely takes a share, varying from one-fifth to one-half, of the actual produce; and lastly, under the *thekadāri* or *lambardāri* system a village, or a part of one, is leased for a term of five or ten years to the headman or some individual for a fixed sum payable half-yearly. Land revenue is nowadays mostly paid in cash, and the assessment varies from Rs. 15 per acre of wheat, sugar-cane, or poppy, to 12 annas per acre of *moth* or *til*. There is no complete revenue survey and settlement in Karauli, but one has been in progress since 1891.

Miscellaneous revenue.

No salt is manufactured in the State, nor is any tax of any kind levied on this commodity. By the agreement of 1882 the Mahārājā receives Rs. 5,000 annually from the British Government as compensation, as well as 50 maunds of Sāmbhar salt free of cost and duty. The liquor consumed is mostly made locally from the *mahuā* tree (*Bassia latifolia*). The right to manufacture and sell country liquor is sold annually by auction, and brings in from Rs. 1,600 to Rs. 1,800; similarly the right to sell intoxicating drugs, such as *gānja*,

bhang, &c., yields about Rs. 1,200. The revenue derived from the sale of court-fee stamps is about Rs. 6,000.

Municipality. The only municipality is described in the article on KARAULI TOWN.

Public works. There is a Public Works department called *Kamthānā*, but it is not now under professional supervision. A British officer was, however, usefully employed in 1885–6. The expenditure during recent years has averaged about Rs. 12,000; and the principal works have been the metalled road to the Jaipur border in the direction of Hindaun Road (Rs. 37,000), the Neniakī-Gwāri tank (about Rs. 23,000), a couple of bridges (costing respectively Rs. 17,000 and Rs. 30,000), and a building for a school (about Rs. 45,000).

Army. The military force consists of 2,053 men. The cavalry number 260, of whom 171 are irregular; the infantry number 1,761 (1,421 irregular); and there are 32 artillerymen. Of the 56 guns, 10 are said to be serviceable.

Police and jails. The State is divided into seven police circles or *thānas*, besides the *kotwāli* at the capital. The police force consists of 358 men of all ranks, and there is in addition a Balai in each village who performs duties similar to those of the *chaukīdār* in British India. The only jail is at the capital.

Education. According to the Census of 1901 about 2·3 per cent. of the people were able to read and write: namely, 4 per cent. of the males and 0·2 per cent. of the females. The State maintains seven schools: namely, a high school and a girls' school at the capital, and primary schools at Mandrael, Karanpur, Sapotra, Kurgaon, and Māchilpur. These are attended by nearly 400 pupils. Education is free, the annual expenditure being about Rs. 4,000. In addition several private schools are attended by about 200 boys.

Hospitals. The State possesses five hospitals: namely, two at the capital (one exclusively for females), and three in the districts, at Māchilpur, Mandrael, and Sapotra. They contain accommodation for 36 in-patients; and in 1904 the number of cases treated was 31,909, of whom 136 were in-patients, and 2,150 operations were performed.

Vaccination. Vaccination is nowhere compulsory. Three vaccinators under a native Superintendent are employed, and in 1904–5 the number of persons successfully vaccinated was 5,865, or more than 37 per 1,000 of the population.

[P. W. Powlett, *Gazetteer of Karauli* (1874, under revision); H. E. Drake-Brockman, *Gazetteer of Eastern Rājputāna States*

(Ajmer, 1905); *Administration Reports of Karauli* (annually from 1894–5).]

Karauli Town.—Capital of the State of the same name, in Rājputāna, situated in 26° 30′ N. and 77° 2′ E., equidistant (about 75 miles) from Muttra, Gwalior, Agra, Alwar, Jaipur, and Tonk. It is also the head-quarters of the *Sadr tahsīl*. It was founded in 1348 by Rājā Arjun Pāl, and was originally called Kalyānpuri after the temple to Kalyānji built about the same time. It is connected with the Rājputāna-Mālwā Railway at Hindaun Road by a metalled road 52 miles long. The population in 1901 was 23,482, of whom 76 per cent. were Hindus and 22 per cent. Muhammadans.

Viewed from some points whence the palace is seen to advantage, the town has a striking appearance. It is surrounded by a wall of red sandstone, and is also protected on the north and east by a network of ravines. To the south and west the ground is comparatively level; but advantage has been taken of a conveniently situated watercourse to form a moat to the town wall, while an outer wall and ditch, defended by bastions, has been carried along the other bank, thus forming a double line of defence. These fortifications, though too strong for the desultory attacks of the Marāthās, would be far less formidable to regular troops than were the mud walls of Bharatpur. The town wall, in spite of its handsome appearance, is unsubstantially built, being composed of ill-cemented stones faced by thin slabs after the fashion which prevails throughout the State. The circumference of the town is somewhat less than 2¼ miles, and there are six gates and eleven posterns. The streets are rather narrow and irregular, but since 1884 most of them have been flagged with the local stone, and they can easily be cleansed as the natural drainage is excellent. There are several costly houses and a few handsome temples; of the latter the most beautiful is perhaps the Pratāp Saromān temple, built by Mahārājā Pratāp Pāl (1837–50) in the modern Muttra style. The palace is about 200 yards from the eastern wall of the town; it was founded by Arjun Pāl in the fourteenth century, but little or nothing of the original building can now be traced. In its present state it was erected about the middle of the eighteenth century by Rājā Gopāl Singh, who adopted the Delhi style of architecture with which his residence in that city had made him familiar. The whole block of buildings is surrounded by a lofty bastioned wall in which there are two fine gates.

A municipality was constituted in 1884, and the committee

has successfully looked after the paving and lighting of the streets and the general conservancy of the town. Indeed, Karauli is one of the cleanest towns in Rājputāna. The income of the municipality varies from Rs. 7,000 to Rs. 9,000, derived mainly from a small octroi duty on cereals; and the expenditure is somewhat less. The jail has accommodation for 77 prisoners, who are employed on cotton cloth and carpet-weaving; attached to the jail is a small printing press in which some of the prisoners occasionally work.

Besides a few private schools in which only plain ciphering and letter-writing are taught, and a girls' school, the town possesses a high school teaching up to the matriculation standard of the Allahābād University, with an Oriental department affiliated to the Punjab University, and a *patwāri* class. This institution costs the State about Rs. 3,000 a year and education is free; the daily average attendance in 1904 was 227. Since the high school was established in 1889, 6 students have passed the matriculation at the Allahābād University and 39 have passed various Oriental examinations of the Punjab University. There are two hospitals, a general and a female. The latter, which was opened as a dispensary for out-patients in 1891, is maintained from municipal funds.

KOTAH-JHĀLAWĀR AGENCY

Kotah-Jhālawār Agency.—A political charge in the south-east of Rājputāna, lying between 23° 45′ and 25° 51′ N. and 75° 28′ and 77° 26′ E. It is bounded on the north by Jaipur and the Alīgarh district of Tonk; on the west by Būndi and Udaipur; on the south-west and south by several States of Central India and the Pirāwa district of Tonk; and on the east by Gwalior and the Chhabra district of Tonk. The head-quarters of the Political Agent are at Kotah. The population has varied: (1881) 857,763, (1891) 869,868, and (1901) 635,054. The decrease of nearly 27 per cent. during the last decade was due to the famine of 1899–1900 and the severe epidemic of malarial fever which followed it. The total area is 6,494 square miles, and the density of population is 98 persons per square mile, as compared with 76 for Rājputana as a whole. As regards size the Agency ranks fifth, and as regards population seventh, among the eight political divisions of Rājputāna. In 1901 Hindus formed 89 per cent. of the total and Musalmāns more than 7 per cent. There were also 356 Christians (including 340 natives). The Agency is made up of the two States shown below:—

State.	Area in square miles.	Population, 1901.	Normal land revenue (*khālsa*), in thousands of rupees.
Kotah . . .	5,684	544,879	24,00
Jhālawār . . .	810	90,175	3,00
Total	6,494	635,054	27,00

There are altogether 3,017 villages and 6 towns; of the latter the largest are KOTAH (33,657) and JHĀLRAPĀTAN CHHAONI (14,315).

Kotah State.—A State in the south-east of Rājputāna, lying between 24° 7′ and 25° 51′ N. and 75° 37′ and 77° 26′ E., with an area of about 5,684 square miles. It is bounded on the north by Jaipur and the Alīgarh district of Tonk; on the west by Būndi and Udaipur; on the south-west by the Boundaries, configuration, and hill and river systems.

Rāmpura-Bhānpura district of Indore, Jhālawār, and the Agar *tahsīl* of Gwalior; on the south by Khilchipur and Rājgarh; and on the east by Gwalior and the Chhabra district of Tonk. In shape the State is something like a cross, with a length from north to south of about 115 miles, and a greatest breadth of about 110 miles. The country slopes gently northwards from the high table-land of Mālwā, and is drained by the Chambal and its tributaries, all flowing in a northerly or north-easterly direction. The Mukandwāra range of hills (1,400 to 1,600 feet above sea-level), running across the southern portion of the State from north-west to south-east, is an important feature in the landscape. It has a curious double formation of two separate ridges parallel at a distance sometimes of more than a mile, the interval being filled with dense jungle or in some parts with cultivated lands. The range takes its name from the famous pass in which Colonel Monson's rear-guard was cut off by Holkar in 1804. It is for the most part covered with stunted trees and thick undergrowth, and contains several extensive game preserves. There are hills (over 1,500 feet above the sea) near Indargarh in the north, and also in the eastern district of Shāhābād, where is found the highest point in the State (1,800 feet). The principal rivers are the CHAMBAL, KĀLĪ SINDH, and PĀRBATĪ. The Chambal enters Kotah on the west not far from Bhainsrorgarh, and for the greater part of its course forms the boundary, first with Būndi on the west and next with Jaipur on the north. At Kotah city it is, at all seasons, a deep and wide stream which must be crossed either by a pontoon-bridge, removed in the rainy season because of the high and sudden floods to which the river is subject, or by ferry; and very occasionally communication between its banks is interrupted for days together, as no boat could live in the turbulent rapids. Ferries are maintained at several other places. The Kālī Sindh enters the State in the south, forms for about 35 miles the boundary between Kotah on the one side and Gwalior, Indore, and Jhālawār on the other, and, on being joined by the Ahu, forces its way through the Mukandwāra hills, and flows almost due north till it joins the Chambal near the village of Pīparda. The Pārbatī is also a tributary of the Chambal. Its length within Kotah limits is about 40 miles, but for another 47 or 48 miles it separates the State from the Chhabra district of Tonk and from Gwalior. It is dammed near the village of Atru, where it is joined by the Andherī, and the waters thus impounded are conveyed by canals to about 40 villages and

irrigate 6,000 to 7,000 acres. Other important streams, all subject to heavy floods in the rainy season, are the Parwān and Ujar, tributaries of the Kālī Sindh, the Sukri, Bāngangā, and Kul, tributaries of the Pārbatī, and the Kunu in the Shāhābād district.

Geology. The northern portion of the State is covered by the alluvium of the Chambal valley, but at Kotah city Upper Vindhyan sandstones are exposed and extend over the country to the south.

Fauna. The wild animals include the tiger, leopard, hunting leopard or cheetah, black bear, hyena, wolf, wild dog, &c.; also *sāmbar* (*Cervus unicolor*), *chītal* (*Cervus axis*), *nīlgai* (*Boselaphus tragocamelus*), antelope, and 'ravine deer' or gazelle. The usual small game abound, and the rivers contain mahseer (*Barbus tor*), *rohu* (*Labeo rohita*), *lānchi*, *gūnch*, and other fish.

Climate and temperature. From November to February the climate is pleasant; in March it begins to get hot, and by the middle of June it is extremely sultry. The rains usually break during the first half of July, and from then till the middle of October the climate is relaxing and very feverish. The average mean temperature at the capital is about 82°. In 1905 the maximum temperature was 115° in May and the minimum 49° in December.

Rainfall. The rainfall varies considerably in the different districts. The annual average for the whole State is about 31 inches, while that for Kotah city (since 1880) is between 28 and 29 inches, of which about 19 inches are received in July and August and about 7 in June and September. In the districts, the fall varies from about 25 inches at Indargarh in the north and Mandāna in the west, to 37 at Bāran in the centre, and to over 40 at Shāhābād in the east and at several places in the south. The heaviest rainfall recorded in any one year exceeded 71 inches at Ratlai in the south in 1900, and the lowest was 14¾ inches at Mandāna in 1899.

History. The chiefs of Kotah belong to the Hāra sept of the great clan of Chauhān Rājputs, and the early history of their house is, till the beginning of the seventeenth century, identical with that of the BŪNDI family from which they are an offshoot. Rao Dewa was chief of Būndi about 1342, and his grandson, Jet Singh, first extended the Hāra name east of the Chambal. He took the place now known as Kotah city from some Bhīls of a community called Koteah, and his descendants held it and the surrounding country for about five generations till dispossessed by Rao Sūraj Mal of Būndi about 1530. At the beginning of the seventeenth century Ratan Singh was Rao Rājā of Būndi, and is said to have given his second son,

Mādho Singh, the town of Kotah and its dependencies as a *jāgīr*. Subsequently he and this same son joined the imperial army at Burhānpur at the time when Khurram was threatening rebellion against his father, Jahāngīr; and for services then rendered Ratan Singh obtained the governorship of Burhānpur, while Mādho Singh received Kotah and its 360 townships, yielding 2 lakhs of revenue, to be held by him and his heirs direct of the crown, a grant subsequently confirmed, it is said, by Shāh Jahān. Thus, about 1625, Kotah came into existence as a separate State, and its first chief, Mādho Singh, assumed the title of Rājā. He was followed by his eldest son, Mukand Singh, who, with his four brothers, fought gallantly at the battle of Fatehābād near Ujjain in 1658 against Aurangzeb. In this engagement all the brothers were killed except the youngest, Kishor Singh, who, though desperately wounded, eventually recovered. The third and fourth chiefs of Kotah were Jagat Singh (1658–70), who served in the Deccan and died without issue, and Prem (or Pem) Singh, who ruled for six months, when he was deposed for incompetence. Then came three chiefs, all of whom lost their lives in battle. Kishor Singh I, who ruled from 1670 to 1686, was one of the most conspicuous of Aurangzeb's commanders in the south of India, distinguished himself at Bijāpur, and was killed at the siege of Arcot. His son, Rām Singh I, in the struggle for power between Aurangzeb's sons, Shāh Alam Bahādur Shāh and Azam Shāh, espoused the cause of the latter and fell in the battle fought at Jājau in 1707. Lastly, Bhīm Singh was killed in 1720 while opposing Nizām-ul-Mulk in his advance upon the Deccan. Bhīm Singh was the first Kotah chief to bear the title of Mahārao, and, by favouring the cause of the Saiyid brothers, he obtained the dignity of *panj hazāri* or leadership of 5,000; he also considerably extended his territories, acquiring, among other places, Gāgraun fort, Bāran, Māngrol, Manohar Thāna, and Shergarh. He was succeeded by his sons, Arjun Singh, who died without issue in 1724, and Dūrjan Sāl, who ruled for thirty-two years, successfully resisted a siege by the Jaipur chief in 1744, and added several tracts to his dominions. Then came Ajīt Singh (1756–9) and Chhatarsāl I (1759–66). In the time of the latter (1761) the State was again invaded by the Jaipur chief, with the object of forcing the Hāras to acknowledge themselves tributaries. An encounter took place at Bhatwāra (near MĀNGROL), when the Jaipur army, though numerically superior, was routed with great slaughter. In this battle the youthful Faujdār, Zālim Singh (see JHĀLAWĀR

STATE), who afterwards as regent shaped the destinies of Kotah for many years, first distinguished himself. Mahārao Chhatarsāl was succeeded by his brother Gumān Singh (1766–71), and shortly afterwards the southern portions of the State were invaded by the Marāthās. Zālim Singh, who had for a time been out of favour, again came to the rescue and by a payment of 6 lakhs induced the Marāthās to withdraw.

Gumān Singh left a son, Umed Singh I (1771–1819), but throughout this period the real ruler was Zālim Singh, and but for his talents the State would have been ruined and dismembered. As Tod has put it:—

'When naught but revolution and rapine stalked through the land, when State after State was crumbling into dust or sinking into the abyss of ruin, he guided the vessel entrusted to his care safely through all dangers, adding yearly to her riches, until he placed her in security under the protection of Britain.'

He was celebrated for justice and good faith; his word was as the bond or oath of others, and few negotiations during the twelve years from 1805 to 1817, the period of anarchy in Rājputāna, were contracted between chiefs without his guarantee. For the first time in the history of the State a settled form of government was introduced, an army formed, and European methods of arming and drilling were adopted. A new system of land revenue assessment was initiated, and the country was gradually restored to prosperity. In 1817 a treaty was made through Zālim Singh by which Kotah came under British protection; the tribute formerly paid to the Marāthās was made payable to the British Government, and the Mahārao was to furnish troops according to his means when required. A supplementary article (dated February, 1818) vested the administration in Zālim Singh and his heirs in regular succession and perpetuity, the principality being continued to the descendants of Mahārao Umed Singh. Up to the death of the latter in 1819 no inconvenience was felt from this arrangement, by which one person was recognized as the titular chief and another was guaranteed as the actual ruler; but Mahārao Kishor Singh II (1819–28) attempted to secure the actual administration by force, and British troops had to be called in to support the regent's authority. In the battle that ensued at MĀNGROL (1821) the Mahārao was defeated and fled to Nāthdwāra (in Udaipur), where in the following month he formally recognized the perpetual succession to the administration of Zālim Singh and his heirs, and was

permitted to return to his capital. The old regent—'the Nestor of Rājwāra,' as Tod calls him—died in 1824 at the age of eighty-four, and was succeeded by his son, Mādho Singh, who was notoriously unfit for the office, and who was in his turn followed by his son, Madan Singh. About the same time the Mahārao died and his nephew, Rām Singh II (1828–66), ruled in his stead. Six years later, the disputes between him and his minister, Madan Singh, broke out afresh; there was danger of a popular rising for the expulsion of the latter, and it was therefore resolved, with the consent of the chief of Kotah, to dismember the State and create the new principality of JHĀLAWĀR as a separate provision for the descendants of Zālim Singh.

This arrangement was carried out in 1838 and formed the basis of a fresh treaty with Kotah, by which the tribute was reduced by Rs. 80,000 and the Mahārao agreed to maintain an auxiliary force at a cost of not more than 3 lakhs (reduced in 1844 to 2 lakhs). This force, known as the Kotah Contingent, mutinied in 1857; it is now represented by the 42nd (Deoli) regiment. The State troops likewise mutinied and murdered the Political Agent (Major Burton) and his two sons, as well as the Agency Surgeon; they also bombarded the Mahārao in his palace. The chief was believed not to have attempted to assist the Political Agent, and as a mark of the displeasure of Government his salute was reduced from 17 to 13 guns. Rām Singh, however, received in 1862 the usual *sanad* guaranteeing to him the right of adoption, and he died in 1866. For some years before his death the affairs of Kotah had been in an unsatisfactory condition; the administration had been conducted by irresponsible and unprincipled ministers, and the State debts amounted at his death to 27 lakhs. He was succeeded by his son, Chhatarsal II (1866–89), to whom Government restored the full salute of 17 guns. A few years later, the affairs of State fell into greater confusion than before, and the debts increased to nearly 90 lakhs. At last, the Mahārao, despairing of being able to effect any reform, requested the interference of the British Government, and intimated his willingness to receive any native minister nominated by it. Accordingly, in 1874, Nawāb Sir Faiz Alī Khān of PAHĀSŪ was appointed to administer the State, subject to the advice and control of the Governor-General's Agent in Rājputāna, and on his retirement in 1876 the administration was placed in the hands of a British Political Agent assisted by a Council. This arrangement

continued till Chhatarsāl's death in 1889, and during these fifteen years many reforms were introduced, and the debts had been paid off by 1885. He was succeeded by his adopted son, Umed Singh II, who is the seventeenth and present chief of Kotah. His Highness is the second son of Mahārājā Chaggan Singh of Kotra, an estate about 40 miles east of Kotah city. He succeeded to the *gaddī* in 1889, received partial ruling powers in 1892, and full powers in 1896. He was educated at the Mayo College at Ajmer (1890–92), was created a K.C.S.I. in 1900, and was appointed an honorary major in the 42nd (Deoli) regiment in 1903. The most important event of his rule has been the restoration, on the deposition of the late chief of the JHĀLAWĀR STATE, of fifteen out of the seventeen districts which had been ceded in 1838 to form that principality. Other events deserving of mention are the construction of the railway from the south-eastern border to the town of Bāran; the great famine of 1899–1900; the adoption of Imperial postal unity; the conversion of the local rupees and the introduction of British currency as the sole legal tender in the State. The annual tribute payable to Government by the treaty of 1817 was 2·9 lakhs. A remission of Rs. 25,000 was sanctioned in 1819, and, on the formation of the Jhālawār State in 1838, a further reduction of Rs. 80,000 was granted; but since 1899, when the fifteen Jhālawār districts were restored to Kotah, the tribute was raised by Rs. 50,000 and now stands at 2·3 lakhs, in addition to the annual contribution of 2 lakhs towards the cost of the Deoli regiment.

Archaeology.

Of interesting archaeological remains the oldest known is the *chaorī* at MUKANDWĀRA, belonging, it is believed, to the fifth century. The village of Kanswa, of which the old name was Kanvāshram, or the hermitage of the sage Kanva, about 4 miles south-east of Kotah, possesses an inscription which is important as being the last trace of the Mauryas. It is dated in A.D. 740, and mentions two chiefs of this clan, Dhaval and Sivgan, the latter of whom built a temple to Mahādeo. Among other interesting places are the fort of GĀGRAUN; the ruins of the old town of Mau close by; the village of Chār Chaumu, about 20 miles to the north, with a very old temple to Mahādeo; and lastly Rāmgarh, 6 miles east of Māngrol, where there are several old Jain and Sivaite temples.

The people.

The number of towns and villages in the State is 2,613, and the population at each of the three enumerations was: (1881) 517,275, (1891) 526,267, and (1901) 544,879. The apparent increase of 3½ per cent. in the last decade is due to the

restoration of certain Jhālawār Districts in 1899. In 1891 the territory now forming the Kotah State contained 718,771 inhabitants. Thus, during the subsequent ten years, there was a loss of 173,892 persons, or 24 per cent., which is ascribed to the great famine of 1899–1900 and the severe epidemic of malarial fever that followed it. In 1901 the State was divided into fifteen *nizāmats* and 11 *tahsīls*, besides *jāgīr* estates, and contained 4 towns: namely, KOTAH CITY (a municipality), BĀRAN, MĀNGROL, and SANGOD.

The following table gives the principal statistics of population in 1901:—

Subdivision.	Number of Towns.	Number of Villages.	Population.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
Anta *nizāmat* . .	...	79	23,658	– 27·8	453
Bāran „ . .	1	82	32,296	– 14·7	682
Barod „ . .	...	75	15,977	– 31·6	396
Dīgod „ . .	...	77	17,494	– 20·6	367
Etāwah „ . .	...	61	18,019	– 22·0	238
Ghātoli „ . .	...	78	9,628	– 52·0	160
Kanwās „ . .	...	112	17,554	– 36·3	238
Khānpur „ . .	...	85	18,500	– 29·8	234
Kishanganj „ . .	...	105	15,206	– 25·8	147
Kūnjer „ . .	...	62	15,692	– 27·2	212
Lādpura „ . .	1	142	63,440	– 21·5	2,182
Māngrol „ . .	1	74	27,473	– 14·1	362
Sangod „ . .	1	118	23,832	– 26·8	382
Shergarh „ . .	...	81	21,413	– 24·3	288
Tāraj „ . .	...	118	19,725	– 40·0	127
11 *tahsīls* . . .	...	1,103	160,359	– 20·2	1,213
7 *kotris* or estates .	...	157	44,613	– 19·9	609
State total	4	2,609	544,879	– 24·2	8,290

Of the total population 487,657, or more than 89 per cent., are Hindus, the Vaishnava sect of Vallabhās being locally important; 37,947, or nearly 7 per cent., Musalmāns; and 12,603, or more than 2 per cent., Animists. The language mainly spoken is Rājasthānī, the dialects used being chiefly Hāraotī, Mālwī, and Dhūndārī (or Jaipurī).

Castes and occupations.

Of castes and tribes the most numerous is the Chamārs. They number 54,000, or nearly 10 per cent. of the population, and are by hereditary calling tanners and workers in leather, but the majority now live by general labour or by agriculture. Next come the Mīnās (47,000), a fine athletic race, formerly given to marauding but now settled down into good agriculturists. The Dhākars (39,000) are mostly cultivators; the

Brāhmans (39,000) are employed in temples or the service of the State, and many hold land free of rent; the Mālis (36,000) are market-gardeners and cultivators; the Gūjars (35,000) are cattle-breeders and dealers, and also agriculturists. Among other castes may be mentioned the Mahājans (20,000), traders and money-lenders, and the Rājputs (15,000), the majority of whom belong to the Hāra sept of the Chauhān clan. The Rājputs look upon any occupation save that of arms or government as derogatory to their dignity; many of them are in the service of the State, chiefly in the army and police, or hold land on privileged tenures, but the majority are cultivators and, as such, lazy and indifferent. Taking the population as a whole, about 47 per cent. live solely by the land, and another 20 per cent. combine agriculture with their own particular trade or calling.

Christian missions.

Of the 335 native Christians enumerated in 1901 all but 2 were returned as Presbyterians. The United Free Church of Scotland Mission has had a branch at the capital since 1889.

General agricultural conditions.

The country is fertile and well watered. The soils are divided locally into three classes: namely, *kālī* (or *sar-i-māl*), a rich black loam containing much sand and decomposed vegetable matter; *utar-māl*, a loam of a lighter colour but almost equally fertile; and *bari*, a poor, gravelly, and sandy soil, of a reddish colour, often mixed with *kankar*. On the first two classes, fine crops of wheat, gram, &c., are grown without irrigation.

Agricultural statistics and principal crops.

Agricultural statistics are available for about 4,778 square miles, or 84 per cent. of the total area of the State, comprising all the *khālsa* lands and detached revenue-free plots, and some of the *jāgīr* estates. After deducting 1,544 square miles occupied by forests, roads, rivers, villages, &c., or otherwise not available for cultivation, there remain 3,234 square miles, of which nearly 1,400, including about 40 square miles cropped more than once, are ordinarily cultivated each year, i.e. about 43 per cent. of the cultivable area. The net area cropped in 1903–4 was 1,315 square miles, and the areas under the principal crops were (in square miles): 381, or nearly 29 per cent., under *jowār*; 359, or about 27 per cent., under wheat; 197, or 15 per cent., under gram; 82 under linseed; 68 under *til*; 40 under both poppy and maize; 33 under cotton; and 20 under barley. There were also a few square miles under *san* (Indian hemp), indigo, *bājra*, tobacco, and rice.

Cattle, horses,

The indigenous strain of cattle is of an inferior type, and all the best bullocks are imported from Mālwā. There is

Sheep, and goats. a little horse and pony-breeding. Sheep and goats are reared in considerable numbers, but are of no distinctive class.

Irrigation. Of the total area cultivated in 1903–4, 104 square miles, or between 7 and 8 per cent., were irrigated: namely, 87 from wells, 11 from canals, and about 6 from tanks and other sources. The wells are the mainstay of the State, and number over 24,000, more than half being of masonry. The water is for the most part lifted by means of leathern buckets drawn up with a rope and pulley by bullocks moving down an inclined plane; but in a few places the *renth* or Persian wheel is used, and, in the case of shallow wells, the water is raised by a contrivance known as a *dhenklī*, which consists of a pole, supported by a prop, with a jar or bucket at one end and a heavy weight at the other. Of canals, the most important has been mentioned in connexion with the Pārbatī river. There are altogether about 350 tanks, of which 30 are useful for irrigation. The principal is that known as the Aklera Sāgar, which has cost about Rs. 80,000; it has, when full, an area of about 1½ square miles, and holds up 260 million cubic feet of water. Considerable attention is being paid to the subject of irrigation, and several promising works are under construction: notably the Umed Sāgar, in the Kishanganj district in the east, which is estimated to cost over 2 lakhs, and to have a capacity of more than 400 million cubic feet of water.

Forests. There are no real forests in Kotah, and valuable timber trees are scarce. The principal trees are teak, which, however, seldom attains any size, *babūl* (*Acacia arabica*), *bar* (*Ficus bengalensis*), *bel* (*Aegle Marmelos*), *dhāk* (*Butea frondosa*), *dhonkra* (*Anogeissus pendula*), *gūlar* (*Ficus glomerata*), *jāmun* (*Eugenia Jambolana*), *kadamb* (*Anthocephalus Cadamba*), *mahuā* (*Bassia latifolia*), *nīm* (*Melia Azadirachta*), *pīpal* (*Ficus religiosa*), *sālar* (*Boswellia serrata*), *semal* (*Bombax malabaricum*), and *tendū* (*Diospyros tomentosa*). The forests have never been regularly surveyed, but their area (including several large game preserves) is estimated at about 1,400 square miles. There was no attempt at forest conservancy till about 1880, and it is only within recent years that any real progress has been made. Several blocks have been demarcated and entirely closed to cutting and grazing, and plantations and nurseries have been started. The receipts, derived from grazing fees and the sale of wood, grass, and minor produce such as gum, honey, and wax, have risen from Rs. 37,000 in 1891–2 to over Rs. 69,000 in 1903–4, and the net revenue in the last year was Rs. 33,300.

Minerals.

The mineral products are insignificant. Iron is found near Indargarh in the north and Shāhābād in the east; the ore is rudely smelted, and the small quantity of iron obtained is used locally. Good building stone is found throughout the State.

Arts and manufactures.

The most important indigenous industry is that of cotton-weaving. The muslins of Kotah city have a more than local reputation; they are both white and coloured, the colours being in some cases particularly pleasing, and are occasionally ornamented by the introduction of gold or silver threads while still on the loom. Cloths are printed and dyed at the capital and several other places. The tie and dye work (called *chūndri bandish*) of BĀRAN is very interesting, but the demand for it is annually diminishing, probably because of the increased import of cheap printed foreign cloths. Among other manufactures may be mentioned silver table-ornaments and rough country paper at the capital, embroidered elephant and horse-trappings at Shergarh, inlaid wôrk on ivory, buffalo horn, or mother-of-pearl at Etāwah, lacquered toys and other articles at Gainta and Indargarh, and pottery at the place last mentioned. There is a small cotton-ginning factory at Palaita about 25 miles east of Kotah city; it is a private concern started in 1898, and when working gives employment to about thirty persons.

Commerce and trade.

The chief exports are cereals and pulses, opium, oilseeds, cotton, and hides; while the chief imports are salt, English piece-goods, yarn, rice, sugar, *gur* (molasses), iron and other metals, dry fruits, leathern goods, and paper. The trade is mostly with Bombay, Calcutta, and Cawnpore, and the neighbouring States of Rājputāna and Central India. The opium, which is claimed to be as good as, if not superior to, the Mālwā product, is manufactured into two different shapes. That for the Chinese market, which is sent mostly to the Government dépôt at BĀRAN and thence to Bombay, is prepared in balls, while that for home consumption or for other States in Rājputāna, chiefly Bīkaner, Jaisalmer, and Jodhpur, is made up into cakes. The chief centres of trade are Kotah city and Bāran, and the principal trading castes are the Mahājans and Bohrās.

Means of communication. Railways.

The only railway in the State is the Bīna-Bāran branch of the Great Indian Peninsula Railway, which was opened for traffic in May, 1899. The section within Kotah limits (about 29 miles) is the property of the Darbār, cost more than 17 lakhs, and has four stations. The net earnings of this section during the five years ending 1904 averaged Rs. 24,000 per annum, or

a little less than $1\frac{1}{2}$ per cent. on the capital outlay. The actual figures for 1904 were: gross earnings Rs. 52,000, gross expenses Rs. 26,000, and net profits Rs. 26,000, or about 1·55 per cent. on the capital outlay. An extension of this line from Bāran to Mārwār Junction on the Rājputāna-Mālwā Railway has been surveyed, and the greater part of the earthwork within Kotah limits was constructed by famine labour in 1899–1900. A line from Nāgda (in Gwalior in the south) to Muttra has recently been sanctioned and work has commenced; it is to run via the Mukandwāra pass to Kotah city, and thence north-east through Būndi and past Indargarh.

Roads.

The total length of metalled roads is 143 miles, and of unmetalled roads 410 miles; they were all constructed and are maintained by the Public Works department of the State. The more important metalled roads lead from the capital to Bāran, Būndi, and Jhālrapātan.

Post and telegraph offices.

Prior to 1899 the State had a postal service of its own, which cost about Rs. 5,000 annually; but in that year the Darbār adopted Imperial postal unity, and there are now 32 Government post offices, 2 of which (at Kotah and Bāran) are also telegraph offices.

Famine.

So far as records show, the famine of 1899–1900 was the first that ever visited the State. When in former times famines were devastating the surrounding districts, Kotah remained free from severe distress, and was able to help her neighbours with grain and grass. In 1804 the regent (Zālim Singh) was able to fill the State coffers by selling grain at about 8 seers for the rupee, and Kotah is said to have supported the whole population of Rājwāra as well as Holkar's army. In 1868, and again in 1877, the rains were late in coming, and the *kharīf* crop was meagre; but the spring harvest was up to the average, and, though prices ruled high for a time, there was, on the whole, little suffering. The famine of 1899–1900 was severe, and the entire State was affected. The rainfall in 1899 was but $15\frac{1}{2}$ inches, of which more than 7 fell on one day (July 8), and after that date the rain practically ceased. The out-turn of the *kharīf* was 18 per cent. of the normal, and *rabi* crops were sown only on irrigated land. The advent of the railway to Bāran had created a greatly increased export trade, and the high prices prevailing in other parts of India tempted the dealers to get rid of their stores of grain in spite of the local demand. The difficulties of the situation were enhanced by an unprecedented wave of immigration from the Western States

of Rājputāna, and from Mewār, Būndi, and Ajmer-Merwāra. Thousands of needy foreigners poured into Kotah with vast herds of cattle, and by December, 1899, the grazing resources of the country had been exhausted. The Mahārao was insistent from the first on a generous treatment of the sufferers, and by his personal example did not a little to mitigate distress. Poorhouses were opened at the capital in September, 1899, and subsequently at other places, and relief works were started in October; other forms of relief were famine kitchens, the grant of doles of grain to the infirm and old and to *pardā-nashīn* women, advances to agriculturists, and the gift of clothes, bullocks, and seed-grain. More than six million units were relieved on works, and three millions gratuitously, at a cost of 7½ lakhs. The total expenditure, including advances to agriculturists, exceeded 9·5 lakhs, and over 15 lakhs of land revenue was suspended. The mortality among human beings was considerable, and, though the forests and grass-preserves were thrown open to free grazing, 25 per cent. of the live-stock are said to have perished.

Administration. The administration is carried on by His Highness the Mahārao, assisted by a Dīwān. Since 1901 the administrative divisions have been remodelled, and there are now 19 *nizāmats* and 4 *tahsīls*. Each of the former is under a *nāzim*, and each of the latter under a *tahsīldār*, and these officers are assisted respectively by *naib-nāzims* and *naīb-tahsīldārs*.

Civil and criminal justice. For the guidance of its judiciary the State has its own Codes, framed in 1874 largely on the lines of the British Indian enactments, and amended from time to time by circulars issued by the Darbār. The lowest courts are those of the *tahsīldārs* (usually third-class magistrates) and *nāzims* (generally second-class magistrates); they can also try civil suits not exceeding Rs. 300 in value. Appeals against their decrees in criminal cases lie to one of three divisional magistrates (*faujdārs*), who are further empowered to pass a sentence of two years' imprisonment and Rs. 500 fine. Similarly, appeals against the decisions of *nāzims*, &c., in civil cases lie to one of two courts, which can also deal with original suits not exceeding Rs. 1,000 in value. Over the *faujdārs* and the two courts just mentioned is the Civil and Sessions Judge, who can try all suits of any description or value, and can pass a sentence of seven years' imprisonment and Rs. 1,000 fine. The highest court and final appellate authority is known as the *Mahakma khās*; it is

presided over by the Mahārao, who alone can pass a death sentence.

Finance. The ordinary revenue in a normal year is about 31 lakhs, and the ordinary expenditure about 26 lakhs. The chief sources of revenue are: land about 24 lakhs, and customs about 4 lakhs. The chief items of expenditure are: army and police, 5 lakhs; tribute to Government, including contribution towards the cost of the 42nd (Deoli) regiment, 4·3 lakhs; revenue and judicial staff (including *Mahakma khās*), 3·8 lakhs; public works department, 2·5 lakhs; palace and privy purse, 2·3 lakhs; charitable and religious grants and pensions, 1·8 lakhs; and *kārkhānas* (i.e. stables, elephants, camels, bullocks, &c.), 1·2 lakhs. In the disastrous famine year of 1899–1900 the receipts were about half the average, and the Darbār had to borrow from Government and private sources almost a year's revenue to enable it to carry on the administration and afford the necessary relief to its distressed population. The result is that the State now owes about 13 lakhs, though it has a large cash balance, besides investments.

Currency. Kotah had formerly a silver coinage of its own, minted at the capital and Gāgraun (probably since the time of Shāh Alam II), while in the restored districts the coins of the Jhālawār State were current. The rupees were in value generally equal, if not superior, to the similar coins of British India; but in 1899, when large purchases of grain had to be made outside the State, the rate of exchange fell, and at one time both the Kotah and Jhālawār rupees were at a discount of 24 per cent. The Darbār thereupon resolved to abolish the local coins and introduce British currency as the sole legal tender in the State. This very desirable reform was, with the assistance of Government, carried out between March 1 and August 31, 1901, at the rate of 114 Kotah (or 118 Jhālawār) rupees for 100 British rupees.

Land revenue. The land tenures are the usual *jāgīr*, *muāfi*, and *khālsa*, and it is estimated that the estates held on the first two tenures occupy about one-fourth of the area of the State. The *jāgīrdārs* hold on a semi-feudal tenure, and are not dispossessed save for disloyalty or misconduct; they have the power of alienating a portion of their estates as a provision for younger sons or other near relatives, and they may raise money by a mortgage, but it cannot be foreclosed. No succession or adoption can take place without the Mahārao's consent, and in most cases a *nazarāna* or fee on succession

is levied. The majority of the *jāgīrdārs* pay an annual tribute, and some of them have also to supply horsemen or foot-soldiers for the service of the State. Lands are granted on the *muāfi* tenure to individuals as a reward for service or in lieu of pay or in charity, and also to temples and religious institutions for their up-keep. They are usually revenue-free. In the *khālsa* area the tenure of land was very widely changed early in the nineteenth century by the administrative measures of the regent, Zālim Singh. Before his time two-fifths of the produce belonged to the State, and the remainder to the cultivator after deduction of village expenses. Zālim Singh surveyed the lands and imposed a fixed money-rate per *bīgha*, making the settlement with each cultivator, and giving the village officers only a percentage on collections. By rigorously exacting the revenue, he soon broke down all the hereditary tenures, and got almost the whole cultivated land under his direct proprietary management, using the cultivators as tenants-at-will or as farm-labourers. A very great area was thus turned into a vast government farm; and while the proprietary status of the peasantry entirely disappeared, the country was brought under an extent of productive cultivation said to be without precedent, before or since, in Rājputāna. At the present time the chief claims to be the absolute owner of the soil, and no cultivator has the right to transfer or alienate any of the lands he cultivates. So long, however, as the cultivator pays his revenue punctually he is left in undisturbed possession of his holding, and if he wishes to relinquish any portion thereof he can do so in accordance with the rules in force. In some of the ceded districts the *manotidāri* system is in force, under which the *manotidār* or money-lender finances the cultivators, is responsible for their payments, and collects what he can from them, while elsewhere the land revenue system is *ryotwāri*.

Settlement. The rates fixed by Zālim Singh remained more or less in force till about 1882–5 in the case of the restored tracts, and 1877–86 in the case of the rest of the territory, when fresh settlements were made, which are still in force. The rates per acre vary from $4\frac{1}{2}$ annas to Rs. 5–8–0 for 'dry land' and from Rs. 2–4–0 to Rs. 17–9–0 for irrigated land. A revision of the settlement is now in progress, operations having been started at the end of 1904.

Public works. The Public Works department has been under the charge of a qualified European Engineer since 1878, and the total ex-

penditure down to the end of 1905 amounts to about 80 lakhs. The principal works carried out comprise the metalled and most of the fair-weather roads, the masonry causeways over the Kālī Sindh and other rivers, the pontoon-bridge over the Chambal, the earthwork of the proposed Bāran-Mārwār Railway, several important irrigation tanks and canals, the Mahārao's new palace (with electric light installation), the Victoria Hospital for women, numerous other hospitals and dispensaries, the Central jail, the public offices, resthouses, &c.

Army. The military force which the Mahārao may maintain is limited to 15,000 men, and the actual strength in 1905 was 7,913 of all ranks: namely, cavalry 910 (609 irregular), artillerymen 353, and infantry 6,650 (5,456 irregular). There are also 193 guns, of which 62 are said to be unserviceable. The force cost about 4·8 lakhs in 1904–5, and is largely employed on police duties or in garrisoning forts. There are no British cantonments in Kotah; but under the treaty of 1838, as amended in 1844, the Darbār contributes 2 lakhs yearly towards the cost of the 42nd (Deoli) regiment, of which His Highness has been an honorary major since January, 1903.

Police. There are two main bodies of police: namely, one for the city (177 of all ranks) under the *kotwāl*; and the other for the districts, numbering 5,260, and including 3,490 sepoys and *sowārs* belonging to the army, and 1,668 *chaukīdārs* or village watchmen under a General Superintendent. The districts are divided into six separate charges, each under an Assistant Superintendent, and there are altogether 39 *thānas* or police stations and 516 outposts. Excluding the men belonging to the army, and the *chaukīdārs*, who receive revenue-free lands for their services, the force costs about Rs. 45,000 a year.

Jails. Besides the Central jail at the capital, there are small lock-ups at the head-quarters of each district, in which persons under trial or those sentenced to short terms of imprisonment are confined.

Education. In regard to the literacy of its population, Kotah stands last but one among the twenty States and chiefships of Rājputānā, with 1·5 per cent. of the population (2·9 males and 0·1 females) able to read and write. The first State school was started in 1867, when two teachers were appointed, one of Sanskrit and the other of Persian. In 1874 English and Hindī classes were added, but this was the only educational institution maintained by the Darbār up to 1881, when the daily average attendance was 186. In 1891 there were 19 State schools with a daily average attendance of 752, and by 1901 these figures had

increased to 36 and 1,106 respectively. Similarly, the State expenditure on education rose from about Rs. 4,000 in 1880–1 to nearly Rs. 9,000 in 1890–1, and to Rs. 25,000 in 1900–1. Omitting indigenous and private schools not under the department, there were 41 educational institutions maintained by the Darbār in 1905, and the number on the rolls was 2,447 (including 115 girls). The daily average attendance in 1904–5 was 1,586 (75 being girls), and the total expenditure, including Rs. 5,000 on account of boys attending the Mayo College at Ajmer, was Rs. 33,000. Of these 41 schools 39 are primary; and of the latter, 5 are for girls. The only notable institutions are the Mahārao's high school and the nobles' school, which are noticed in the article on KOTAH CITY. In spite of the fact that no fees are levied anywhere, and that everything in the shape of books, paper, pens, &c., is supplied free, the mass of the people are apathetic and do not care to have their children taught.

Hospitals. The State possesses 21 hospitals, including that attached to the jail, with accommodation for 216 in-patients. In 1904 the number of cases treated was 105,464 (1,808 being those of in-patients), and 3,765 operations were performed.

Vaccination. Vaccination appears to have been started about 1866–7 and is nowhere compulsory. In 1904–5 a staff of five men successfully vaccinated 16,351 persons, or 30 per 1,000 of the population. The total State expenditure in 1904–5 on medical institutions, including vaccination and a share of the pay of the Agency Surgeon and his establishment, was about Rs. 60,000.

[W. Stratton, *Kotah and the Hāras* (Ajmer, 1899); P. A. Weir and J. Crofts, *Medico-topographical Account of Kotah* (1900); *Kotah Administration Reports* (annually from 1894–5).]

Bāran.—Head-quarters of the district of the same name in the State of Kotah, Rājputāna, situated in 25° 6′ N. and 79° 31′ E., on the left bank of the Bāngangā rivulet, a tributary of the Pārbatī, about 45 miles by metalled road almost due east of Kotah city. About half a mile to the west is the railway station, the present terminus of the Bīna-Bāran branch of the Great Indian Peninsula Railway. Population (1901), 7,892. The town, which is said to have been founded by the Solanki Rājputs in the fourteenth or fifteenth century, and to have been called by its present name because it was populated by the inhabitants of twelve (*bārah*) adjacent villages, is now the principal trade centre of the State, and possesses a combined post and telegraph office, a couple of primary schools (one of them for girls), and a hospital with accommodation for twelve in-patients. A Government opium

agency was established here in 1904, and in the following season 1,094 chests, or about 68 tons of opium, passed through the scales. Bāran is noted for its *chūndri bandish* or tie and dye work. The pattern is produced by knotting up with thread any portion of the cloth which is to escape being dyed; and as a separate knotting is required for each of the numerous colours, in the case of an elaborate design the delicacy and labour involved are enormous.

Gāgraun.—Fort and village in the Kanwās district of the State of Kotah, Rājputāna, situated in 24° 38′ N. and 76° 12′ E., at the junction of the Ahu and Kālī Sindh rivers, about 2½ miles north-east of the *chhaoni* of Jhālrapātan and 45 miles south-east of Kotah city. The fort, which is one of the strongest in Rājputāna, is said to have been built by the Dor or Doda Rājputs, who held it till about the end of the twelfth century, when they were dispossessed by the Khīchī Chauhāns. The latter, under their Rājā, Jet Singh, successfully resisted a siege by Alā-ud-dīn in 1300; but in the time of Rājā Achaldās (about 1428) the place was either taken by, or surrendered to, Hoshang Shāh of Mālwā. In 1519 one Bhīm Karan is mentioned by the Musalmān historians as being in possession, but he was attacked by Mahmūd Khiljī and was taken prisoner and put to death. Shortly after this Mahmūd was defeated by Rānā Sangrām Singh of Mewar, and the Rājputs continued to hold Gāgraun till 1532, when Bahādur Shāh of Gujarāt took the place. About thirty years later, Akbar, on his way to Mālwā, reached the fort, and gave orders for its reduction, but the commandant hastened to surrender and presented his tribute, which greatly pleased the emperor. In the *Ain-i-Akbarī* Gāgraun is mentioned as one of the *sarkārs* or districts of the *Sūbah* or province of Mālwā; and it remained in the possession of the Mughals till the beginning of the eighteenth century, when Mahārao Bhīm Singh of Kotah obtained it by grant from the emperor. Subsequently the fort was repaired, strengthened, and added to by the regent Zālim Singh.

It is separated from the village by a strong high wall, and by a deep ditch cut in the solid rock and crossed by a stone bridge. The principal entrance is from the village; and, after crossing the ditch, the passage lies between two large bastions, without any gateway, ascending with high walls on either side till the great gate is reached. Inside the fort, the path skirts a large excavation in the rock, intended to hold water but often quite dry, and then zigzags into the inner work through

a large gateway. The exit is to the south-east by a simple doorway in the wall, from which a descent leads to the end wall immediately over the river. Hence there is a path which, going back towards the village but outside the citadel, crosses a small precipice protected by ramparts 60 or 70 feet above the ground, and leads to the two bastions already mentioned. On the north-east face there is but one wall, the precipitous nature of the hill here rendering a second and lower wall unnecessary. The hills and valleys to the north across the Kālī Sindh are thickly wooded, and the gorge by which that river finds its way out into the open plains is very fine, high precipices alternating with wooded slopes on either side. One precipice, absolutely vertical, has been plumbed and found to be 307 feet in height. It is known as the *gidh-karai* or 'vulture's cliff,' and, it is said, was formerly used as a place of execution by the Kotah chiefs, the victims being hurled on to the rocks below. The tops of these ridges are the culminating points of the range, the slope to the open country beyond being gradual. Wild animals abound, and the parrots are celebrated for their beauty and the comparative ease with which they can be taught to imitate the human voice. The village is believed to be very ancient, and to have been called Gargāsāshtar, after Gargāchāri, the *purohit* of Srī Krishna, who lived here; others identify it with the Gargarātpur of ancient writings from which the Hindu astronomer Garga calculated longitude. The Kotah Darbār formerly had a mint here, but it was abolished many years ago. The population has greatly decreased since the time when the place was an important military outpost, and in 1901 numbered only 601.

About 11 miles to the south-east is the village of Mau, once a large town which Tod called the first capital of the Khīchīs, and which, in General Cunningham's opinion, probably 'succeeded Chandrāvati as the capital of all the country on the lower course of the Kālī Sindh shortly after the beginning of the thirteenth century.' The remains of the old town extend for a quarter of a mile from east to west, and about the same distance from north to south. To the west is a large ruined palace attributed locally to the great Prithwī Rāj Chauhān, but this assignment is most completely refuted by its cusped Muhammadan arches and by a Nāgarī inscription over the entrance which gives the date as A.D. 1711.

[*Archaeological Survey of Northern India*, vol. ii.]

Kotah City.—Capital of the State of the same name in Rājputāna, situated on the right bank of the Chambal in

25° 11′ N. and 75° 51′ E., about 45 miles by metalled road west of Bāran station on the Bīna-Bāran branch of the Great Indian Peninsula Railway, and about 120 miles south-east of Ajmer. It is said that, in the fourteenth century, some Bhīls of the Koteah clan were residing here, and were attacked and ousted by Jet Singh, the grandson of Rao Dewa of Būndi, who settled in the place, and built a town which he called Kotah. It was held by Būndi till 1625, when, with its dependencies, it was granted by Jahāngīr to Mādho Singh, the first chief of Kotah, and became the capital of the State then formed. Since then it has increased in size and importance, and is now one of the eight cities of Rājputāna. It is surrounded on three sides by a high and massive crenelated wall, with well-fortified bastions at regular intervals, while on the west the river Chambal, 400 yards wide and crossed by an iron pontoon-bridge, except in the rains, when the passage is made by ferry, forms a natural barrier. The city possesses six massive double gates closed nightly at 11 p.m., and may be divided into three well-defined and distinct areas, each separated from the next by a high wall: namely, Lādpura, Rāmpura, and the city proper, the latter including the old town or *purāni basti*. In the southern extremity is the old palace, an imposing pile of buildings overlooking the river. Of the numerous temples, the most famous is that of Mathureshji, the idol in which is said to have been brought from Gokul in Muttra, while the oldest is probably that of Nīlkanth Mahādeo.

The population has been gradually decreasing, as the following figures show: in 1881, 40,270; in 1891, 38,620; and in 1901, 33,657. This is said to be due partly to the fact that the place, situated on the western border of the State and at a considerable distance from the railway, is not a general trade centre, and partly because, with the improved administration and the greater security afforded to life and property, the people have spread more into the country. Another probable reason for the falling-off in population is the unhealthiness of the site, caused by the water of the Kishor Sāgar (or lake) on the east percolating through the soil to the river on the west. The greater proportional decrease in the last decade is certainly due to the famine of 1899–1900 and the severe outbreak of malarial fever which immediately followed it. Of the total population in 1901 Hindus numbered 23,132, or nearly 69 per cent., and Musalmāns 9,027, or about 27 per cent. The principal manufactures are muslins, both white and coloured, silver table-ornaments,

and a little country paper. An opportunity for seeing the various industries occurs each year when an exhibition is held, generally in February. A municipal committee, which was formed in 1874, has done much to improve the sanitation of the place. The revenue (derived mainly from an octroi duty on all imports) and the expenditure are each about Rs. 20,000 a year. The Central jail is a commodious and well-managed building, with accommodation for 468 prisoners. The daily average number in 1904 was 428, the expenditure exceeded Rs. 23,000, and the profits from manufactures (carpets, rugs, cotton cloth, &c.) were about Rs. 2,000. Excluding private educational institutions, there are 4 schools maintained by the State, which were attended in 1904–5 by about 400 boys and 30 girls. The Mahārao's high school and the nobles' school teach up to the matriculation standard of the Allahābād University. Attached to the high school is a class recently started for *patwāris,* in which surveying is taught; and the nobles' school has a boarding-house where the boys are fed and lodged free by the State. Including the hospital attached to the jail, there are four medical institutions at Kotah, with accommodation for 79 in-patients. The Victoria Hospital, reserved for females, was opened in 1890 and has 22 beds. Among places of interest in the neighbourhood of the city may be mentioned the Mahārao's new palace, called after him the Umed Bhawan, which is lighted with electricity; the extensive and well-kept gardens, containing a public library and reading-room; and several palaces, such as the Amar Niwās, the Brij Bilās, and the Chhatarpura.

Māngrol.—Head-quarters of the district of the same name in the State of Kotah, Rājputāna, situated in 25° 20′ N. and 70° 31′ E., on the right bank of the Bāngangā, a tributary of the Pārbatī, about 44 miles north-east of Kotah city. The town is a commercial mart of some importance, with a population in 1901 of 5,156. It possesses a post office, a vernacular school, and a hospital with accommodation for six in-patients. Māngrol is the site of a battle fought in 1821 between Mahārao Kishor Singh of Kotah and his minister Zālim Singh, assisted by a detachment of British troops. The Mahārao was defeated and his brother Prithwī Singh was killed. A mausoleum constructed in the enclosure where the latter was burnt still exists close to the river, while to the east of the town are the tombs of two British officers (Lieutenants Clarke and Read of the 4th Light Cavalry) who fell in this engagement. Three miles to the south is the village of Bhatwāra, where the Kotah troops

defeated a much stronger army from Jaipur in 1761, and captured the latter's five-coloured banner. The valour and skill of Zālim Singh (then Faujdār of Kotah) contributed greatly to the victory, which put an end to Jaipur's pretensions to supremacy over the Hāra Rājputs. Ten miles to the west of Māngrol is the ancient village of Siswāli, said to have been founded by the Gaur Rājputs of Sheopur. The Chhīpas of the place carry on a fairly large trade in dyed cloths.

Mukandwāra (or Mukandara).—Village in the Chechat *tahsīl* of the State of Kotah, Rājputāna, situated in 24° 49′ N. and 76° E., in the hills of the same name, about 32 miles south-by-south-east of Kotah city and about 80 north-east of Nīmach. The range is here pierced by a pass, about 1,500 feet above the sea, which is of great importance as being the only defile practicable for carriages for a considerable distance between the Chambal and Kālī Sindh rivers. This pass is called Mukandwāra, 'the gate or portal of Mukand,' after Mukand Singh, who was the second chief of Kotah, and built the gates of the defile as well as a palace to his favourite mistress, Ablī Mīnī, on the slope of the hill. The pass has been the scene of many obstinately contested battles between the Khīchī and the Hāra Rājputs, and is famous as the route of Colonel Monson's retreat before Jaswant Rao Holkar in July, 1804. Some distance up the valley are the fragments of the *chaorī* or hall of Bhīm. Fergusson thought the building might be as old as A.D. 450, or even older, but only the columnar part of the *mandap* or portico remained and no inscription could be found. The lintels and consoles are elaborately carved all over with strange animal forms and floral scrolls, and the pillars, though scarcely ten feet in height, look larger and nobler than many of twice their dimensions.

[J. Tod, *Rajasthan*, vol. ii; J. Fergusson, *Picturesque Illustrations of Ancient Architecture* and *History of Indian and Eastern Architecture*; also, *Archaeological Survey of Northern India*, vol. xxiii.]

Nānta.—Village in the Lādpura district of the State of Kotah, Rājputāna, situated in 25° 12′ N. and 75° 49′ E., about 3 miles north-west of Kotah city. It was given in *jāgīr* to the Jhāla Faujdārs of Kotah about the beginning of the eighteenth century, and in the time of the regent Zālim Singh was a flourishing town; but it is now little more than an agricultural village, containing, among other inhabitants, a colony of about 300 of the criminal tribes (Baoris, Kanjars, and Sānsias), whom the Darbār is endeavouring to convert into respectable

agriculturists. Zālim Singh's old palace is a fine specimen of a Rājput baronial residence; but it has not been used for years, and its cloistered court, pavilions, fountains, &c., are falling into decay.

Sangod.—Head-quarters of the district of the same name in the State of Kotah, Rājputāna, situated in 24° 55′ N. and 76° 17′ E., on the right bank of the Ujar, a tributary of the Kālī Sindh, about 34 miles south-east of Kotah city. Population (1901), 4,369. Sangod possesses a post office, a vernacular school, and a hospital with accommodation for six in-patients.

Jhālawār State.—A State in the south-east of Rājputāna, with an area of about 810 square miles. It consists of two separate tracts. The smaller, barely 14 square miles in extent, is known as Kirpāpur, and is quite unimportant. The main tract lies between 23° 45′ and 24° 41′ N. and 75° 28′ and 76° 15′ E., and is bounded on the north-east and north by Kotah; on the north-west and west by the Rāmpura-Bhānpura district (of Indore), and the Agar *tahsīl* (of Gwalior); on the south-west by Sītāmau and Jaora; on the south by Dewās and Agar; and on the east by Pirāwa (of Tonk) and Rāmpura-Bhānpura. In shape it resembles the letter S, with a length of about 85 miles and a breadth varying from 3 to 17 miles. The country rises gradually from 1,000 feet above sea-level in the north to 1,500 feet in the south. A narrow range of low and fairly wooded hills runs south-east past the town of Jhālrapātan in the north, and the southern half of the State is generally hilly, and intersected by small streams, but the rest of the country is a rich undulating plain. The principal rivers are the CHAMBAL and the KĀLĪ SINDH, but neither ever actually enters the State, the former flowing for 9 miles along the south-western, and the latter for about 17 miles along the north-eastern boundary. The Chhotī Kālī Sindh enters the State in the south-west, and after flowing for about 20 miles through the centre of the Gangdhār *tahsīl*, joins the Chambal. The Au or Ahu river rises near the cantonment of Agar and flows north, generally along the borders of Jhālawār, till it reaches the Mukandwāra range of hills in the extreme north of the State, when it turns abruptly to the south-east, and about 8 miles lower down joins the Kālī Sindh near Gāgraun. Boundaries, configuration, and hill and river systems.

The rocks of Jhālawār consist generally of shales, limestone, and sandstone belonging to the Upper Vindhyan group. Geology.

Besides the usual small game, antelope and 'ravine deer' are found in the plains. Tigers are occasionally met with in the Fauna.

forests near the capital, but leopards and wild hog are fairly common. *Sāmbar* (*Cervus unicolor*), *chītal* (*Cervus axis*), and *nīlgai* (*Boselaphus tragocamelus*) frequent certain localities, but only in limited numbers.

Climate and rainfall.

The climate resembles that of Mālwā, and is generally healthy. The hot season is less severe than that of Northern and Western Rājputāna, and though hot winds sometimes blow in April and May, the nights are usually cool and refreshing. The annual rainfall for the State averages 37 inches, of which about 25 are received in July and August, and 10 in June and September. The rainfall has varied from about 13½ inches at the capital in 1877 to over 68 inches at Gangdhār (in the south-west) in 1900.

History.

The ruling family belongs to the Jhālā clan of Rājputs, which has given its name to the State. One Rājdhar is said to have founded the petty chiefship of Halwad in Kāthiāwār about 1488; and the eighth in succession to him had a son, Bhao Singh, who left his own country and proceeded first to Idar, and next to Ajmer, where he married the daughter of the Sesodia Thākur of Sāwar, by whom he had a son, Mādho Singh, and a daughter. Nothing more is known of Bhao Singh; but Mādho Singh proceeded to Kotah in the time of Mahārao Bhīm Singh, gained the favour of that chief, and obtained the estate of Nānta with the post of Faujdār or commander of the troops as well as of the fort. About the same time his sister was married to Arjun Singh, the eldest son of the Kotah chief; and this family connexion, while adding to Mādho Singh's authority, procured for him the respectful title of *māmā*, or maternal uncle, from the younger members of the Kotah family. Mādho Singh was succeeded as Faujdār by his son Madan Singh, and the post became hereditary in the family. Himmat Singh followed Madan Singh, and was in turn succeeded in 1758 by his famous nephew, Zālim Singh, whom he had adopted, and who was at the time only eighteen years of age. Three years later Zālim Singh was the means of securing victory for the troops of Kotah over the army of Jaipur at Bhatwāra; but he afterwards fell into disfavour with his master (Mahārao Gumān Singh) in consequence of some rivalry in love, and being dismissed from his office, he migrated to Udaipur, where he did good service, and received from the Mahārānā the title of Rāj Rānā. Later on, he retraced his steps to Kotah, where he was not only pardoned but reinstated in his old office; and when the Mahārao was on his deathbed, he sent for Zālim Singh and

committed his son, Umed Singh, and the country to his charge. From this time (1771) Zālim Singh was the real ruler of Kotah. He raised it to a state of high prosperity, and under his administration, which lasted for more than fifty years, the Kotah territory was respected by all parties. Through him a treaty was made with the British Government in 1817, by which Kotah was taken under protection; and by a supplementary article, added in 1818, the entire administration was vested in Rāj Rānā Zālim Singh and his heirs in regular succession and perpetuity. Zālim Singh, the Machiavelli of Rājasthān, as Tod calls him, died in 1824, and his son, Mādho Singh, received undisputed charge of the administration. His unfitness for office was a matter of notoriety, and he was in turn succeeded by his son, Madan Singh. In 1834 disputes between the chief of Kotah and his minister were constantly occurring, and there was danger of a popular rising for the expulsion of the latter. It was therefore resolved, with the consent of the Mahārao of Kotah, to dismember the State and to create the new principality of Jhālawār as a separate provision for the descendants of Zālim Singh. Seventeen districts, yielding a revenue of 12 lakhs, were made over to Madan Singh and his heirs and successors, being the descendants of Rāj Rānā Zālim Singh, according to the custom of succession obtaining in Rājwāra; and by a treaty dated 1838 this new principality was taken under the protection of the British Government, and agreed to supply troops according to its means, and pay a tribute of Rs. 80,000. The Jhālawār State thus dates from 1838; and its first chief, Madan Singh, on assuming charge, received the title of Mahārāj Rānā, was entitled to a salute of 15 guns, and was placed on the same footing as the other chiefs of Rājputāna. He died in 1845 and was succeeded by his son, Prithwī Singh, who, during the Mutiny of 1857–8, did good service by conveying to places of safety several Europeans who had taken refuge in his State. He received the usual *sanad* guaranteeing to him the right of adoption in 1862, and on his death in August, 1875, was succeeded by his adopted son, Bakht Singh, of the Wadhwān family in Kāthiāwār. The latter, in accordance with family custom, which enjoined that only the four names of Zālim Singh, Mādho Singh, Madan Singh, and Prithwī Singh should be assumed by the rulers of this house, took the name of Zālim Singh. As he was a minor, the administration was carried on by a Political Superintendent assisted by a Council, and he himself joined the Mayo College at Ajmer.

General agricultural conditions. The soils may be divided into three classes: namely, *kālī*, a rich black loam; *māl*, a loam of a lighter colour but almost as fertile; and *barli*, often of a reddish colour, generally stony and sandy, and always shallow. Of these classes it is estimated that the second supplies about one-half and the others about one-fourth each of the cultivable area.

Agricultural statistics and principal crops. Agricultural statistics are available only for the *khālsa* portion of the State, the area of which is about 558 square miles. From this must be deducted 158 square miles occupied by forests, rivers, towns, roads, &c., leaving 400 square miles available for cultivation. The average net area cropped during the last four years has been about 125 square miles, or 31 per cent. of the *khālsa* area available for cultivation. The principal crops and the area (in square miles) ordinarily cultivated in each case are: *jowār*, 85; maize, 14; cotton, 8; and poppy, gram, and wheat, each about 7.

Cattle, horses, sheep, and goats. Cattle are plentiful and of a good stamp, being largely of the Mālwā breed. The State used to be noted for its ponies, but excessive mortality in the recent famine has greatly reduced their numbers. The goats and sheep are of the ordinary type, but are largely kept to provide wool, meat, milk, and manure. Cattle fairs are held yearly at Jhālrapātan town about the end of April and the beginning of November.

Irrigation. The area ordinarily irrigated is about 19 square miles. Irrigation is chiefly from wells, of which more than 6,000 are in working order, about 1,350 being masonry. Leathern buckets drawn up with a rope and pulley by bullocks are always used for lifting the water, except when the latter is near the surface, and the area to be irrigated is small, when a *dhenklī*, or long pole supported by a prop, with a jar or bucket at one end and a weight at the other, is used.

Forests. Forests cover an area of nearly 8 square miles, and are looked after by a department called Dūngar-Bāgar. The principal trees are the *dhao* (*Anogeissus pendula*), *dhāk* (*Butea frondosa*), *gurjan* (*Dipterocarpus turbinatus*), and the *tendū* (*Diospyros tomentosa*), and such fruit trees as the *bel* (*Aegle Marmelos*), the mango, and the *mahuā* (*Bassia latifolia*). The forest income in 1903-4 was about Rs. 4,300, and the expenditure Rs. 1,800.

Minerals. The hills near the capital contain large quantities of excellent sandstone, mostly of a greyish colour, but in places almost white or deep red. The stone is much used for building purposes. Iron and copper have been found in places, but these minerals are not now worked.

The manufactures are unimportant, and consist of rough cotton fabrics, floorcloths, brass utensils, knives, and sword-blades. The chief exports are opium (to Ujjain and Indore), oilseeds, and cotton; while the chief imports are food-grains (mainly from Hāraoti), salt, sugar, cloth, and metals.

Arts and manufactures. Commerce and trade.

There is at present no railway in the State, but the Nāgda-Muttra line, now under construction, will pass through three *tahsīls*. The total length of metalled roads is 64 miles, and of unmetalled roads 72 miles. The State adopted Imperial postal unity in 1900, and now contains six Government post offices, two of which (at Jhālrapātan and the *chhaoni*) are also telegraph offices.

Means of communication.

Owing to its geographical position, the State has generally a very good rainfall, and scarcities and famines are uncommon. Indeed, during the last hundred years the only famine appears to have been that of 1899–1900. The rain practically ceased after July, 1899, with the result that the autumn crop failed almost entirely, and there was considerable scarcity of fodder. The Darbār started numerous works and poorhouses, at which nearly 1½ million units were relieved at a cost exceeding 2 lakhs, and, besides making liberal advances to agriculturists, granted remissions and suspensions of land revenue.

Famine.

The State is governed by the Rāj Rānā, with the assistance of a Dīwān. In charge of each of the five *tahsīls* is a *tahsīldār*, who is assisted by a *naib-tahsīldār* in the large Pātan *tahsīl*.

Administration.

In the administration of justice the courts follow generally the Codes in force in British India. The lowest courts are those of the *tahsīldārs*; they decide civil suits not exceeding Rs. 100 in value, and can sentence to one month's imprisonment and fine up to Rs. 30. Over them are the *Dīwāni adālat*, which tries civil suits not exceeding Rs. 5,000 in value, and the *Faujdārī adālat*, which can pass a sentence of two years' imprisonment and fine up to Rs. 300. The next court is the Appellate Court; its powers on the civil side are unlimited, while on the criminal side it can pass any sentence allowed by law, but its proceedings in capital cases require the confirmation of the *Mahakma khās*, which is presided over by the Rāj Rānā, and is the final appellate authority in the State.

Civil and criminal justice.

The normal revenue is at present about 4 lakhs a year, the chief sources being land (3 lakhs) and customs (Rs. 60,000). The ordinary expenditure is slightly less than the revenue, and the main items are army and police (Rs. 75,000

Finance.

He attained his majority in 1883 and was invested with governing powers (subject to certain restrictions) in 1884; but as he failed to administer his State in accordance with the principles laid down for his guidance, the Government of India was compelled to withdraw his powers in 1887, and to restore the arrangements which were in force during his minority. In 1892 Zālim Singh promised amendment, and was entrusted with the charge of all the departments except that of land revenue, which was to remain under the Council, while in September, 1894, this reservation was withdrawn and he obtained full powers. But he failed to govern the State properly, and was deposed in 1896; he now lives at Benares, and receives an allowance of Rs. 30,000 a year. Zālim Singh had no sons; and there being no direct descendants of his namesake, the great regent, the Government of India restored to Kotah part of the territories which had been made over in 1838 to form the principality of Jhāḷawār, and formed the remaining districts into a new State for the descendants of the family to which the first Rāj Rānā (Zālim Singh) belonged, and for those Sardārs and others whose allegiance it was considered undesirable to transfer to Kotah. In 1897 Kunwar Bhawāni Singh, son of Thākur Chhatarsāl of Fatehpur, and a descendant of Mādho Singh, the first Jhālā Faujdār of Kotah, was selected by Government to be the chief of the new State. Arrangements were completed by the end of 1898, and the actual transfer of territory took place on January 1, 1899, from which date the new State of Jhālawār came into existence. Bhawāni Singh was installed as ruler, under the title of Rāj Rānā, with a salute of 11 guns, and was at the same time invested with full powers of administration. The tribute payable to the British Government is now Rs. 30,000 a year. His Highness was educated at the Mayo College. The principal events of his rule have been the famine of 1899–1900; the adoption of Imperial postal unity in 1900; the introduction of British currency and weights in 1901; and his visit to Europe in 1904.

Archaeology. The places of archaeological interest are the remains of the old city of Chandrāvati close to JHĀLRAPĀTAN TOWN, and the rock-cut *stūpas* at the village of Kholvi[1] in the Dag *tahsīl* in the south. The latter are interesting as being probably the most modern group of Buddhist caves in India.

[1] *Archaeological Survey of Northern India*, vol. ii, pp. 280–8; and J. Fergusson, *History of Indian and Eastern Architecture* (1889), pp. 132 and 162.

The number of towns and villages in the State is 410, and the population at each of the three enumerations was: (1881) 340,488, (1891) 343,601, and (1901) 90,175. The decrease since 1891 was of course due mainly to the remodelling of the State in 1899, but to a considerable extent also to the famine of 1899–1900 and the severe epidemic of malarial fever which followed. Although vital statistics in Native States are not very reliable, it may be mentioned that in the entire State in 1900 only 941 births were registered, while deaths numbered 13,872. The State is divided into five *tahsīls* and possesses two towns, JHĀLRAPĀTAN and the *chhaoni* or cantonment of the same name, both administered as municipalities. The following table gives the chief statistics of population in 1901:— The people.

Tahsīl.	Area in square miles.	Number of		Population.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
		Towns.	Villages.			
Pātan . . .	244	2	127	37,016	− 38·4	1,881
Pachpahār . .	131	...	60	9,313	− 48·7	394
Awar . . .	80	...	41	9,240	− 41·3	154
Dag . . .	168	...	71	16,167	− 38·3	329
Gangdhār . .	187	...	109	18,439	− 40·1	330
State total	810	2	408	90,175	− 40·3	3,088

In 1901 Hindus numbered 78,017, or 86 per cent. of the population, the majority being Vaishnavas; Musalmāns, 8,845, or nearly 10 per cent., mostly of the Sunni sect; and Jains, 3,129, or 3 per cent. The languages mainly spoken are Mālwī (or Rāngrī) and Hāraotī, both dialects of Rājasthānī.

Among castes and tribes the most numerous are the Sondhias, who number 22,000, or 24 per cent. of the total population. They claim to be Rājputs, but are probably of mixed descent; they are described as idle, ignorant, immoral, and given to cattle-lifting. Next come the Chamārs (workers in leather and agriculturists), forming 8 per cent. of the total; Brāhmans, some of whom are cultivators, while others are engaged in religious or menial services, 7 per cent.; Mahājans (bankers and traders), 6 per cent.; Balais (cultivators, workers in leather, and village *chaukīdārs*) and Gūjars (cattle-breeders and dealers, and agriculturists), each between 4 and 5 per cent. More than 54 per cent. of the people live by the land, and many others combine agriculture with their special occupations. Castes and occupations.

revenue and judicial staff (Rs. 72,000), palace and privy purse (Rs. 45,000), public works and tribute to Government (Rs. 30,000 each), and stables (about Rs. 20,000). The State is free from debt.

Currency. Jhālawār had formerly a silver and copper coinage of its own, known as *Madan shāhi* (after its first chief), and up to about 1893 the value of the local rupee was always equal to, and sometimes greater than, that of the British coin. Subsequently it began to decline in exchange value, till, in 1899, 123 *Madan shāhi* rupees exchanged for 100 British. The Rāj Rānā thereupon decided to abolish the local coinage, and introduce British in its stead as the sole legal tender in the State; and this was carried out, with the assistance of Government, between March 1 and August 30, 1901.

Land revenue. The State may be divided into two main areas: namely, that paying revenue to the Darbār and called *khālsa*, and that granted revenue-free to *jāgīrdārs* and *muāfidārs*. The former occupies about 558 and the latter 252 square miles. The majority of the *jāgīrdārs* pay a small tribute yearly or every second year to the Darbār, and some have to supply horses and men for the service of the State. *Muāfi* lands are those granted for religious or charitable purposes or in lieu of pay, and some of the holders have to pay certain dues (*sisāla*) every other year. In the *khālsa* area there are two tenures: namely, *khātedāri*, which is the same as *ryotwāri*, and *watandāri*, which is somewhat similar to *zamīndāri*. The former prevails in the Pātan *tahsīl;* each individual holder is responsible directly to the State for the revenue of his holding, and possesses certain rights which are heritable, and which can be mortgaged but not sold. In the rest of the State, the other tenure prevails. The *watandārs* are members of the village community, and their interests are hereditary and transferable, and not lost by absence. They are responsible for payment of the State demand, and arrange among themselves for the cultivation of the village lands and the distribution of the revenue.

Settlement. Formerly the land revenue was paid in kind; but in 1805 Zālim Singh substituted a money-rate per *bīgha* for each class of soil, and his rates remained nominally in force till the present settlement was made in 1884. This settlement was concluded directly with individual holders (*khātedārs*) in the Pātan *tahsīl*, and with the *watandārs* in the rest of the State. The rates per acre vary from about Rs. 5 to over Rs. 23 for 'wet' land, and from about 13 annas to Rs. 6 for 'dry'

land, but the *pān* or betel-leaf gardens near the capital pay more than Rs. 44 per acre.

The military force consists of 100 cavalry, 71 gunners, and 420 infantry, and there are 20 field and 25 other guns classed as serviceable. The majority (about 300) of the infantry are employed on police duties in the districts. Army.

The police force proper numbers 366 officers and men, 30 of the latter being mounted, distributed over seven police stations. There are also 166 village *chaukīdārs* who hold lands revenue-free for their services. Police.

Besides the Central jail at the *chhaoni*, there are lock-ups at the head-quarters of each *tahsīl*, in which persons sentenced to imprisonment not exceeding one month are confined. Jails.

In regard to the literacy of its population, Jhālawār stands seventh among the twenty States and chiefships of Rājputāna, with 3·4 per cent. (6·4 males and 0·2 females) able to read and write. There are now nine schools in the State, and the daily average attendance during 1904–5 was 424. The only notable institution is the high school (at the *chhaoni*), in which English, Urdū, Hindī, and Sanskrit are taught. The other schools are all primary, and include one for girls (attended by twelve pupils) and one specially for Sondhias. No fees are charged anywhere, and the yearly expenditure on education is about Rs. 6,000. Education.

In the beginning of 1904 there were four hospitals and two dispensaries, but one of the latter was closed during the year. The hospitals have accommodation for 34 in-patients. During 1904 the number of cases treated was 38,177 (189 being those of in-patients), and 1,533 operations were performed. Hospitals and dispensaries.

Vaccination was commenced about 1870–1, but is nowhere compulsory. A staff of two vaccinators is kept up, and in 1904–5 the number of persons successfully vaccinated was 2,114, or more than 23 per 1,000 of the population. The total State expenditure on medical institutions and vaccination, including a share of the pay of the Agency Surgeon and his establishment, is about Rs. 17,000. Vaccination.

[*Rājputāna Gazetteer*, vol. ii (1879, under revision); H. B. Abbott, *Settlement Report* (1885); P. A. Weir and J. Crofts, *Medico-topographical Account of Jhālawār* (1900).]

Jhālrapātan Chhaoni (or cantonment).—Chief town and official capital of the State of Jhālawār, Rājputāna, situated in 24° 36′ N. and 76° 10′ E., on a rising stretch of rocky ground over 1,000 feet above the sea, between the fort of Gāgraun (in Kotah) and the town of Jhālrapātan. The

chhaoni, as it is always called locally, was founded in 1791 by Zālim Singh, regent of Kotah, and was at first merely a permanent camp, which he made his head-quarters on account of its central and strategical position. Houses gradually took the place of tents and huts, and in course of time the old camp attained the importance of a town. The population in 1901 numbered 14,315, of whom 9,501, or 66 per cent., were Hindus, and 4,402, or 31 per cent., Musalmāns. The Rāj Rānā's palace is enclosed by a high masonry wall forming a square, with large circular bastions at each corner, and two semicircular ones in the centre of each side of the square. The principal entrance is on the eastern side, and the approach to it is along the main street of the bazar running due east and west. About a mile to the south-west is a sheet of water, below which are several gardens, and in one of these is the summer residence of the chief, surrounded by a canal filled with water from the tank. The sanitation, lighting, water-supply, and roads of the *chhaoni* are looked after by a municipal committee which was established about 1876–7. The receipts, derived mainly from the rent of State houses and shops, and the sale of unclaimed property, average about Rs. 5,000 yearly, and the expenditure is slightly less. Besides the palace, law courts, and public offices, the town contains a combined post and telegraph office, a Central jail, a couple of schools, and a hospital. The jail has accommodation for 164 prisoners, and the daily average number in 1904 was 79. The prisoners are employed in making carpets, blankets, cotton cloth, shoes, &c., and in printing, bookbinding, and gardening. The jail costs about Rs. 6,200 a year, and the manufactures bring in about Rs. 1,150. Of the schools, one is for boys and the other for girls. The former is a high school, with a daily average attendance in 1904–5 of 164. The hospital has accommodation for fourteen in-patients.

Jhālrapātan Town (locally called Pātan).—Head-quarters of the Pātan *tahsīl* and the commercial capital of the State of Jhālawār, Rājputāna, situated in 24° 32′ N. and 76° 10′ E., at the foot of a low range of hills and on the left bank of a stream known as the Chandrabhāga. Population (1901), 7,955. Several modes of deriving the name are current. Some say the word means the 'city of bells,' and that the old town was so called because it contained 108 temples with bells; others that it is the 'city' (*pātan*) of 'springs' (*jhālra*), the latter abounding in the rivulet above mentioned; while

others again say that the word *jhālra* refers to the Rājput clan (Jhālā), to which the founder of the new town belonged. The town possesses a combined post and telegraph office, a small lock-up for prisoners sentenced to short terms, a vernacular school attended by about 57 boys, and a dispensary for out-patients.

A little to the south of the present town there formerly existed a city called Chandrāvati, said to have been built by Rājā Chandra Sena of Mālwā, who, according to Abul Fazl, was the immediate successor of the famous Vikramāditya. General Cunningham visited the site in 1864–5, and wrote :—

'Of its antiquity there can be no doubt, as I obtained several specimens of old cast copper coins without legends, besides a few of the still more ancient square pieces of silver which probably range as high as from 500 to 1000 B.C. These coins are, perhaps, sufficient to show that the place was occupied long before the time of Chandra Sena; but as none of the existing ruins would appear to be older than the sixth or seventh century A.D., it is not improbable that the city may have been refounded by Chandra Sena, and named after himself Chandrāvati. I think it nearly certain that it must have been the capital of Ptolemy's district of *Sandrabatis*, and, if so, the tradition which assigns its foundation to the beginning of the Christian era would seem to be correct.'

This ancient city is said to have been destroyed, and its temples despoiled, in the time of Aurangzeb, and the principal remains are now clustered together on the northern bank of the Chandrabhāga stream. The largest and the earliest of these is the celebrated *lingam* temple of Sītaleswar Mahādeva, which Mr. Fergusson described as 'the most elegant specimen of columnar architecture' that he had seen in India, an opinion fully concurred in by General Cunningham. The date of this temple was put by them at about A.D. 600. It was just to the north of these remains that Zālim Singh, the famous minister of Kotah, founded the present town in 1796, including within its limits the temple of *Sāt saheli* (or 'seven damsels') and a Jain temple which formerly belonged to the old city. To encourage inhabitants, Zālim Singh is said to have placed a large stone tablet in the centre of the chief bazar, on which was engraved a promise that new settlers would be excused the payment of customs dues, and would be fined no more than Rs. 1–4–0 for whatever crime convicted. These privileges were annulled in 1850, when the Kāmdār (minister) of Mahārāj Rānā Prithwī Singh had the tablet removed, and thrown into a tank, whence it was dug out about 1876.

According to Tod, the town was placed under municipal government at its foundation in 1796, but the fact is not mentioned on the stone tablet above referred to. The present municipal committee was formed about 1876, and attends to the lighting and sanitation of the place, besides disposing of petty cases relating to easements. The income and expenditure are respectively about Rs. 1,000 and Rs. 2,000 yearly, the difference being provided by the State. The town is well and compactly built, and is surrounded on all sides save the west by a substantial masonry wall with circular bastions. The streets are wide and regular, intersecting each other at right angles, and contain many large and handsome buildings. On the west is a lake formed by a solid masonry dam, about two-thirds of a mile long, on which stand sundry temples and buildings, and the lands in the neighbourhood and the well-shaded gardens within and around the town walls are irrigated by means of a canal about 2 miles long.

[J. Tod, *Rajasthan*, vol. ii; J. Fergusson, *Picturesque Illustrations of Ancient Architecture in Hindustān* and *History of Indian and Eastern Architecture*; and the *Archaeological Survey of Northern India*, vols. ii and xxiii.]

BĪKANER STATE

Bīkaner State.—The second largest State in Rājputāna, lying in the extreme north of the Agency, between 27° 12′ and 30° 12′ N. and 72° 12′ and 75° 41′ E., with an area of 23,311 square miles. It is bounded on the north and west by Bahāwalpur; on the south-west by Jaisalmer; on the south by Mārwār; on the south-east by the Shekhāwati district of Jaipur; on the east by Lohāru and Hissār; and on the north-east by Ferozepore. The southern and eastern portions of the State form part of the vast sandy tract known as the Bāgar; the north-west and part of the north lie within the Great Indian Desert, while the north-east corner is the least infertile section. The surface of the country is for the most part covered with undulating sandhills from 20 to over 100 feet high, the slopes of which, lightly furrowed by the action of the wind, suggest the ribbed appearance of the sea-shore. The only rocky hills deserving the name are in the south close to the borders of Mārwār and Jaipur, and the highest of them, near Gopālpura, is only 600 feet above the level of the plain. The general aspect of Bīkaner is dreary and desolate in the extreme. Elphinstone, who passed through in 1808 on his way towards Kābul, wrote that, within a short distance of the capital, the country was as waste as the wildest parts of Arabia; but during and just after the rains it wears a very different appearance, becoming a vast green pasture-land covered with the richest and most succulent grasses. The only rivers are the GHAGGAR in the north-east and the Kātli in the east. The former once flowed through the northern part of the State and, according to Tod, joined the Indus; but it is now dry, except in the rains, and even then the water rarely flows more than a mile or two west of Hanumāngarh. By the construction in 1897, at the joint expense of the British Government and the Darbār, of a weir at Otu, about 8 miles west of Sirsa, the water of the Ghaggar is now utilized for feeding two canals which form the only important irrigation works in the State. The Kātli is a river of Jaipur which, in years of good rainfall, flows for a few miles into Bīkaner territory in the south of the Rājgarh *tahsīl*.

Boundaries, configuration, and hill and river systems.

Lakes. There are two salt lakes, one at Chhāpar in the south near Sūjāngarh and the other at Lūnkaransar, 51 miles north-east of the capital; both are small, and the latter only is worked now. Of artificial lakes the most notable is that at Gajner, 19 miles south-west of Bīkaner city, where the Mahārājā has a palace, shooting-box, and garden.

Geology. Nearly the whole of the State is covered with blown sand driven up from the Rann of Cutch by the prevailing south-west winds; the sandhills are of the transverse type, with their longer axes at right angles to the direction of the wind. Nummulitic rocks, limestones, and clays crop out from beneath the sands and are found in wells; coal was discovered in these rocks in a well at Palāna in 1896, and fuller's earth is found in the same formation. At Dalmera, 42 miles north-east of the capital, there is a small outcrop of Vindhyan sandstone, which is largely quarried for building purposes; and superficial deposits of gypsum occur in various parts.

Botany. There are no forests, and, for want of water, trees are scarce. The commonest is the *khejra* (*Prosopis spicigera*), the pods, bark, and leaves of which are eaten by cattle, and in times of famine by the poor. Next come the *jāl* (*Salvadora oleoides*) and the *khair* (*Acacia Catechu*). The *babūl* (*Acacia arabica*) is found on the sandhills; a few *shīsham* trees (*Dalbergia Sissoo*) grow spontaneously in the neighbourhood of Sūjāngarh, and there are plantations of *ber* (*Zizyphus Jujuba*) and other trees at the capital. The best timber produced is that of the *rohīra* (*Tecoma undulata*). Of bushes, the most common is the *phog* (*Calligonum*); its twigs and roots are used to support the sides of wells, and supply material for huts, while its buds are eaten with buttermilk and condiments by the poor. The *sajji* (*Salsola*) is an important and valuable plant which grows plentifully in the firm soil north of the Ghaggar, and in the south-west of the Anūpgarh subdivision; an impure carbonate of soda, used in washing and dyeing cloth, is obtained by burning the plant. The *lānā*, a shrub of the same species, but of a darker colour, is generally found in conjunction with the *sajji* and yields soda of an inferior quality. The large number of excellent fodder-grasses for which Bīkaner is famous make the country, in years of even fair rainfall, one of the best grazing-grounds in India.

Fauna. The fauna is not very varied. The Indian gazelle is common everywhere, and antelope and wolves are met with in the north. Wild hog are generally to be found in the bed of the Ghaggar, and there are sanctuaries for them at Gajner

and the capital. The State is famous for its imperial sand-grouse, of which, in a good year, enormous bags can be made, and there are a good many bustard, especially the lesser species (*houbāra*).

The climate is dry and generally healthy, though characterized by extraordinary extremes of temperature. During the summer the heat is exceedingly great; hot winds blow with great force in May, June, and part of July, heavy sand-storms are of frequent occurrence, and the sun is so powerful that even the people of the country fear to travel in the middle of the day. On the other hand, the cold in the winter is generally intense, and trees and vegetation are not infrequently injured by the frost. The average mean temperature at the capital is about 81°, with a mean daily range of about 22°. Climate and temperature.

The annual rainfall for the whole State averages a little under 12 inches, varying from less than 6 inches in the north-west to over 14 inches in the south-east and east. About two-thirds of the rain is received in July and August. The heaviest fall in any one year was nearly 45 inches at Churu, in the south-east, in 1892, while in 1885 less than half an inch fell at Anūpgarh in the north-west and Hanumāngarh in the north-east. Rainfall.

The State was founded by Bīka, a Rāthor Rājput, the sixth son of Rao Jodha, chief of Mārwār. He is said to have been born in 1439, and twenty-six years later, accompanied by his uncle Kāndhal, his brother Bīda, and others of less repute, started out to conquer the country now known as Bīkaner. The territory was at that time occupied partly by various Rājput clans, such as the Bhātis, the Chauhāns, the Mohils, and the Johiyas; partly by Jāts, and partly by Musalmāns, prominent among whom were the Bhattis, or, in other words, Bhāti Rājputs converted to Islām. Bīka appears to have been first opposed by the Bhātis in the west, but, by marrying the daughter of the Rao of Pūgal (whose descendant is one of the principal nobles of the State at the present time), he allied himself with the most powerful Bhāti family in that region. He next came in contact with the Jāts, who were constantly quarrelling with each other; the most influential clan of this tribe is said to have been that of the Godāras, who determined to conciliate the invader. Accordingly, they voluntarily acknowledged the sovereignty of Bīka, on certain conditions accepted by the latter, who further bound himself and his successors to receive the *tīka* of inauguration from the hands of the descendants of the head of this clan, and to this day the headman of History.

the Godāras applies 'the unguent of royalty to the forehead of Bīka's successors.' Soon afterwards the rest of the Jāts were subdued, and in 1485 Bīka founded the small fort (at the capital) which still bears his name, while the building of the city itself was begun in 1488. Bīka died in 1504, and his successors gradually extended and consolidated their possessions, until in 1541 Māldeo, chief of Mārwār, invaded the country, slew the Rao, Jet Singh, captured the fort at the capital, and possessed himself of about half the territory. The fort was, however, retaken by Bīkaner troops in 1544; and in the same year Kalyān Singh, son and successor of Jet Singh, joined the imperial army near Delhi, marched with it to Ajmer, and was present at the battle near that city in which Māldeo was defeated. This is the first mention of intercourse between the Bīkaner State and the Muhammadan emperors of Delhi.

In 1570 Kalyān Singh and his son Rai Singh waited on Akbar at Nāgaur (in Mārwār), where, in the words of the latter's historian [1], 'the loyalty and sincerity of both father and son being manifest, the emperor married Kalyān Singh's daughter.' Rai Singh succeeded his father in 1571 and ruled for forty years; he was the first Rājā of Bīkaner, was one of Akbar's most distinguished generals, serving in the country round Attock, in Gujarāt, the Deccan, Sind and other parts, and was rewarded with a grant of 52 districts, including Hānsi and Hissār. He had a place on the list of *mansabdārs* higher than any other Hindu except the chief of Amber (Jaipur), and in 1586 he gave his daughter in marriage to Salīm (afterwards the emperor Jahāngīr), their son, Parwez, being one of those who unsuccessfully strove for the empire with Shāh Jahān. The main fort of Bīkaner was built during Rai Singh's rule. The next chief of note was Karan Singh (1631–69), who, in the struggle between the sons of Shāh Jahān for the imperial throne, threw in his lot with the fortunate Aurangzeb. His last service was in the Deccan, where he founded three villages—namely, Karanpura, Padampura, and Kesri Singhpura—which were held by the Darbār till 1904, when they, together with a fourth village named Kokanwāri, were transferred to the British Government in exchange for two villages in Hissār District and a cash payment of Rs. 25,000. Karan Singh's eldest son, Anūp Singh (1669–98), also served with distinction in the Deccan, took a prominent part in the capture of Gol-

[1] H. M. Elliot, *History of India*, vol. v, pp. 335–6.

conda, and was made a Mahārājā, a title since held by his successors.

Throughout the eighteenth century there was constant fighting between Bīkaner and Jodhpur, and much land was alternately lost and won. In 1788 Sūrat Singh succeeded to the chiefship, and twenty years later occurred the eighth invasion of Bīkaner by Jodhpur; and it was while the army of the latter State was in a half-hearted manner besieging the fort that Elphinstone passed through Bīkaner on his mission to Kābul. Mahārājā Sūrat Singh treated him with great respect and applied for the protection of the British Government, but this request could not be granted as it was opposed to the policy then prevailing. Between 1809 and 1813 Sūrat Singh, whose extortions knew no bounds and whose cruelty kept pace with his avarice and his fears, plundered, fined, and murdered his Thākurs, with the result that in 1815 there was a more or less general rebellion. The ousted Thākurs recovered their estates, ravaged the country, and defied the Darbār; Amīr Khān appeared on the scene in 1816, and the insurrection had become so serious that the Mahārājā again asked for British aid. A treaty was concluded on March 9, 1818, and British troops entered the State, captured twelve forts and restored them to the Darbār, and suppressed the insurgents. Sūrat Singh died in 1828 and was succeeded by his son Ratan Singh, who, in violation of his treaty engagements, invaded Jaisalmer to revenge some injuries committed by subjects of the latter. Jaisalmer had prepared an army to repel the invasion, and both parties had applied to neighbouring States for assistance, when the British Government interfered, and, through the arbitration of the Mahārānā of Udaipur, the dispute was settled. In 1830 the chief again found some of his nobles troublesome and applied for British aid to reduce them, but this could not be granted. During the next five years dacoity was so rife on the border to the south and south-east that it was decided to raise a special force to suppress it. This force was called the Shekhāwati Brigade, and for seven years the Bīkaner State contributed Rs. 22,000 a year towards its cost. The Thākurs continued their plundering for a time, but the brigade, under the vigorous leadership of Major Forster, soon brought them to order. In 1842 the Mahārājā supplied 200 camels for the Afghan expedition; in 1844 he agreed to a reduced scale of duties on goods in transit through his country, and he assisted Government in both the Sikh campaigns. Ratan

Singh died in 1851, and was succeeded by his son, Sardār Singh. He did good service during the Mutiny by sheltering Europeans and co-operating against the rebels of Hānsi and Hissār, and as a reward received in 1861 a grant of the Tibi *pargana*, consisting of forty-one villages of Sirsa District. Sardār Singh's rule was remarkable for the constant change of ministers, of whom there were no less than eighteen in the twenty-one years. For a few years the State was well administered; but subsequently affairs fell into confusion, a large amount of debt was incurred, and the exactions of the Mahārājā, in his anxiety to increase the revenue, gave rise to much discontent. In 1868 the Thākurs again rose to resist the extortions of their chief; a Political officer was deputed, and affairs were for the time amicably arranged. Sardār Singh died on May 16, 1872; he had received a *sanad* of adoption in 1862, and his widow and the principal persons of the State selected Dūngar Singh as his successor. The choice was confirmed by Government, and Dūngar Singh was invested with full powers in 1873. The principal event of his time was the rebellion of the Thākurs in 1883. This was due to an attempt on the part of the chief to increase the amount of the tribute payable by the nobles in lieu of military service, and it was not till a British force from Nasīrābād had marched a considerable distance towards Bīkaner that the majority of the Thākurs surrendered unconditionally to the Political Agent. Some of them still held together, but eventually gave in; a Political Agent was permanently located at Bīkaner, and the differences between the chief and his nobles were gradually adjusted. Dūngar Singh died in 1887 without issue, having shortly before his death adopted his brother, Ganga Singh. The choice was approved by Government, and Mahārājā Ganga Singh, who was born in 1880, succeeded as the twenty-first chief of Bīkaner. He was educated at the Mayo College at Ajmer, and was invested with full powers in 1898. During his minority the State was administered by a Council presided over by the Political Agent. The principal events of the present rule have been the raising of an Imperial Service camel corps (which has served in China and more recently in Somāliland); the construction of a railway from the Mārwār border in the south to the Punjab border in the north-east; the conversion of the local currency; the discovery of a coal-mine at Palāna; and the great famine of 1899–1900, in relieving which the young chief, within a year of receiving his powers, took the most active

personal part. Mahārājā Ganga Singh holds the Kaisar-i-Hind medal of the first class, is an honorary major in the Indian Army, took part in the China campaign, is a G.C.I.E., a K.C.S.I., and A.D.C. to H.R.H. the Prince of Wales. The State pays no tribute, and the chief is entitled to a salute of 17 guns.

The number of towns and villages is 2,110, and the population at each of the three enumerations was: (1881) 509,021, (1891) 831,955, and (1901) 584,627. The decrease of nearly 30 per cent. during the last decade was due partly to emigration in consequence of scarcity in 1891–2 and 1896–7 and of famine in 1899–1900, and partly to excessive mortality, chiefly from cholera and malarial fever, in the same years. The State is divided into the four *nizāmats* of Bīkaner, Reni, Sūjāngarh, and Sūratgarh, with head-quarters at the places from which each is named. The principal towns are BĪKANER CITY, CHURU, RATANGARH, and SARDĀRSHAHR. The people.

The following table gives the chief statistics of population in 1901:—

Nizāmat.	Number of Towns.	Number of Villages.	Population.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
Bīkaner	1	537	194,297	− 30·8	5,946
Reni	4	648	175,113	− 32·2	3,964
Sūjāngarh	3	436	147,172	− 29·5	3,712
Sūratgarh	1	480	68,045	− 18·4	1,262
State total	9	2,101	584,627	− 29·7	14,884

In 1901 Hindus numbered 493,534, or more than 84 per cent. of the total; Musalmāns, 66,050, or more than 11 per cent.; and Jains, 23,403, or about 4 per cent. The only religious sect peculiar to the State is that of the Alakhgīrs. It is neither large nor important, but is interesting from the fact that it was founded by a member of the despised caste of Chamārs, and numbers high-caste men among its adherents. Lālgīr founded the sect about 1830; he denounced idolatry and taught his followers to call only on the 'Incomprehensible' (Alakh), and their sole worship consisted in the repeating of this word 'Alakh.' Charity was to be practised; the taking of life and the eating of flesh was forbidden, and asceticism was encouraged. The sole reward held out to his followers was the attainment of purity, untroubled contemplation, and serenity. There was no future state; all perished with the

body, which was finally dissolved into the elements. The Alakhgīrs are chiefly ascetics, though a few are family men; they do not admit Musalmāns; they consider themselves a Jain sect, and respect but do not worship the Jain Rishis, and they wear clothes of a reddish colour like the Dādūpanthis. The language mainly spoken in the State is Mārwārī, one of the four main groups of Rājasthānī.

Castes and occupations.

The most numerous caste is that of the Jāts, who number 133,000, or more than 22 per cent. of the total. As noticed above, they held a considerable portion of the territory prior to the Rāthor conquest, and the headman of the Godāra clan still has the privilege of placing the *tīka* or mark of inauguration on the forehead of each new chief of Bīkaner. The Jāts are now almost all agriculturists. The next most numerous caste is that of the Brāhmans, who number 64,000, or nearly 11 per cent., the principal divisions being Pushkarna and Pāliwāl. They are mostly traders and agriculturists, and generally a hard-working class. After the Brāhmans come the Chamārs (59,000 in number); they are also called Balais, and are workers in leather, cultivators, and village drudges. The Mahājans, mostly Oswāl, Mahesrī, and Agarwāl, number 56,000, and form the great majority of the trading community; many of them are very wealthy and carry on an extensive business in the remotest parts of India. The Rājputs number 54,500, the majority being of the ruling clan, Rāthor. Some hold land and others are in the service of the Darbār, or of the nobles; but the greater proportion are cultivators, and lazy and indifferent as such. The only caste or tribe found in no other State in Rājputāna is that of the Rāths, who number 17,700, mostly in the north; the word *rāth* means 'cruel' or 'ruthless.' They are said to be Rājputs converted to Islām, and are called Pachhādas in Hissār, but their exact origin is doubtful; they cultivate but little land, and their chief occupations are pasturing their own cattle, and stealing the cattle of other people. Taking the population as a whole, 415,261, or 71 per cent., are engaged in or dependent on agriculture.

General agricultural conditions.

The southern, central, and western portions of the State form a plain of the lightest class of sandy soil, broken at short intervals by ridges of almost pure sand. The northern limit of this tract may be roughly drawn at the old bed of the Ghaggar. The country to the north is the most fertile portion of the State; the soil is more level, and principally consists of a light loam, improving in quality as one goes eastwards to the

Hissār border. In the eastern districts the soil is a sandy loam, for the most part well adapted to the conditions of the local rainfall; while in the south-east it is less loamy, and sandhills are more frequently met with. The agricultural methods employed are of the simplest description. For the *kharīf* or autumn crop only one ploughing is given, and the seed is sown at the same time by means of a drill attached to the rear of the plough. The labour of ploughing is very small in the light and sandy soil, and with a camel about 37 acres can be ploughed and sown for the *kharīf*, at the rate of about 2 acres a day. More trouble is taken for the cultivation of the *rabi* or spring crop in the loamy soil. The land receives two preliminary ploughings at right angles to each other, and is harrowed and levelled after each in order to keep in the moisture; the seed is sown at the third ploughing, and more attention is paid to weeding than in the case of the autumn crops. In the central sandy tract there is practically only one harvest, the *kharīf*, and the principal crops are *bājra*, *moth*, and *jowār*. The cultivation of *rabi* crops, such as wheat, barley, and gram, may be said to be confined to the Sūratgarh *nizāmat* in the north and portions of the Reni *nizāmat* in the east.

Agricultural statistics and principal crops.

Agricultural statistics are available from 1898-9, and only for the *khālsa* area, or land paying revenue direct to the State. This area is liable to fluctuation, and may at the present time be put at 7,372 square miles, or rather less than one-third of the State. The area for which returns exist is 6,539 square miles, from which must be deducted 119 square miles not available for cultivation, leaving an area of 6,420 square miles. The net area cropped in 1903-4 was 933 square miles, or about 14 per cent. of the total *khālsa* area available for cultivation. The areas under the principal crops were: *bājra*, 222 square miles, or about 24 per cent. of the net area cropped; gram, 25 square miles; *til*, 21 square miles; barley, 18 square miles; *jowār*, 11 square miles; and wheat, 4 square miles. A few acres bore Indian corn in the north, cotton and rape-seed in the north and east, or tobacco in the east and south.

Live-stock.

Cattle, sheep, and camels are an important part of the wealth of the agricultural population, and in the almost uncultivated tracts in the north-west and west they form practically the only source of income of the pastoral tribes found there. The sheep are famous, but the riding camels have somewhat deteriorated of late, and to encourage breeding a fair is held yearly at the capital in the cold season. Other important

cattle fairs are the Gogāmeri held in August and September at Gogāno, near Nohar in the east, and one at Kolait, 25 miles south-west of the capital. Attempts are being made to improve the breed of sheep by importing Australian rams.

Irrigation. Of the total area (933 square miles) cultivated in 1903–4, 20 square miles, or about 2 per cent., were irrigated: namely, $15\frac{1}{2}$ square miles from canals, and $4\frac{1}{2}$ from wells and other sources. Up to 1897, with the exception of a few plots watered by wells in the east, and a small area irrigated from the Western Jumna and Sirhind canals, artificial irrigation was unknown in the State. The Ghaggar floods irrigated by natural flow a small area in the north, and occasionally the Kātli river benefited a few villages in the east. The Ghaggar canals, already referred to, were constructed in 1896–7, and are two in number. The northern runs for more than 29 miles and the southern for 22 miles in Bīkaner territory. The total capital outlay of the Darbār to the end of 1904–5 was 4·7 lakhs. The area irrigated from these canals in Bīkaner territory during the eight years ending 1904–5 averaged about 17 square miles, the income about Rs. 15,700, and the Darbār's share of working expenses Rs. 10,800.

Minerals. The principal mineral worked in the State is coal. It was discovered in 1896 while sinking a well at Palāna, about 14 miles south of the capital. Operations were started in 1898, and the colliery was connected with the railway in 1899, by a siding 10 miles long. The seam is over 20 feet in thickness, 250 feet below the surface, and 50 above water-level. More than two million tons of coal are said to exist, and only in one direction has the seam shown signs of disappearing. The total capital outlay (excluding the cost of the railway siding) was a lakh to the end of 1904–5; in that year 44,450 tons were sold, the total earnings were Rs. 86,100, the working expenses Rs. 15,700, and the net earnings Rs. 70,400, or a profit of 70 per cent. on the capital cost. The colliery gives employment to about 100 labourers daily; the average price of the coal at the mine head is about Rs. 2–9–0 per ton. The coal is of inferior quality, but when mixed with the Bengal variety is found satisfactory, and is largely used on the Jodhpur-Bīkaner Railway and by the State Public Works department; an increasing amount is annually exported to the Punjab. The salt lakes at Chhāpar and Lūnkaransar have already been mentioned. By the agreement concluded with the Darbār in 1879 the total aggregate out-turn is restricted to 30,000 maunds, or about 1,100 tons a year. The Lūnkaransar source

alone is worked now; the salt, which is of inferior quality and consumed only by the poor or used for curing skins and other antiseptic purposes, is produced in large solar evaporation pans excavated in the bed of the lake. Excellent red sandstone is quarried near Dalmera, on the railway 42 miles north-east of the capital. By the aid of a 3-ton crane erected in 1899-1900 the output has greatly increased, and is now about 3,500 tons a year. The sale proceeds in 1904-5 were about Rs. 14,000, compared with Rs. 11,000 in the preceding year. Limestone is found in many localities, and fuller's earth is quarried to the south-west of the capital; it is used as a hair-wash and for dyeing cloth, and is exported in considerable quantities to the Punjab. A copper mine was discovered about the middle of the eighteenth century near Bīdāsar, 70 miles east by south-east of the capital, but it has not been worked for many years; it is, however, now being examined by a company to whom a mining and prospecting concession was granted in 1904.

Arts and manufactures.

The principal manufactures are woollen fabrics, carpets, ivory bracelets, pottery, lacquer-ware, leathern water-bags, and sweetmeats. Of these the *loīs*, or woollen shawls, are of very fine texture, and the carpets are famous. The chief exports are wool, woollen carpets and rugs, rape-seed, sugar-candy, saltpetre, soda, and fuller's earth; while the chief imports are cereals, piece-goods, cotton, sugar and molasses, opium, tobacco, and metals. The exports and imports are mostly carried by railway; camels, however, are used in carrying goods to and from Bhiwāni and Hissār.

Commerce and trade.

Means of communication. Railways.

The Bīkaner section of the Jodhpur-Bīkaner Railway (metre gauge), which runs through the State from the Mārwār border on the south to the Sirsa border in the extreme north-east, and thence to Bhatinda, was constructed between 1889 and 1902 at the cost of the Darbār. The total length in Bīkaner territory, including the Palāna colliery siding, is a little more than 245 miles. The first section, from the Mārwār border to Bīkaner city, was opened in December, 1891, and the extensions to Dalmera, Sūratgarh, and finally to Bhatinda (in the Punjab) were completed in 1898, 1901, and 1902 respectively. The total capital outlay by the Darbār to the end of 1904-5 was 51 lakhs; and in that year the total earnings and working expenses were respectively 7·4 and 3·4 lakhs, leaving a net profit of 4 lakhs, or nearly 8 per cent. on the capital outlay. The total length of metalled roads is 46¾ miles; these roads are all in the vicinity of the capital and are maintained by the State.

Post and

Imperial postal unity was accepted by the Darbār in 1904,

telegraph offices.

and there are now twenty-nine post offices in the State. In addition to telegraph offices at the twenty-one railway stations, there are four Imperial telegraph offices.

Famine.

In a desert country like Bīkaner, where the rainfall is precarious, and there is practically no artificial irrigation, famines and scarcities are not uncommon visitors. A general famine is expected once in ten years and a local failure once in four; extensive emigration is the accustomed remedy. Since the beginning of the nineteenth century famines are known to have occurred in 1834, 1849, and 1860, but the first of which any details are available is that of 1868–9. The Darbār did little or nothing except to distribute cooked food in the city, at a kitchen which had shortly to be moved several miles off, in consequence of the number of dead and dying; and the only relief work was a small tank, which was soon closed for want of funds. The price of *bājra* rose to 6 seers for the rupee; and the State is said to have lost one-third of its population and nine-tenths of its cattle. The next famine was in 1891–2, when the area affected was 15,340 square miles, mostly in the north, where the *kharīf* harvest failed for the eighth year in succession. Relief works, chiefly tanks, repairs to wells, and earthwork for the railway, were started in September, 1891, and closed in August, 1892; and during this period more than 1,151,000 units found employment, while over 404,000 units were relieved gratuitously. Grass was very scarce, and was selling at 35 seers for the rupee, and about half the cattle are said to have died, but of these not more than 10 per cent. were really valuable. The number of emigrants was estimated at about three times that of ordinary years. Prices rose to 8 seers per rupee for wheat, *bājra*, and *moth*; but the average was about 10, and the large imports of grain and the facilities afforded by the railway prevented the famine from pressing severely on the people. The total expenditure on direct relief, including more than 2 lakhs of land revenue remitted, was about 3·3 lakhs, and advances to agriculturists and suspensions of land revenue amounted to a further sum of Rs. 53,000. There was severe scarcity over three-fourths of the State in 1896–7; the relief works consisted chiefly of the Ghaggar canals and the railway. More than 3,560,000 units were relieved, either on works or gratuitously, at a cost exceeding 3·5 lakhs, and suspensions of land revenue and advances to agriculturists were granted. The prices of grain averaged from 7 to 9 seers per rupee, while grass was very scarce, and the mortality among the cattle was heavy. The last famine was

that of 1899-1900. The average rainfall for the whole State in 1899 was 3½ inches, and the harvest naturally failed; but owing to the liberal expenditure of the Darbār and the well-considered measures of relief, personally supervised by the Mahārājā, the people suffered less than might have been expected. Relief works and famine camps were started in August, 1899, and maintained till October, 1900. Over 9,348,000 units were relieved on works and over 1,840,000 gratuitously, and the largest number relieved on any one day was nearly 48,000. About 22 per cent. of the population emigrated, and 75 per cent. of the cattle are said to have died. Thanks to the railway, the price of grain was never as high as 8 seers for the rupee. The total expenditure on direct relief was 8·5 lakhs, of which nearly half was subscribed by the leading Seths or bankers, who have a high reputation for benevolence; land revenue suspensions amounted to 4·7 lakhs, and Rs. 85,300 was granted as loans to agriculturists.

Administration. For administrative purposes the State is divided into four districts or *nizāmats*, each under an officer called a *nāzim*; and these are again subdivided into eleven *tahsīls* under *tahsīldārs*, and seven smaller units each under a *naib-tahsīldār*, to which the name sub-*tahsīl* has been given. An officer is in charge of each important department, and at the head of affairs is the Mahārājā, who has exercised full powers since 1898. His Highness is assisted by five secretaries, to each of whom are allotted certain departments; and there is a Council of five members, which is primarily a judicial body, but is consulted in matters of importance.

Civil and criminal justice. The State has its own Codes and Acts for the guidance of its judiciary, based largely, if not entirely, on the similar enactments of British India; for example, the Indian Penal and Criminal Procedure Codes were introduced in their entirety in 1897. The lowest court is that of the *naib-tahsīldār*, who is a third-class magistrate, and can try civil suits not exceeding Rs. 300 in value. Next come the *tahsīldārs*, who are second-class magistrates and decide suits not exceeding Rs. 500 in value. The *nāzims* hear appeals against the decisions in civil or criminal cases of the lower courts, are themselves magistrates of the first class, and decide suits not exceeding Rs. 10,000 in value. The Appellate Court hears all appeals against the decisions of *nāzims*, tries civil suits beyond their powers, and on the criminal side can pass a sentence of ten years' imprisonment. The Council is the highest appellate court of the State, and has powers of revision in certain cases; it deals with all murder cases, sub-

mitting them with its opinion to the Mahārājā, who alone can pass sentence of death. In addition to these tribunals, there are courts of honorary magistrates at the capital and the town of Nohar, and a Munsif's court at the capital. The former have the powers of second-class magistrates, and decide petty civil suits relating to immovable property, while the latter can try suits not exceeding Rs. 500 in value.

Finance. The normal revenue of the State is about 26 lakhs and the expenditure about 21 lakhs. The chief sources of revenue are: land (including irrigation), 6·7 lakhs; customs, 6 lakhs; railway (including telegraphs), about 6 lakhs; judicial (including court-fees, stamps, &c.), 1·4 lakhs; minerals (including Rs. 6,000 paid by Government under the Salt agreement of 1879), 1·5 lakhs; and tribute from *jāgīrdārs*, about 3 lakhs. The main items of expenditure are: privy purse and household, 3·4 lakhs; cost of administrative staff (civil and judicial), 2·4 lakhs; railway, 2·6 lakhs; army, 2·4 lakhs; public works, 2 lakhs; police, 1·1 lakhs; medical department, including municipalities, Rs. 75,000; and customs, Rs. 50,000. The financial position is sound; there are no debts.

Currency. The State had formerly a silver and copper coinage of its own, the privilege of coining having been granted by the Delhi emperor about the middle of the eighteenth century; but on February 16, 1893, an agreement was concluded between the Darbār and the Government of India, under the Native Coinage Act, IX of 1876, and, in accordance therewith, 10 lakhs of Bīkaner rupees were made legal tender by being recoined at Bombay, and in 1895 copper coins were struck for the State at the Calcutta mint and put into circulation. Under the agreement, the Darbār, among other things, abstains from coining silver and copper in its own mint for a period of thirty years.

Land revenue. There are two main tenures in the State: namely, *khālsa*, or land under the direct management of the Darbār, and land held by grantees, whether individuals or religious institutions. In the *khālsa* area, except in the Tibi villages where the *zamīndārs* have transferable rights, the proprietary right in the land as a rule belongs to the Darbār, and the cultivator's right of occupancy depends on his ability to meet the demand for revenue. Some of the land held by grantees is revenue-free, while for the rest a fixed sum is paid yearly or service is performed. The *jāgīrdārs*, or *pattadārs* as they are usually called, are for the most part the nobles of the State; they formerly served the Darbār with troops, but this obligation has

now been commuted for a money payment or tribute (*rakm*), which varies in amount in different estates but is generally about one-third of the income. They have also to pay one year's revenue as *nazarāna*, or fee on succession, and other cesses on such occasions as the Mahārājā's accession or his marriage. Their estates descend from father to son (or, with the sanction of the Darbār, to an adopted son), but are liable to resumption for serious offences against the State. Many villages are held revenue-free (*betalab*) by the chief's near relations or connexions by marriage, or by those *pattadārs* whose estates have been attached or confiscated but to whom lands have been given for maintenance. Such grants are temporary and can be resumed at the pleasure of the Darbār; the holders are expected to serve the chief on certain occasions. Lastly, there are *sāsan* villages or lands granted to Brāhmans and temples, which are held revenue-free and practically in perpetuity.

In the *khālsa* area, prior to 1884, there was no uniform system of assessment and revenue collection. The commonest method was to measure, every second or third year, the area held by each cultivator and assess it at a cash-rate per *bīgha*. The sum so calculated was paid by the cultivator, with the addition of certain cesses fixed with no reference to the area of the land held. Occasionally a share of the produce, either by actual division (*batai*) or by appraisement (*kankūt*), would be taken instead of, and sometimes in addition to, a cash-rate. In other cases a lump assessment (*ijāra*) would be annually fixed for a village and distributed over the total cultivated area, excluding the fields of the *chaudhris* (headmen) and some of the village menials. In the central sandy tract the revenue was collected by a system which was a combination of rates on ploughs and cattle with a poll-tax and some additional items; but, whatever the method of assessment employed, there was little hesitation at any time in levying new and irregular cesses. In 1884 it was decided to undertake a summary settlement of the *khālsa* villages, excluding those in the Tibi *pargana*, to assess and collect on some uniform system in place of the haphazard methods described above. This settlement was completed in 1886, and introduced for a period of five years, subsequently extended to eight. Each village was assessed at a lump sum, for the payment of which the *chaudhris* became jointly responsible. The sum assessed was calculated by applying to the cultivated and waste areas rates which were considered to be suitable; these rates did not vary

from village to village, but were uniform throughout an assessment circle or subdivision of a *tahsīl* made for assessment purposes.

Settlement.

The first regular settlement was made by a British officer from the Punjab in 1892–3, and came into force in 1894 for a period of ten years, recently extended by three years. The principal change made was to class almost all the villages in the Sūratgarh *nizāmat* (except in Tibi) as *ryotwār* or *khātawār*, each cultivator being responsible for payment of the assessment imposed on the land held by him, whether cultivated in a particular year or not. The remaining villages are joint; there is a fixed lump assessment for the payment of which the joint village body are, as against the State, jointly and severally responsible, while among themselves each member is responsible for the amount of revenue entered opposite his name in the settlement record. The average assessment per acre on 'wet' land is about Rs. 2–11, and that on 'dry' land varies from $2\frac{1}{2}$ to $8\frac{1}{4}$ annas. Suspensions and remissions of revenue are freely granted in times of scarcity. In the Tibi *pargana* the system of tenure is *zamīndārī*. A twenty years' settlement had been made in 1856 by the British Government. Five years later the tract was granted to the State for services rendered during the Mutiny, and for seven years the Darbār disregarded the settlement; but, on the villagers complaining to Government, the Mahārāja was required to abstain from interference with their rights, and in 1869 he signified his intention to continue the settlement for seven years beyond the date on which it would have expired. A new settlement was accordingly made in 1883, and is now being revised.

Army.

The State maintains an Imperial Service camel corps 500 strong, and an irregular local force of 380 cavalry, 500 infantry, and 38 artillerymen, at a cost of about 2·4 lakhs a year. There are altogether 94 guns, of which 33 are serviceable. The camel corps was raised between 1889 and 1893 as a contribution to the defence of the empire, and is called the Ganga Risāla after the present chief. It served in China in 1900–1 as an infantry regiment, and a detachment of about 250 men mounted on camels did particularly well in Somāliland in 1903–4. The State now contributes to no local corps or contingent, though formerly (1836–42) it paid Rs. 22,000 a year towards the cost of the Shekhāwati Brigade. There are no cantonments in Bīkaner territory, but the 43rd (Erinpura) regiment furnishes a small detachment of cavalry and infantry

(32 of all ranks) for escort and guard duty at the residence of the Political Agent.

The total strength of the police force is about 900, of whom about 200 are mounted, mostly on camels. The whole is under a General Superintendent, and there are separate superintendents for the districts and the city. The force costs about 1·1 lakhs a year, and there are 70 police stations. Besides the Central jail at the capital, there are district jails at Reni and Sūjāngarh in which prisoners sentenced to one year or less are confined. These three jails have accommodation for 742 prisoners, and in 1904–5 the daily average number was 375 and the cost about Rs. 25,000, both figures being considerably below the normal. The jail manufactures yield a net profit of about Rs. 20,000 a year, and consist of carpets (specially famous at the Central jail), rugs, woollen shawls, blankets, curtains, rope, &c. Police. Jails.

In the literacy of its population Bīkaner stands thirteenth among the twenty States and chiefships of Rājputāna, with 2·5 per cent. (4·7 males and 0·2 females) able to read and write. In 1905, excluding indigenous schools such as *chatsāls*, 38 institutions were maintained by the State with 2,011 pupils on the rolls. The daily average attendance in 1904–5 was 1,543, and the expenditure on education, including Rs. 3,000 spent at the Mayo College at Ajmer, was about Rs. 28,400. Education is given free throughout the State. Save at the high school, from which, since its affiliation to the Allahābād University in 1897, 32 boys have passed the matriculation and middle school examinations, the school for the sons of nobles, and three schools in the districts, the vernacular alone is taught. Female education is backward; there is but one girls' school in the State, at the capital. Education.

The State possesses 13 hospitals and 3 dispensaries, with accommodation for 191 in-patients. In 1904 the number of cases treated was 110,409, of whom 1,900 were in-patients, and 9,367 operations were performed. The total expenditure was about Rs. 40,500. Hospitals and dispensaries.

Vaccination is nowhere compulsory, but is on the whole popular. In 1904–5 a staff of 12 men successfully vaccinated 21,678 persons, or nearly 37 per 1,000 of the population. Vaccination.

[P. W. Powlett, *Gazetteer of the Bīkaner State* (1874); P. J. Fagan, *Report on the Settlement of the Khālsa Villages of the Bīkaner State* (1893); W. H. Neilson, *Medico-topographical Account of Bīkaner* (1898); *Report on the Administration of the Bīkaner State* (1893–4 to 1895–6, and 1902–3 to date).]

Anūpgarh.—Head-quarters of a subdivision of the same name in the Sūratgarh *nizāmat* of the State of Bīkaner, Rājputāna, situated in 29° 12′ N. and 73° 12′ E., about 82 miles almost due north of Bīkaner city, and a little to the south of the dry bed of the Ghaggar. Population (1901), 1,015. The place is only remarkable for its fort, which was built about 1678 and named after Anūp Singh, then chief of Bīkaner. The subdivision contains 75 villages and 7,497 inhabitants, of whom more than 51 per cent. are Rāths. There is very little cultivation and water is often scarce; but the grazing is good, and *sajji* and *lānā* plants, from which soda is manufactured, grow in abundance.

Bhādra.—Head-quarters of a *tahsīl* of the same name in the Reni *nizāmat* of the State of Bīkaner, Rājputāna, situated in 29° 6′ N. and 75° 11′ E., about 136 miles north-east of Bīkaner city, and 35 miles almost due west of Hissār. Population (1901), 2,651. The town possesses a fort, a post office, a vernacular school attended by 78 boys, and a hospital with accommodation for 7 in-patients. The Bhādra *tahsīl*, which contains 109 villages and 31,994 inhabitants, was formerly the estate of one of the principal Thākurs; but he was in constant rebellion against the Darbār, and was finally dispossessed in 1818. More than 44 per cent. of the population are Jāts. The soil is on the whole good, a considerable area is cultivated, and a few villages generally receive a little water for irrigation from the Western Jumna Canal.

Bīkaner City ('the settlement or habitation (*ner*) of Bīka').—Capital of the State of the same name in Rājputāna, situated in 28° N. and 73° 18′ E., 1,340 miles by rail north-west of Calcutta and 759 miles almost due north of Bombay, on the Jodhpur-Bīkaner Railway. Bīkaner is the fourth largest city in Rājputāna, and its population at each of the three enumerations was: (1881) 33,154, (1891) 50,513, and (1901) 53,075. In the last year Hindus numbered 38,796, or more than 73 per cent. of the total; Musalmāns, 10,191, or more than 19 per cent.; and Jains, 3,936, or 7 per cent.; there were also a few Christians, Sikhs, Pārsīs, and Aryas.

The city, which was founded in 1488, is situated on a slight elevation about 736 feet above sea-level, and has an imposing appearance, being surrounded by a fine wall crowned with battlements, and possessing many lofty houses and temples and a massive fort. The wall, 4½ miles in circuit, is built wholly of stone, and has five gates and six sally-ports. It is 6 feet thick and from 15 to 30 feet high, including a parapet

6 feet high and 2 feet thick. There is a ditch on three sides only, the ground on the southern face being intersected by ravines which have broken up the whole plain in that quarter; the depth of the ditch is about 15 feet and the breadth 20 feet.

The old fort, built by Bīka three years before he founded the city, is picturesquely situated on high rocky ground close to, and on the south-west side of, the city. It is small, and now rather a shrine than a fort; near it are the cenotaphs of Bīka and two or three of his successors, as well as those of some persons of less note. The larger fort is more modern, having been built by Rājā Rai Singh between 1588 and 1593; it contains the old palaces, and is situated about 300 yards from the Kot gate of the city. It is 1,078 yards in circuit, with two entrances, each of which has three or four successive gates; and its rampart is strengthened by numerous bastions about 40 feet high, and a moat running all round in a direction parallel to the curtains without following the curve of the bastions. The moat is 30 feet wide at the top but narrow at the bottom, and from 20 to 25 feet in depth. This fort has been besieged several times, but is said to have never been taken, though the old one once was. The palace buildings, some of which are handsomely decorated with coloured plaster, are the work of successive chiefs, nearly every one of whom has contributed something. The latest addition is the spacious Darbār hall, called Ganga Niwās after the present Mahārājā; it is a fine building, the interior being of carved red sandstone, the ceiling of carved wood and the floor of marble, but being of different material and architectural style it does not blend very well with its surroundings. A fine library of Sanskrit and Persian books is maintained in the fort.

The city is irregularly square in shape and contains many good houses, faced with red sandstone richly carved, the tracery being called *khudai* or *manowat*; but the majority of these houses are situated in narrow tortuous lanes where they can scarcely be seen. The poorer buildings are besmeared with a sort of reddish clay, abundant in the ravines near the city, which gives the place an appearance of neatness and uniformity, the walls being all red and the doors and windows white. The north-western portion of the city, where the richest bankers reside, was so much congested that it was found necessary to extend the wall in that direction so as to bring in a considerable area of habitable land. This is being rapidly built over, while in the northern and north-eastern portions,

where formerly there were only a few small houses, such public buildings as the jail, hospital, high and girls' schools, post office, and district courts have been erected. The total number of wells in the city and fort is 45, of which 5 are fitted with pumping engines; water is found from 300 to 400 feet below the surface, and, though not plentiful, is generally excellent in quality. There are 10 Jain monasteries (*upāsāras*) which possess many Sanskrit manuscripts, 159 temples, and 28 mosques; but none of these buildings is particularly striking in appearance. Outside the city the principal buildings are the Mahārājā's new palace called Lālgarh, a handsome edifice of carved red sandstone, fitted with electric light and fans; the Victoria Memorial Club, the new public offices called Ganga Kacheri, and the Agency.

Bīkaner is famous for a white variety of sugar-candy, and for its woollen shawls, blankets, and carpets. Since the establishment of a municipality in 1889, the sanitation and lighting of the city have been greatly improved. The average income of the municipality is about Rs. 10,600 a year, derived mainly from a conservancy tax and a duty on *ghī*; and the average expenditure is about Rs. 31,400, the deficit being met by the Darbār. A number of metalled roads have been constructed in the city and suburbs, the principal one from the new palace to the fort being lit by electric light. The Central jail is probably the best in Rājputāna; it has accommodation for 590 prisoners. In 1904–5 the daily average number of inmates was 300, the expenditure was Rs. 20,000, and the jail manufactures yielded a net profit of Rs. 9,400. There are seven State schools at the capital, one of which is for girls; and in 1904–5 the daily average attendance was 462 boys and 85 girls. The principal educational institution is the high school, which is affiliated to the Allahābād University. Besides the Imperial Service regimental and the jail hospitals, one general hospital and two dispensaries for out-patients are maintained, while a hospital solely for females is under construction. The general hospital, named Bhagwān Dās, after a wealthy Seth of Churu, who provided the necessary funds for its construction, has accommodation for 70 in-patients, and is largely attended.

Five miles east of the city is the Devī Kūnd, the cremation tank of the chiefs of Bīkaner since the time of Jet Singh (1527–41). On the sides of this tank are ranged the cenotaphs of fourteen chiefs from Kalyān Singh to Dūngar Singh; several of them are fine buildings, with enamel work on the

under surface of the domes. The material is red sandstone from Dalmera and marble from Makrāna (in Mārwār); on the latter are sculptured in bas-relief the mounted figure of each chief, while in front of him, standing in order of precedence, are the wives, and behind and below him the concubines, who mounted his funeral pile. The date, names of the dead, and in some cases a verse of Sanskrit are inscribed. The last distinguished *satī* in Bīkaner was a daughter of the Udaipur ruling family named Dīp Kunwar, the wife of Mahārājā Sūrat Singh's second son, Moti Singh, who died in 1825. Near the tank is a palace for the convenience of the chief and his ladies when they have occasion to attend ceremonies here, while about half-way between Devī Kūnd and the city is a fine though modern temple dedicated to Siva, with a garden attached to it known as Siva bāri.

[Sodhi Hukm Singh, *Guide to Bīkaner and its Suburbs* (1891).]

Churu.—Head-quarters of the *tahsīl* of the same name in the Reni *nizāmat* of the State of Bīkaner, Rājputāna, situated in 28° 18′ N. and 74° 59′ E., about 100 miles east of Bīkaner city, and close to the Shekhāwati frontier. The town is said to have been founded by and named after a Jāt called Chuhru, about 1620. Population (1901), 15,657. Churu is the home of many wealthy bankers, and contains some fine houses, wells, and *chhatris* (cenotaphs). The fort is said to have been built in 1739. The town possesses a combined post and telegraph office, a vernacular school attended by 76 boys, and an excellent hospital. The latter was the gift of a munificent citizen named Bhagwān Dās, and contains accommodation for 15 in-patients. The town and fort of Churu, with about eighty villages in the vicinity, were formerly held by an influential Thākur, who was constantly contending with the Darbār. In 1813 the Thākur was besieged in his fort, and, being reduced to great straits, is said to have swallowed a diamond and died. Churu fell into the hands of the Darbār, but was shortly after recovered by the Thākur's successor with the help of Amīr Khān. In 1818 the Darbār, assisted by a British force, finally took possession, and the Thākurs of Churu now hold only five villages.

Hanumāngarh.—Head-quarters of the *tahsīl* of the same name in the Sūratgarh *nizāmat* of the State of Bīkaner, Rājputāna, situated in 29° 35′ N. and 74° 20′ E., on the left bank of the Ghaggar river. It is on the Jodhpur-Bīkaner Railway, 144 miles north-east of Bīkaner city. Population

(1901), 1,303. There is a post office, a vernacular school attended by 76 boys, and a railway dispensary; but the place is famous for its fort. Its old name was Bhatner, 'the fortress' or 'the habitation' of the Bhattis, who were originally Bhāti Rājputs, and who after becoming Musalmāns were called Bhattis. It was styled Hanumāngarh in 1805, because it was captured by the Bīkaner Darbār in that year on a Tuesday, a day sacred to the monkey-god. Bhatner is frequently mentioned by the Musalmān historians; it has been identified as the Bhatia captured by Mahmūd of Ghazni about 1004, but this is doubtful. In 1398 it was taken by Tīmūr from a Bhāti chief named Dul Chand, but appears to have been restored to the Bhātis on their giving a girl of their tribe in marriage to the conqueror. In 1527 it is said to have been acquired by the Rāthor Rājputs, and was retaken from them by Kāmrān, the brother of Humāyūn, in 1549. It was recovered by the Bīkaner Rājā about 1560, and held for about twenty years, when it was seized by the Sūbahdār of Hissār. The possession of the fort seems to have changed hands frequently, till in 1805 it was, after a siege of five months, captured by the Bīkaner Darbār from a Bhatti chief named Zābita Khān.

[H. M. Elliot, *History of India*, vols. ii and iii (1869).]

Nohar.—Head-quarters of a *tahsīl* of the same name in the Reni *nizāmat* of the State of Bīkaner, Rājputāna, situated in 29° 11′ N. and 74° 47′ E., about 129 miles north-east of Bīkaner city, and 58 miles west of Hissār. Population (1901), 4,698. The town possesses a fort (now in a dilapidated condition), a post office, a vernacular school attended by 80 boys, and a hospital with accommodation for 7 in-patients. At Gogāno, a village 16 miles to the east, a cattle fair is held in August and September; it is called the Gogāmeri fair after Gogā, a Chauhān Rājput, who became a Musalmān, and who is said to have held sway from Hānsi to the Sutlej in the thirteenth century. The *tahsīl* contains 170 villages, almost all of which are held on the *jāgīr* tenure by Rājputs of the ruling clan. Jāts comprise 34 per cent. of the population.

Rājgarh.—Head-quarters of a *tahsīl* of the same name in the Reni *nizāmat* of the State of Bīkaner, Rājputāna, situated in 28° 39′ N. and 75° 24′ E., about 135 miles east by north-east of Bīkaner city. Population (1901), 4,136. The town was built by Mahārājā Gaj Singh about 1766, and was named after his son Rāj Singh. It possesses an Anglo-vernacular school attended by 74 boys, a post office, and a hospital with accommodation for 7 in-patients. The *tahsīl* contains

187 villages, and more than 36 per cent. of the inhabitants are Jāts. As most of them belong to the Pūniya clan, the tract used to be called locally the Pūniya *pargana*. The Kātli river sometimes flows in the south for a few miles.

Ratangarh.—Head-quarters of a *tahsīl* of the same name in the Sūjāngarh *nizāmat* of the State of Bīkaner, Rājputāna, situated in 28° 5′ N. and 74° 37′ E., about 80 miles almost due east of Bīkaner city, and 10 miles from the Shekhāwati border. Population (1901), 11,744. The town was founded on the site of a village named Kolāsar by Mahārājā Sūrat Singh at the end of the eighteenth century, and was improved by his successor, Ratan Singh, who gave it his name. It is surrounded by a stone wall and possesses a small fort, a neatly laid out and broad bazar, some fine houses (the property of wealthy Mahājans), a combined post and telegraph office, a vernacular school attended by 70 boys, and a hospital with accommodation for 7 in-patients.

Reni.—Head-quarters of the *tahsīl* and *nizāmat* of the same name in the State of Bīkaner, Rājputāna, situated in 28° 41′ N. and 75° 3′ E., about 120 miles north-east of Bīkaner city. Population (1901), 5,745. The town is walled, and possesses a handsome Jain temple built in 942 so solidly that the masonry is almost as strong now as when new, a fort constructed in the time of Mahārājā Sūrat Singh (1788–1828), a post office, a vernacular school attended by 72 boys, a jail with accommodation for 86 prisoners, and a hospital with beds for 7 in-patients. Raw hides and *chhāgals* (leathern water-bags), manufactured at Reni, are exported in great numbers. The *nizāmat* consists of the five eastern *tahsīls* of Bhādra, Churu, Nohar, Rājgarh, and Reni; and the total population in 1901 was 175,113, nearly 90 per cent. being Hindus.

Sardārshahr.—Head-quarters of the *tahsīl* of the same name in the Sūjāngarh *nizāmat* of the State of Bīkaner, Rajputāna, situated in 28° 27′ N. and 74° 30′ E., about 76 miles north-east of Bīkaner city. Population (1901), 10,052. Mahārājā Sardār Singh, before his accession to the chiefship (1851), built a fort here and called the town which grew up round it Sardārshahr. In the town are a combined post and telegraph office, an Anglo-vernacular school attended by 82 boys, and a hospital with accommodation for 7 in-patients. The *tahsīl*, which used to be called Bharūtia from the quantity of *bharūt* grass found here, contains 187 villages, in which Jāts and Brāhmans preponderate.

Sūjāngarh.—Head-quarters of the *tahsīl* and *niz*

the same name in the State of Bīkaner, Rājputānā, situated in 27° 42′ N. and 74° 29′ E., about 72 miles south-east of Bīkaner city and within half a mile of the Mārwār border. Population (1901), 9,762. The old name of the place was Harbuji-kā-kot or the fort of Harbuji, a Rājput hero; and the present town was founded by Mahārājā Sūrat Singh (1788–1828), being named after Sūjān Singh, the twelfth chief of Bīkaner. The fort, which is about 200 feet square, with walls from 5 to 6 feet in thickness, is said to have been built by the Thākur of Sāndwa, who once owned the place, and whose estate is now situated a little to the west, and was altered and improved by Sūrat Singh. The town contains several fine houses belonging to wealthy traders; a substantial bungalow which was occupied from 1868 to 1870 by a British Political officer specially deputed to put down dacoity, which was very rife on the triple border of Bīkaner, Jaipur, and Mārwār; a combined post and telegraph office, a jail with accommodation for 66 prisoners, an Anglo-vernacular school attended by 90 boys, and a hospital with accommodation for 7 in-patients. About 6 miles to the north-west is the Gopālpura hill, 1,651 feet above sea-level, or about 600 above the surrounding plain; and legend says that where the village of Gopālpura now stands there was in old days a city called Dronpur, built by and named after Drona, the tutor of the Pāndavas. Near Bīdāsar, a little farther to the north, a copper-mine was discovered about the middle of the eighteenth century, and was worked for a short time, but the ore was not rich enough to repay expenses. The mine is, however, now being professionally examined. The Chhāpar salt lake, 8 miles north of the town, is no longer worked. The Sūjāngarh *tahsīl* contains 151 villages, almost all of which are held in *jāgīr* by Bīdāwats or Rāthor Rājputs descended from Bīda, the brother of Bīka, the founder of the State. Indeed, almost the whole of this tract was taken by Bīda from the Mohil Rājputs, a branch of the Chauhāns, and it is often called Bīdāwati.

Sūratgarh.—Head-quarters of a *tahsīl* and *nizāmat* of the same name in the State of Bīkaner, Rājputāna, situated in 29° 20′ N. and 73° 54′ E., on the left bank of the Ghaggar river, and on the Jodhpur-Bīkaner Railway, 113 miles north-by-north-east of Bīkaner city, and 88 miles south-west of Bhatinda. Population (1901), 2,398. The town is named after Mahārājā Sūrat Singh (1788–1828), who is said to have founded it about 1800. It possesses a fort, a post office, a vernacular school attended by 62 boys, and a hospital

with accommodation for 7 in-patients. Two miles to the north-east are the ruins of Rang Mahal, said to have been the capital of a Johiya Rājput chief; a step-well made of bricks $2\frac{1}{2}$ feet square has been found here. The *tahsīl* contains 126 villages, and was formerly called Sodhawati, as it was part of the territory occupied by the Sodha Rājputs. They were, however, expelled by the Bhāti Rājputs, and the majority of the population are now Jāts and Rāths.

ALWAR STATE

Boundaries, configuration, and hill and river systems.

Alwar State.—A Native State in the east of Rājputāna, lying between 27° 3′ and 28° 13′ N. and 76° 7′ and 77° 13′ E., with an area of about 3,141 square miles. It is bounded on the north by the Gurgaon District of the Punjab, Kot Kāsim (of Jaipur), and Bāwal of Nābha; on the north-west by Nārnaul (of Patiāla); on the west and south by Jaipur; on the east by Bharatpur; and on the north-east by Gurgaon. It is in shape a fairly regular quadrilateral, with a greatest length from north to south of about 80 miles, and a greatest breadth of about 60 miles. Ridges of rocky and precipitous hills, for the most part parallel, are a feature observable throughout the whole State, which, however, is generally open to the north and east. The main range, a continuation of the Arāvallis, runs due north and south through the centre of the territory from Mandāwar past Alwar city to the Jaipur boundary, a distance of about 56 miles. The hills on the western border rise boldly and abruptly from the plains on either side, presenting an almost impassable wall of rock, and they contain the highest peak in the State (2,542 feet above the sea), near Baragaon. Speaking generally, it may be said that the hills decrease in height and breadth from south to north, and from west to east. The principal river, the Sāhibi (or Sābi), rises in Jaipur, and after flowing in a general north-easterly direction for about 50 miles in, or along the borders of, the Alwar State passes into the Kot Kāsim district of Jaipur, and thence into Gurgaon. It dries up after the rains; its bed is too sandy for cultivation, and, owing to its high banks, it is useless for irrigation. The Rūparel river, also known as the Bārah or Laswāri, rises in the Thāna Ghāzi hills and flows east through the centre of Alwar for about 50 miles, till it enters Bharatpur territory, where it is immediately held up by the Sīkri *band*. The division of the waters of this river has always been a source of contention between Alwar and Bharatpur. The two States are supposed to share equally; and in 1855 it was ruled that Alwar should receive its equivalent from the Silīserh *band*, which intercepts part of the catchment drainage, and be at liberty to erect temporary dams in the stream during the

eight rainless months, October to June, while Bharatpur had the right to the unrestricted flow during the rest of the year. Since then Alwar has repeatedly complained that it did not receive its proper share, and a settlement more favourable to this State has recently been arrived at.

Geology. The Alwar hills have given their name to the quartzites forming the upper division of the Delhi system, of which they are largely composed. They are described as well-bedded quartzites of light grey colour and fine grain, in which ripple markings and sun-cracks on the surface of the beds are common. They also include a number of thick bands of contemporaneous trap. The older rocks of the Arāvalli system, upon which they rest, consist of schists and slates with bands of crystalline limestone; inliers of gneiss also occur among them. At the southern extremity of the Alwar hills the quartzites overlap the slates and limestone, and rest directly upon the gneiss. Copper is found at several localities, notably at Darība, where it is disseminated through the slates, and there are some old lead-workings in the Thāna Ghāzi district.

Fauna. Besides antelope, 'ravine deer,' and the usual small game in the plains, tigers, hyenas, and *sāmbar* (*Cervus unicolor*) are found in the hilly country, and leopards almost everywhere. Wild hog are fairly numerous in parts, and wolves are occasionally met with.

Climate and temperature. The climate is generally dry and healthy. There are no continuous statistics of temperature; but it may be said that the northern part of the State, where the soil is light and the country open, has a lower average temperature in the hot months than the hilly portion with its burning rocks, and the region east and west of it with its harder soil.

Rainfall. The annual rainfall for the whole State averages about 22 inches, of which four-fifths are received in July, August, and September. The rainfall varies from over 26 inches at Alwar city in the centre, and Thāna Ghāzi in the south-west, to less than 17 inches at Lachhmangarh in the south-east; and the eastern *tahsīls* generally have less rain than the western. The yearly fall has varied from nearly 50 inches at the capital in 1884 and again in 1887, to a little over 2 inches at Behror in the north-west in 1887.

History. The chiefs of Alwar belong to the Lālāwat branch of the Narūka Rājputs, an offshoot from the Kachwāha Rājputs of whom the Mahārājā of Jaipur is the head; and they claim descent from Bar Singh, the eldest son of Udai Karan who was Rājā of Amber (Jaipur) in the latter half of the fourteenth

century. Bar Singh is said to have quarrelled with his father and to have surrendered his right to succeed him at Amber, and for the next 300 years his descendants held estates of varying size in Jaipur territory. The first of these to settle in the country now called Alwar was Rao Kalyān Singh, who, for services rendered to Jai Singh (the Mirza Rājā of Jaipur), received from him in *jāgīr* the estate of MĀCHERI about 1671. Passing over the three or four immediate successors of Kalyān Singh, we come to Pratāp Singh, the founder of the Alwar State. He was born in 1740, and at first possessed but 2½ villages: namely, Mācheri, Rājgarh, and half of Rājpura. Entering Jaipur service at the age of seventeen, he soon distinguished himself by coercing his turbulent clansmen, the Narūkas of Uniāra, and by relieving the fort of Ranthambhor, where the imperial garrison was besieged by the Marāthās; but his success is said to have excited the envy of the nobles, who aroused the jealousy of the Jaipur chief against him by drawing attention to the rings in his eyes, which were held to indicate one destined for regal dignity. He had in consequence to flee from Jaipur, and took service first with Sūraj Mal, the Jāt chief of Bharatpur, and next with his son, Jawāhir Singh. When, however, the latter announced his intention of marching with an army through Jaipur to the Pushkar Lake, Pratāp Singh, regarding this as an act of hostility to his hereditary suzerain, refused to join in the expedition and proceeded to Jaipur, where he gave warning of the impending danger and offered his services. The Jāt chief accomplished his march to Pushkar, but on his return was attacked by the Jaipur forces at Maonda (in Torāwati) and severely defeated in 1766. Alwar traditions ascribe the main credit for this victory to the strategy and valour of Pratāp Singh, who was taken back into favour by the ruler of Jaipur and was permitted to build a fort at Rājgarh, his estate of Mācheri being at the same time restored to him. For a few years Pratāp Singh maintained a nominal allegiance to Jaipur; but a minority in that State afforded an opportunity for aggrandizement too tempting to be neglected, and between 1771 and 1776 he succeeded in establishing independent power in the greater part of the territory which now forms the southern half of Alwar. At this period also he joined forces with Najaf Khān and aided him in defeating the Jāts of Bharatpur at Barsāna and Dīg, for which services he received from the titular emperor (Shāh Alam II) the title of Rao Rājā and a *sanad* authorizing him to hold Mācheri direct from the crown. This gave a legal basis to his conquests, and

was soon followed by an event which laid the foundation of the State. The Alwar fort was still held by a Jāt garrison, but their pay had been for months in arrears, and the news of the disasters which had overtaken the Bharatpur forces had made them lose heart. Accordingly in 1775 the Jāt commander surrendered the fort to Pratāp Singh, who transferred his capital thither, and made it a stepping-stone to the extension of his conquest over the rest of the State. His brethren of the Narūka clan now began to acknowledge him as their chief; and before he died in 1791, he had secured possession of seven *tahsīls* and parts of two others, besides a large tract subsequently recovered by Jaipur.

Pratāp Singh was succeeded by his adopted son, Bakhtāwar Singh, who completed the conquest of the remaining half of the Govindgarh *tahsīl*. At the commencement of the Marāthā War he allied himself with the British Government, and sent a small force to co-operate with Lord Lake. After the famous battle of LASWĀRI (November 1, 1803), in which the Marāthās were practically annihilated, Lake marched towards Agra and was joined at Pahesar (near Bharatpur) by Bakhtāwar Singh, with whom a treaty of offensive and defensive alliance was concluded on November 14, 1803. As a reward for his services, certain districts in the north and north-west were conferred on Bakhtāwar Singh, but in 1805 three of these were given up in exchange for the *tahsīls* of Tijāra, Kishangarh, and Kathumar. The boundaries of Alwar, as recognized by the British Government, have remained fixed since that date. In 1811 the chief of Alwar interfered in the affairs of Jaipur in such a manner as to attract the notice of Government, and a fresh engagement was made with him expressly prohibiting political intercourse with other States without the cognizance and approval of the British Government. In 1812 Bakhtāwar Singh took possession of certain forts belonging to Jaipur, and refused to restore them on the remonstrance of the Resident at Delhi. A British force was moved against him; and it was not until it had arrived within a march of his capital, that he yielded, restored the usurped territory, and paid 3 lakhs as the expenses of the expedition.

On Bakhtāwar Singh's death in 1815 a dispute arose as to the succession. He had announced his intention of adopting his nephew, Banni Singh, but had died before the formal ceremony was completed, and the other claimant was Balwant Singh, his illegitimate son. Both were minors. A makeshift arrangement was sanctioned by the Government, according

to which Banni Singh was to have the title, while Balwant Singh was to exercise power; but this was never really acted upon, and for nearly ten years the State was torn asunder by the struggle between the rival factions. In 1824 Banni Singh seized the reins of administration, and made his cousin a prisoner, and about the same time an attempt was made on the life of Ahmad Bakhsh Khān, Balwant Singh's chief supporter. This crime was traced to the instigation of persons at the court of Alwar, and the chief was required to surrender them; but it was not till 1826, after the fall of Bharatpur, that he complied. Banni Singh was at the same time (February, 1826) compelled to make a provision, half in land and half in money, for Balwant Singh and the lawful heirs of his body; but on Balwant Singh's death without issue in 1845, the lands reverted to Alwar. Banni Singh had not succeeded to a peaceable inheritance. An old chronicle describes his people as 'singularly savage and brutal robbers by profession, never to be reformed or subdued,' but he accomplished the difficult task of bringing them into comparative order. The Meos were the most numerous and troublesome; and it was not until after the infliction of signal chastisement, by burning their villages and carrying off their cattle, that he succeeded in subduing them. The government had previously been carried on without any system, but with the aid of certain Musalmāns introduced from Delhi and appointed ministers in 1838, great changes were made. The land revenue began to be collected in cash instead of in kind, and civil and criminal courts were established; but these and other reforms brought more into the pockets of the ministers than into the State treasury, and enormous peculations were discovered in 1851. Banni Singh built the extensive palace in Alwar city, the smaller but more beautiful one (called after him Banni Bilās) a short distance to the south-east, and the dam which forms the Silīserh Lake. Before he died in August, 1857, he proved his loyalty to the British Government by sending a contingent of 800 infantry (mainly Musalmāns), 400 cavalry (all Rājputs), and four guns to the assistance of the beleaguered garrison at Agra; but the Musalmāns deserted, and the force was severely defeated near Achhnerā by the Nīmach and Nasīrābād mutineers.

Banni Singh was succeeded by his son, Sheodān Singh, then about twelve years of age. He at once fell under the influence of the Muhammadan ministers, whose proceedings excited an insurrection of the Rājputs in 1858, in which several of the ministers' followers were killed and the ministers

themselves were expelled from the State. A Political Agent was appointed, a Council of Regency formed, and several reforms were introduced, notably the placing of the land revenue administration on a sound basis. Sheodān Singh was invested with power in 1863, and shortly afterwards the Agency was removed. The affairs of the State at once fell into confusion. The expelled ministers regained their ascendancy, and wielded all real power from Delhi; and in 1870 the disbanding of the Rājput cavalry, the wholesale confiscation of *jāgīr* grants, and the extravagance of the chief and his Muhammadan sympathizers brought about another general uprising of the Rājputs, and the authoritative interference of Government became necessary. Sheodān Singh was deprived of power, and a Council under the presidency of a Political Agent was formed. British copper coinage was introduced in the State in 1873; the railway from Delhi on the north-east to Bāndikui on the south was opened in 1874; and in October of the same year Sheodān Singh, who had received the right of adoption in 1862, died without leaving any legitimate descendant, lineal or adopted. The State consequently escheated to Government; but it was decided to allow the selection of a ruler from the collateral branches of the late chief's family. The choice between those having the strongest claims was left to the twelve *Kotrīs*, as the Narūka families are called; and the selection fell upon Thākur Mangal Singh of Thāna, who was accordingly recognized by Government as ruler of Alwar. As he had only just completed his fifteenth year, the State was administered, as before, by the Political Agent and the Council until 1877, when he was invested with ruling powers. Mangal Singh was the first pupil to join the Mayo College at Ajmer, and the first chief to take advantage of the Native Coinage Act of 1876, having in the following year entered into an agreement with the Government of India for the supply from the Calcutta mint of silver coins bearing the Alwar device. In 1885 he was gazetted an honorary lieutenant-colonel in the British army, in 1886 he was created a G.C.S.I., and in 1889 the hereditary title of Mahārājā was bestowed on him. He died suddenly in 1892. Other events of his rule deserving of mention were the great famine of 1877–8; the Salt agreement of 1879, under which the manufacture of salt within the State was prohibited, and import, export, and transit duties were abolished on all articles save spirits, opium, and other intoxicating drugs; the gift in 1887 of Rs. 50,000 to the Lady Dufferin Fund; the foundation of a hospital for women; and

the organization in 1888 of a regiment of cavalry and another of infantry to aid in the defence of the empire. Mahārājā Mangal Singh was succeeded by his only son, Jai Singh, the present chief, who was invested with powers in 1903. During his minority the administration was carried on by a Council acting under the general supervision of the Political Agent. The chief of Alwar is entitled to a salute of 15 guns.

The people.

The number of towns and villages in the State is 1,762, and the population at each of the three enumerations was: (1881) 682,926, (1891) 767,786, and (1901) 828,487. The territory is divided into twelve *tahsīls* and one *jāgīr* estate, and contains seven towns (all municipalities), the most important being ALWAR CITY and RĀJGARH.

The following table gives the chief statistics of population in 1901:—

Subdivision.	Number of		Population.	Percentage of variation in population between 1891 and 1901.	Number of persons able to read and write.
	Towns.	Villages.			
Alwar *tahsīl*	2	221	154,648	+ 11·4	8,038
Behror ,,	1	132	71,082	+ 2·3	2,190
Bānsur ,,	...	141	72,566	+ 11·2	1,859
Govindgarh *tahsīl*	1	50	20,646	− 4·8	288
Kathumar ,,	...	78	41,152	+ 5·6	847
Kishangarh ,,	...	157	68,713	+ 11·4	1,322
Lachhmangarh ,,	...	175	61,727	+ 2·0	1,032
Mandāwar ,,	...	133	66,214	+ 11·8	1,318
Rājgarh ,,	1	202	90,116	+ 1·3	2,412
Rāmgarh ,,	1	119	54,043	+ 12·7	971
Thāna Ghāzi ,,	...	139	51,955	− 4·7	1,575
Tijāra ,,	1	189	66,826	+ 27·1	598
Nimrāna (estate)	...	19	8,799	+ 19·8	225
State total	7	1,755	828,487	+ 7·9	22,675

In 1901 Hindus numbered 618,378, or more than 74 per cent. of the total, the majority being Vaishnavas; Musalmāns numbered 204,947, or more than 24 per cent., nearly all belonging to the Sunni sect; and Jains, 4,919. The languages mainly spoken are Hindī and Mewātī, the latter being one of the four main groups of Rājasthānī.

Castes and occupations.

The most numerous tribe is that of the Meos, which numbers 113,000, or more than 13 per cent. of the total. The Meos are all Musalmāns, and are mainly agriculturists, being greatly helped in the fields by their women, who do not observe *parda*, and generally do better work than their husbands. A further account of them will be found in the article on

MEWĀT. Next come the Chamārs (92,000, or more than 11 per cent.), who are cultivators, workers in leather, and village drudges. The Brāhmans (79,000, or over 9 per cent.) belong mostly to the Gaur, Sāraswat, or Kanaujia divisions; some are agriculturists and fairly industrious as such, while others are in State or private service. The Ahīrs (66,000, or nearly 8 per cent.) take the lead as thrifty, peaceful, industrious, and prosperous cultivators. The Mīnās (49,000, or nearly 6 per cent.) may be divided into two main classes, *zamindāri* and *chaukīdāri*. The former are well behaved and fair agriculturists, while the latter were the hereditary thieves and cutthroats of these parts, but they have now greatly settled down and perform police duties in villages, though still inclined to return to their former predatory habits when opportunity offers. The Gūjars (46,000, or over 5 per cent.) are agriculturists and breeders of live-stock, and show little of the cattle-lifting tendencies with which they were formerly credited. The Mahājans (45,000, or over 5 per cent.) are mostly traders and shopkeepers, but some hold responsible posts in the State service, and some are agriculturists, and not highly spoken of as such. The Jāts (36,000, or over 4 per cent.) are little inferior as cultivators to the Ahīrs, but are more litigious and extravagant. Of the Rājputs (34,000, or over 4 per cent.), nearly 6,000 are Musalmāns who still maintain Hindu usages in the celebration of marriages, and usually intermarry only with the Musalmān Rājputs of Hariāna. The Hindu Rājputs are mostly of the Kachwāha and Chauhān clans; some possess estates, others are in State service, chiefly the army, while some follow agricultural pursuits, but are poor cultivators, and only dire necessity will make them work with their own hands. Altogether about 60 per cent. of the people live by the land, another 4 per cent. are partially agriculturists, and about 7 per cent. are engaged in the cotton and leather industries.

Out of 95 native Christians enumerated in 1901, 40 were Presbyterians, 30 Baptists, and 17 Roman Catholics. The United Free Church of Scotland Mission has had a branch at the capital since 1880, and there is an out-station at Rājgarh. Christian missions.

The soils may be divided into three natural classes. *Chiknot* is a stiffish clay which, though somewhat difficult to work, yields the heaviest crops; it is found in every *tahsīl* except Tijāra in the north-east and Behror in the north-west, and is most common in Thāna Ghāzi in the south, Alwar in the centre, and Lachhmangarh and Rāmgarh in the east. *Mattiyār* General agricultural conditions.

is a loamy soil easier to work than *chiknot*, but requiring more manure; this is the prevailing soil of all the districts except Tijāra and Bānsur, and in the plain *tahsīls* of Govindgarh and Kathumar (in the east) it forms seven-eighths of the whole. The *bhūr* or sandy soil is most common in Tijāra and Bānsur. Taking the State as a whole, 15 per cent. of the soil falls in the first class, nearly 62 in the second, and about 23 in the third.

Agricultural statistics and principal crops.

Agricultural statistics are available only for the *khālsa* area, or land paying revenue direct to the State. This is liable to fluctuate, but may be put at about 2,751 square miles, or 86 per cent. of the total area. From this must be deducted 1,018 square miles occupied by forests, rivers, villages, &c., leaving 1,733 square miles as available for cultivation. The net area cropped in 1903-4 was 1,431 square miles, or 52 per cent. of the total *khālsa* area, and more than 82 per cent. of the *khālsa* area available for cultivation. Of the various crops, *bājra* occupied about 40 per cent., *jowār* 10, gram and barley 8 each, cotton 5, wheat over 2, and maize and *til* about 1 per cent. each. There are generally a few square miles under linseed and *san* (Indian hemp), and a few acres under tobacco, sugar-cane, indigo, rice, and poppy.

Cattle, sheep, goats, and horses.

The cattle of Alwar are in no way remarkable, but a good many of them are exported. Sheep and goats of the ordinary type are reared in large numbers. The Darbār maintains an excellent stud at the capital, which helps to supply remounts for the Imperial Service Lancers and carriage horses for the State stables.

Irrigation.

Of the total area cultivated in 1903–4, about 212 square miles, or nearly 15 per cent., were irrigated: namely, 36 square miles from canals and tanks, 168 from wells, and nearly 8 from other sources. There are now about 175 irrigation dams and 15,000 wells in the *khālsa* villages, and the total amount spent on the construction and repair of the former since 1890, when a regular Public Works department was established, exceeds 7 lakhs. The commonest form of irrigation is from wells. The *charas* or leathern bucket, worked by a rope attached to a pair of bullocks, and running over a wooden pulley, is always used. The cost of a masonry well varies from Rs. 400 to Rs. 1,500 according to depth, while one can be made of roughly-hewn stones without any mortar to cement them for from Rs. 200 to Rs. 400. One of the latter kind does not ordinarily last for more than twenty years, but a masonry well in a favourable situation should last for a century. Where the water is within 15 feet of the surface, shallow wells are dug.

They are worked by a *dhenklī* or long wooden pole supported on a pivot, with an earthen jar or pot dipping into the well at one end, balanced by a lump of clay or a stone at the other. A *dhenklī* costs but a few rupees to construct, and irrigates about one *bīgha* (five-eighths of an acre).

Forests.

The forests cover an area of about 367 square miles, and have recently been placed under a trained officer lent by the United Provinces Government. They consist of *rūndhs* or grass preserves, and *bannis* or wooded forests, and are to be found mostly in the hilly country in the south-west. Four zones or types of forest-growth are met with. In the first, occupying the summits and higher slopes, *sālar* (*Boswellia thurifera*) is most common, and associated with it are found the small bamboo, the *ūm* (*Saccopetalum tomentosum*), the *dhāman* (*Grewia pilosa*), the *gol* (*Odina Wodier*), and the *tendū* (*Diospyros tomentosa*). Below this group is the *dhao* (*Anogeissus pendula*) zone, extending usually to the foot of the slopes. The third zone occupies the level lands at the bottom of the valleys, where the principal trees are *dhāk* (*Butea frondosa*) and *khair* (*Acacia Catechu*). In the fourth zone are to be found, besides the small bamboo, broad-leaved shade-giving trees, such as the *jāmun* (*Eugenia Jambolana*), the *karmāla* (*Cassia Fistula*), the *semal* (*Bombax malabaricum*), and the *bahera* (*Terminalia belerica*). Bamboos are an important product, about 20,000 being required yearly for State purposes, while the annual revenue from sales averages nearly Rs. 2,000. Still more important is grass, large quantities of which are supplied for State purposes. When the wants of the State have been met, the grass preserves are thrown open to grazing on payment of fees. The other minor produce consists of various wild fruits, the leaves of the date-palm, the *dhāk*, and the dwarf *ber* (*Zizyphus Jujuba*), lac, gum, honey, and wax. The forest income for the year 1904 was about 1·2 lakhs and the expenditure Rs. 75,000.

Minerals.

The hills in the south and south-west are fairly rich in minerals, such as copper, iron, and lead, but they are now hardly worked at all. Marble is found in various parts: namely, pink at Baldeogarh in the south, black near Rāmgarh in the east, and white near the capital and at Jhīri in the south-west. The Jhīri marble is said to be as good for statuary purposes as any in India, but the distance from the railway and the badness of the roads prevent the quarries from being utilized to the extent that the superior quality of the stone would seem to justify.

Arts and manufactures.

The manufactures are unimportant, and consist mainly of the weaving of cotton and the dyeing of turbans. Some paper is made at Tijāra, and from the salts extracted from the earth a few miles to the east of the capital a coarse glass is manufactured, from which bangles and bottles are made. There is also some work in stone, such as perforated screens, idols, cups, &c. An indigo factory was started by a trader from Hāthras at Bantoli in the Lachhmangarh *tahsīl* in 1882, and is still at work. The proprietor buys the crop from the cultivators, and exports the product to Calcutta. The amount so exported in 1895 was about 38 cwt., but it is considerably less now, as the area under indigo has contracted, during the last three years averaging only about 160 acres. A steam hydraulic cotton-press started in 1884, and a ginning factory added in 1894, both private concerns, paying a fixed royalty of Rs. 3,000 a year to the Darbār, are further noticed in the article on ALWAR CITY.

Commerce.

The chief exports are cotton, oilseeds, *bājra*, *ghī*, country cloth, turbans, and shoes; while the main imports are sugar, rice, salt, wheat, barley, gram, piece-goods, iron, and cooking utensils. Both exports and imports are carried almost entirely by the railway.

Means of communication. Railways.

The Rājputāna-Mālwā Railway (main line) runs through the centre of the State from north to south; its length in Alwar territory is about 56 miles, and there are seven stations. The Bāndikui-Agra branch of the same railway runs from west to east through, or close to, the south-eastern portion of the State; the actual length in Alwar territory is about 19 miles, and there are four stations. The total length of metalled roads is nearly 68 miles, and of unmetalled roads 183 miles; all the roads are in charge of the Public Works department, and are maintained by the State.

Roads.

Post and telegraph offices.

Imperial postal unity was accepted by the Darbār in 1902, and there are now twenty-eight post offices in the State. In addition to the telegraph offices at the various railway stations, there is an Imperial telegraph office at the capital.

Famine.

Famines fortunately do not occur frequently. That of 1860–1 was more severely felt here than in almost any other State in Rājputāna; it is locally known as *ath sera*, because the staple food-grains sold for some time at 8 seers for the rupee. In the famine of 1868–9 there was less distress than in the States to the west and south-west, but the scarcity of fodder caused considerable mortality among the cattle. In 1877 showers of rain fell in May and June; but they were insufficient

for sowing, and with the exception of ·7 inches at Alwar on July 5, not another drop fell till August 21, when about half an inch was registered. The autumn crop failed almost completely, and the *rabi* or spring harvest was only one-fourth of the normal. Relief works and poorhouses were opened at central places; but the intensity of the distress was not fully gauged at first, and the relief measures would have been more effectual had they been more timely. The cattle died in hundreds, and the agricultural community, especially the Meos, deserted their homesteads in thousands. It was calculated at the time that by emigration and deaths the State lost one-tenth of its population. In the recent famine of 1899-1900, the outlook appears to have been as gloomy as in 1877, but the Darbār pursued a very different policy, and the distress which followed was infinitely less acute. A sum of nearly 3 lakhs was advanced to the cultivators, who were thus enabled not only to purchase cattle and seed, but to dig more than 7,000 temporary unbricked wells, and repair or deepen 900 masonry ones. More than 2,000,000 units were relieved on works, and 616,000 gratuitously, and the total direct expenditure was nearly 2 lakhs. In addition, about $5\frac{1}{2}$ lakhs of land revenue was suspended.

Administration. Since December, 1903, when the Mahārājā was invested with powers, the administration has been carried on by His Highness, assisted by a Council of three members and various heads of departments. For revenue purposes the territory is at present divided into two circles (western and eastern), each under a Deputy-Collector, but a change is imminent. In place of the two Deputy-Collectors there is to be one Revenue officer with an Assistant, but each of the twelve *tahsīls* will, as hitherto, remain under a *tahsīldār*.

Civil and criminal justice. In the administration of justice the courts are guided generally by the Codes of British India. The lowest courts are those of the *tahsīldārs*, who have the powers of a third-class magistrate and can decide civil suits not exceeding Rs. 100 in value. In the city of Alwar, the bench of honorary magistrates and the Assistant Civil Judge have the same powers, criminal and civil respectively, as the *tahsīldārs*. Next come the *Faujdār* (a first-class magistrate), and the Civil Judge, who can decide suits not exceeding Rs. 2,000 in value; these two officers, on their respective sides, also hear appeals against the orders of the courts below them. The District and Sessions Judge hears appeals against the decisions of the *Faujdār* and Civil Judge, and tries cases beyond their powers. The highest

court is the Council, which, when presided over by the Mahārājā, can pass sentence of death.

Finance. The normal revenue and expenditure of the State are at the present time about 32 lakhs a year. The chief sources of revenue are: land, including cesses, nearly 24 lakhs; interest on Government securities, more than 1·5 lakhs; payments under the Salt agreement of 1879, 1·3 lakhs; and forests, about 1·2 lakhs. The main items of expenditure are: army, including Imperial Service troops, 8 lakhs; public works, nearly 5 lakhs; revenue and judicial staff, 4·3 lakhs; stables, including the stud, elephants, camels, bullocks, &c., 2·8 lakhs; and privy purse and palace, about 2 lakhs. The finances are in a flourishing condition, as the State has about 45 lakhs invested in Government securities, besides a large cash balance.

Currency. Alwar had formerly a silver and copper coinage of its own, and the mint, which was located at Rājgarh, was opened in 1772. British copper coins were introduced as legal tender in 1873, while in 1877 advantage was taken of the Native Coinage Act of the previous year to enter into an agreement with Government for the supply from the Calcutta mint of rupees bearing the Alwar device. Under this agreement Alwar rupees are legal tender in British India, and the State mint is closed to the coinage of silver for thirty years from May 10, 1877.

Land revenue. The principal land tenures are *khālsa*, *istimrāri*, *jāgīr*, and *muāfi*. More than 86 per cent. of the total area is *khālsa*, or land paying revenue direct to the State. The *istimrārdārs* are mostly Rājputs; their holdings are permanently assessed, but they pay an additional 3 per cent. for dispensary, school, and road cesses. *Jāgīr* lands may be divided into *jāgīr* proper and *jaidād*. Of these two tenures, the latter is considered the more honourable, as no service whatever has to be performed, while *jāgīr* estates are held on a sort of feudal tenure, subject to the obligation of supplying horsemen. *Bārdāri* grants are somewhat similar to *jāgīr*, except that they are held by persons of inferior position, who have to supply foot-soldiers instead of horsemen. Persons holding on any of these three tenures are liable to pay a cess called *abwāb*, but some have been excused; it brings in about Rs. 17,000 yearly. *Muāfi* lands are granted to Rājputs for maintenance, to *kānungos* and *chaukīdārs* as remuneration for service, to Brāhmans, Chārans, &c., in charity, and to temples for their up-keep. Some pay the cess above referred to, but the majority pay nothing. In the *khālsa* area the tenures are either pure

zamīndāri (held by a single owner), or joint *zamīndāri* (held jointly by a body of owners), or *pattīdāri* (held by shares, ancestral or customary), or *bhaiyāchāra* (held by possession without reference to shares), or a combination of two or more of the above. The status of the *zamīndār* has long been recognized in Alwar, where the Darbār, though asserting its own sovereign right, has always admitted a subordinate proprietary or *biswādāri* right in the village community and its component members, whereby each member or unit is entitled to occupy, and be protected in the occupation of, the land in his possession, so long as he cultivates it and pays the State demand. This right passes to his children or heirs by the ordinary rules of inheritance, and can be alienated by sale, gift, or mortgage within certain limits and subject to the sanction of the Darbār.

The land revenue system is practically the same as in the southern Punjab, the village communities being as a rule strong and cohesive bodies, generally cultivating most of the land themselves, and bound together by ties of common descent or community of tribe, clan, or caste. Prior to 1838 the land revenue was levied in kind, the State claiming generally one-half of the gross produce, plus one-thirteenth of the remainder on account of expenses of collection. Cash assessments were introduced more or less generally by the Muhammadan ministers about 1838. The first settlement was a summary one, introduced for three years from 1859–60, and the demand was 14·7 lakhs. Since then there have been four settlements, the current one having been made for twenty years between 1898 and 1900. The demand as announced at this settlement was 22·7 lakhs, and the average assessment per acre on 'wet' land varies from Rs. 6–3–0 to Rs. 7–4–6, while that on 'dry' land is Rs. 2–12–0. In reassessing the rates the Punjab system of estimates was followed, but the State claimed one-fourth of the total crop or two-thirds of the net 'assets.'

The State maintains an Imperial Service regiment of cavalry, 600 strong; another of infantry, 1,000 strong; and an irregular local force of 68 cavalry, 113 artillerymen, and 521 infantry. There are 272 pieces of ordnance, all of which are said to be serviceable. The late Mahārājā Mangal Singh was the first chief in Rājputāna to offer aid in the defence of the empire. The offer was made in February, 1888, and the two regiments of Imperial Service troops were organized in November of the same year. Attached to each regiment is a transport Army.

train of carts, ponies, and mules. The infantry regiment served with credit in China in 1900–1.

Police. The police force consists of 942 of all ranks, and costs about 1·1 lakhs a year; it is distributed over twenty police stations. In addition, about 200 municipal police *chaukīdārs* cost Rs. 20,000.

Jails. Besides the Central jail at the capital, there are lock-ups at the head-quarters of districts in which persons sentenced to short terms of imprisonment are confined.

Education. In regard to the literacy of its population Alwar stands twelfth among the twenty States and chiefships of Rājputāna, with 2·7 per cent. (5·1 males and 0·1 females) able to read and write. Excluding 32 indigenous schools attended by 500 boys, there are now 103 educational institutions in the State. The number on the rolls during the year 1904 was about 5,500, and the daily average attendance nearly 4,200. Of the schools, six are maintained by the United Free Church of Scotland Mission, and the rest by the State. There are altogether twelve schools for girls, attended by about 300 pupils. English is taught in the high school, the nobles' school, and the mission school at the capital, and also at Rājgarh and Tijāra. The total expenditure on education is about Rs. 42,000 a year, and towards this sum the school cess of 1 per cent. on land revenue, fees, and miscellaneous receipts contribute over Rs. 23,000.

Hospitals. Including the Imperial Service regimental hospitals and that attached to the jail, there are now twelve hospitals in the State, with accommodation for 240 in-patients. In 1904 the number of cases treated was 99,673 (2,550 being those of in-patients), and 6,700 operations were performed. The most notable institutions are at the capital: namely, the Lady Dufferin Hospital for women (with 54 beds), opened in 1889, and the general hospital (with 60 beds), opened originally as a dispensary in 1859. The latter is to be replaced by a new hospital, now under construction, named after Her Majesty, Queen Alexandra. The total expenditure on medical relief in 1904 was about Rs. 32,000, of which two-thirds was contributed by the dispensary cess of 1 per cent. on the land revenue.

Vaccination. Vaccination was started seriously about 1870; it is voluntary everywhere, but with very few exceptions the inhabitants readily submit their children to the operation. A staff of 15 vaccinators under a native Superintendent is maintained, and in 1904–5 the number of persons successfully vaccinated was 25,163, or more than 30 per 1,000 of the population.

[P. W. Powlett, *Gazetteer of Alwar* (1878); *Rājputāna Gazetteer*, vol. iii (Simla, 1880, under revision); W. H. Neilson, *Medico-topographical Account of Ulwar* (1897); M. F. O'Dwyer, *Settlement Reports* (1898–1901); *Administration Reports* (1892–6 and 1904–5).]

Alwar City.—The capital of the State of the same name in Rājputāna, situated in 27° 34′ N. and 76° 36′ E., on the Rājputāna-Mālwā Railway, 98 miles south-west of Delhi, 792 miles north-east of Bombay, and about 1,050 miles north-west of Calcutta. Several modes of deriving its name are current. Some say that it was formerly called Alpur or 'strong city'; others that its old name was Arbalpur or the city of the Arballi (or Arāvalli) range, with which the Alwar hills are connected. General Cunningham[1] was inclined to think that its name was derived 'from the tribe of Salwas,' and was originally Salwapura, then Salwar, Halwar, and finally Alwar. The city has five gates, and is protected by a rampart and moat on all sides except where the rocky range, crowned by the fort, secures it from attack.

The population has increased from 49,867 in 1881 and 51,427 in 1891 to 56,771 in 1901. In the year last mentioned, 39,791, or 70 per cent., were Hindus, and 15,758, or nearly 28 per cent., were Musalmāns. Christians numbered 116, of whom 69 were Europeans or Eurasians. The United Free Church of Scotland Mission has had a branch here since 1880.

The buildings of most note within the city are the palace, built chiefly by Mahārao Rājā Banni Singh in the first half of the nineteenth century, and the cenotaph of Mahārao Rājā Bakhtāwar Singh, a fine specimen of the foliated or segmental arch style. Of this tomb Fergusson writes:—

'To a European eye perhaps the least pleasing part will be the Bengali curved cornices; but to any one familiar with the style its employment gets over many difficulties that a straight line could hardly meet, and altogether it makes up with its domes and pavilions as pleasing a group of its class as is to be found in India, of its age at least.'

An old tomb, said to have been erected about 1393 in memory of Tarang Sultān, who, according to some authorities, was the brother of Fīroz Shāh Tughlak, and according to others the grandson of Nāhar Khān Mewāti; several old mosques bearing inscriptions, the most considerable being a circular one called *Daira-kī-masjid*, and built about 1579, when Akbar passed through the place; and the Lady Dufferin Hospital for women,

[1] *Archaeological Survey of Northern India*, vol. xx, p. 120.

are also deserving of mention. The last was opened in 1889, and has accommodation for 54 in-patients. To the north-west of the city, and about 1,000 feet above it, stands the fort, which is said to have been built by the Nikūmbha Rājputs who held the country before the Khānzāda occupation. Its ramparts extend along the hill-top and across the valley for about 2 miles. Outside the city are the Banni Bilās palace and gardens; another palace recently constructed, and known as the Lansdowne *kothī*; the public gardens, containing a small zoological collection; the lines of the Imperial Service regiments; the cotton-press and ginning factory, the property of a firm from Khurja in the United Provinces, in which in 1904–5 nearly 1,300 tons of cotton were pressed, and more than 1,880 tons of cotton were cleaned; and the Central jail, with accommodation for 379 prisoners, in which the principal industries are the manufacture of carpets, rugs, pottery, and aerated waters, as well as printing and bookbinding. Near the railway station is a large tomb known as that of Fateh Jang, who was probably a Khānzāda. At any rate his Hindu extraction appears to be indicated by the inscription, which is dated 1547, being in Nāgari. This tomb is 60 feet square, and consists of three storeys of the same breadth with fluted octagonal *minārs* at the four angles. The dome springs from an octagonal neck standing on a fourth square storey of smaller size, and is crowned by a small square cupola resting on a foliated base.

Alwar has had a municipal committee since 1871–2. The annual receipts, derived mainly from octroi and slaughter-house fees, are about Rs. 60,000, and the expenditure, chiefly on sanitation, lighting, and police, about Rs. 53,000. The most prominent educational institution is the high school. It was opened in 1871, and has since then passed 77 boys for the entrance examination at the Calcutta and Allahābād Universities. The number on the rolls in 1905 was 427, and the daily average attendance 396. English is taught in two other schools: namely, the nobles' school and the mission school. The daily average attendance at the former in 1904–5 was 108. Besides these, there are several primary or indigenous schools for boys, and four for girls. In addition to the Lady Dufferin Hospital, two Imperial Service regimental hospitals and jail and general hospitals are maintained. The last is just outside the city and has accommodation for 60 in-patients. About 6 miles to the south-west of the city is the Silīserh Lake, formed by a dam thrown across an affluent of the Rūparel river by Mahārao Rājā Banni Singh in 1844. This dam is now 46 feet

high and 1,000 feet long, and the lake, when full, is about $1\frac{1}{2}$ miles long and $\frac{3}{4}$ mile wide at the broadest place. The water is brought to Alwar by two canals, and is used mainly for irrigating the State and private gardens.

Behror.—Head-quarters of a *tahsīl* of the same name in the State of Alwar, Rājputāna, situated in 27° 53′ N. and 76° 17′ E., about 32 miles north-west of Alwar city, and 18 miles west-by-south-west of Ajeraka station on the Rājputāna-Mālwā Railway. Population (1901), 5,540. The town possesses a mud fort about 50 yards square, a fair bazar, a post office, a vernacular school, and a hospital with accommodation for 6 in-patients. A municipal committee supervises the lighting and conservancy, the annual income, derived mainly from octroi, being about Rs. 2,200 and the expenditure Rs. 1,800. The *tahsīl*, which contains 132 villages besides the town, is situated in the north-west of the State, and has a population of 71,082. More than 35 per cent. of the inhabitants are Ahīrs, who are the best cultivators in the State. Under the Mughals this tract was included in the *Sūbah* of Nārnaul, but the real rulers were the local Chauhān chiefs. In the first half of the eighteenth century the Jāts of Bharatpur overran it, but they were ousted before the end of that century by Pratāp Singh, the first chief of Alwar.

Govindgarh Town.—Head-quarters of a *tahsīl* of the same name in the State of Alwar, Rājputāna, situated in 27° 30′ N. and 77° E., 25 miles east of Alwar city. Population (1901), 4,932. The fort, which is about half a mile to the north of the town, was built by Mahārao Rājā Bakhtāwar Singh in 1805, and is remarkable for the extent of its moat. The town possesses a well-paved bazar, a post office, and a vernacular school. The lighting and sanitary arrangements are in the hands of a municipal committee, the average income, chiefly derived from octroi, and expenditure being about Rs. 3,000 and Rs. 1,700 respectively. The Govindgarh *tahsīl* is the smallest of the State, and is situated in the east, forming a peninsula almost entirely surrounded by Bharatpur territory. In 1901 it contained the town and 50 villages, and had a population of 20,646, of whom nearly one-third were Meos. The *tahsīl* lies in MEWĀT, and was consequently, under Mughal rule, included in the *Sūbah* of Agra. At the beginning of the nineteenth century the Khānzādas were in possession; but in 1803 they were ousted by Mahārao Rājā Bakhtāwar Singh with the aid of the Marāthās, and the *tahsīl* has since belonged to Alwar.

Kathumar.—Head-quarters of a *tahsīl* of the same name

in the State of Alwar, Rājputāna, situated in 27° 19′ N. and 77° 5′ E., about 35 miles south-east of Alwar city, and 9 miles north-east of Kherlī station on the Rājputāna-Mālwā Railway. The town is said to be 800 years old; it possesses a fort, a post office, and a vernacular school. The population in 1901 was 3,388. The *tahsīl* is situated in the south-east of the State, and in 1901 contained 78 villages, with a population of 41,152, of whom 90 per cent. were Hindus. Under Mughal rule it was attached to the province of Agra, but, from its proximity to Jaipur, was generally held as a fief by the Jaipur chief. From 1778 to 1784 the Mughals held direct possession, but in the latter year the Marāthās overran and occupied it. Their oppressions aroused the local population, who invoked the aid of Mahārao Rājā Bakhtāwar Singh about 1802. The latter sent a strong force, which expelled the Marāthās and occupied the fort of Kathumar, but in 1803 the Marāthā troops, in their retreat before Lord Lake, bombarded the town and fort and expelled the Alwar garrison. It was this army which was annihilated three days later at LASWĀRI. Just before the battle the *tahsīl* of Kathumar had been granted to the Mahārājā of Bharatpur, but as he broke his engagements with the British, it was resumed in 1805 and ceded to Alwar.

Lachhmangarh.—Head-quarters of a *tahsīl* of the same name in the State of Alwar, Rājputāna, situated in 27° 22′ N. and 76° 52′ E., 23 miles south-east of Alwar city, and 15 miles east of Mālākhera station on the Rājputāna-Mālwā Railway. The old name of the place was Taur. The village possesses a post office, a vernacular school, and a hospital with accommodation for 4 in-patients. In 1901 it contained 2,660 inhabitants. The *tahsīl* is situated in the south-east of the State, and at the last Census consisted of 175 villages, with a total population of 61,727, of whom nearly 80 per cent. were Hindus and 19 per cent. Musālmans. It was formerly held by semi-independent Thākurs of Jaipur, but was seized about 1776 by Pratāp Singh, the first chief of Alwar.

Laswāri.—Village in the Rāmgarh *tahsīl* of the State of Alwar, Rājputāna, situated in 27° 33′ N. and 76° 56′ E., on the left bank of the Rūparel river, about 20 miles east of Alwar city. The place is famous as the scene of the great battle of November 1, 1803, which terminated in the utter defeat of the Marāthās by the British under the command of Lord Lake. The battle is thus described by Marshman:—

'He [Lord Lake] had received an unfounded report that the Marāthā army was endeavouring to avoid him, and, with his

usual impetuosity, started at midnight in search of it, with his cavalry alone, leaving orders for the infantry to follow. He came up with the encampment of the enemy at daybreak in November 1, at the village of Laswāri, and found them, as usual, entrenched in a formidable position, with their guns drawn up in the front. The general led his cavalry up in person to the attack; a fearful discharge of grape and double-headed shot mowed down column after column, and rendered the fiery valour of the troops useless. To prevent their utter extinction, the general was obliged to withdraw them from the conflict, and await the arrival of the infantry, who had marched 65 miles in the preceding forty-eight hours, and 25 miles since midnight. After a brief rest and a hasty meal, they were launched on the enemy's guns and battalions. The engagement was the severest in which the Company's troops had ever been engaged, not excepting that of Assaye. Sindhia's sepoys fought as natives had never fought before. They defended their position to the last extremity, contesting every point inch by inch, and refusing to give way while a single gun remained in their possession. But they were at length overpowered, and lost their ammunition and camp equipage, together with 71 pieces of cannon. It was even reported that one-half their number was left on the field, killed or wounded. On the British side, the casualties amounted to 824, one-fourth of which belonged to the 76th regiment, which bore the brunt of the action.'

[See also Appendix IV, pp. 302–9 of *The Rājputāna Gazetteer*, vol. iii (Simla, 1880).]

Mācheri.—Village in the Rājgarh *tahsīl* of the State of Alwar, Rājputāna, situated in 27° 15′ N. and 76° 40′ E., about 3 miles north-east of Rājgarh town, and 23 miles south of Alwar city. Population (1901), 2,620. The estate of Mācheri was granted about 1671 by Mirza Rājā Jai Singh of Jaipur to Rao Kalyān Singh, an ancestor of the present ruling family of Alwar; and about ninety years later, in the time of Rao Pratāp Singh, the founder of the Alwar State, it consisted of but 2½ villages: namely, Mācheri, Rājgarh, and half Rājpura. Before he died in 1791, Pratāp Singh had developed this little estate into a principality comprising almost all the territory now called Alwar.

Nīmrāna.—Town in the estate of the same name in the State of Alwar, Rājputāna, situated in 28° N. and 76° 23′ E., about 33 miles north-by-north-west of Alwar city. It possesses a vernacular school and a hospital with accommodation for 4 in-patients. The population in 1901 was 2,232. The estate, which consists of four detached blocks containing nineteen villages, has an area of nearly 29 square miles, and is

held by a Rājā of the Chauhān clan of Rājputs who claims descent from the great Prithwī Rāj, the last Hindu king of Delhi. The town of Nīmrāna is said to have been founded in 1467 by Dūp Rāj, from whom the present Rājā, Janak Singh, is the twenty-second in descent. The scattered nature of the estate is due to the fact that the entire territories, which at one time embraced three *parganas* containing at least 36 villages, were confiscated by Lord Lake in 1803, because the Rājā gave shelter and assistance to the Marāthās, and were made over to Alwar. Of these only the Nīmrāna *pargana*, with a few isolated villages, was restored in 1815. The Rājā for many years urged claims to independence of Alwar; but these could not be admitted, as it was clearly proved that the original estate had been granted by Alwar, subject to the payment of Rs. 8,648, being the tribute levied by the Marāthās. In 1868 it was finally decided that Nīmrāna was a fief of Alwar, and should pay to it an annual sum, fixed for terms of thirty years. This sum was to be one-eighth of the land revenue of the whole estate (*jāgīr*, temple lands, and all other alienations included), and for the thirty years 1868–98 it was fixed at Rs. 3,000, while for the next thirty years the tribute has been raised to Rs. 4,300 annually. In addition, *nazarāna* or succession fee, varying in amount, is paid. Thus if a son or grandson succeeds, the fee is half a year's revenue, and if a brother, nephew, cousin, or the like succeed, one year's revenue, tribute being deducted. Again, when a succession follows the last preceding succession within one year, no *nazarāna* is leviable, and when within two years, one-half of the usual amount is collected. The population of the estate in 1901 was 8,799, more than 40 per cent. being Ahīrs. A regular settlement was made for twenty years in 1898, the total demand being Rs. 33,000 for the *khālsa* and Rs. 5,650 for the *muāfi* area. The ordinary income of the estate is about Rs. 38,000, and the expenditure about Rs. 33,000, and a sum of about 1·4 lakhs is invested in Government securities.

[M. F. O'Dwyer, *Assessment Report of Nīmrāna* (Ajmer, 1898).]

Rājgarh Town.—Head-quarters of a *tahsīl* of the same name in the State of Alwar, Rājputāna, situated in 27° 14′ N. and 76° 38′ E., 22 miles south of Alwar city, and about a mile south of Rājgarh station on the Rājputāna-Mālwā Railway. Population (1901), 11,008. It was built about 1767 by Pratāp Singh, the founder of the Alwar State, and contains several fine buildings, notably the palace in the fort, the frescoes in which

are curious. The town wall and ditch were added by Mahārao Rājā Banni Singh. The town possesses a post office, an Anglo-vernacular school, and a hospital with accommodation for 8 in-patients. A municipal committee looks after the lighting and sanitation of the place, the average income, derived mainly from octroi, being about Rs. 7,600 a year, and the expenditure somewhat less. About half a mile to the east are the remains of the old town of Rājgarh, which is said to have been founded in the middle of the second century by Rājā Bāgh Singh of the Bargūjar clan of Rājputs, and the Bāghola tank close to it is attributed to the same chief. On the embankment of this tank General Cunningham found three life-size Jain figures, all standing upright and naked, and two jambs of a highly ornamented doorway of a temple, besides numerous broken figures, all apparently Jain. They were said to have been dug up when the new town was being built. Situated on a lofty range of hills some 18 miles to the west is Pāranagar, the old capital of the Bargūjar Rājās, chiefly remarkable for the holy temple of Nīlkanth Mahādeo, which is the most famous place of pilgrimage in this part of the country. This temple is said to have been built by a Bargūjar Rājā, Ajai Pāl, and an inscription under a figure of Ganesha bears the date of A. D. 953, which was most probably the date of the construction of the building, as its general style belongs to that period. In one of the ruined temples in the vicinity is a colossal Jain figure 13 feet 9 inches high, with a canopy of 2½ feet overhead which is supported by two elephants.

Rāmgarh Town.—Head-quarters of a *tahsīl* of the same name in the State of Alwar, Rājputāna, situated in 27° 35′ N. and 76° 49′ E., about 13 miles east of Alwar city. Population (1901), 5,179. The town possesses a post office, a vernacular school, and a hospital with accommodation for 6 in-patients. A municipal committee attends to the sanitation and lighting of the place, the average income, chiefly derived from octroi, and expenditure being about Rs. 1,900 yearly. The original settlers are said to have been Chamārs, and the place was called Bhojpur after their leader, Bhoja. A Narūka Rājput, Padam Singh, received the village in *jāgīr* from Jaipur about 1746, made it prosperous, and built a fort; but his son, Sarūp Singh, came into collision with Pratāp Singh, the first chief of Alwar, and was cruelly murdered, the town and *tahsīl* passing into the possession of Alwar in 1777. Rāmgarh is one of the central *tahsīls* of the State, and is situated in MEWĀT. It is made up of the head-quarters town and 119 villages; and

of the total population of 54,043, nearly 60 per cent. are Musalmāns.

Tijāra.—Head-quarters of a *tahsīl* of the same name in the State of Alwar, Rājputāna, situated in 27° 56′ N. and 76° 51′ E., about 30 miles north-east of Alwar city and 16 miles north-east of Khairtal station on the Rājputāna-Mālwā Railway. Population (1901), 7,784. The principal industries are weaving and paper-making. The town possesses a post office, an Anglo-vernacular school, and a hospital with accommodation for 6 in-patients. A municipal committee looks after the lighting and sanitation, the average income, derived mainly from octroi, being about Rs. 3,000 a year, and the expenditure somewhat less. According to tradition, the town was founded by a Jādon Rājput named Tej Pāl, and was formerly called Trigartag. It was one of the chief towns of the Khānzādas of Mewāt, and was for a long time their capital. To the south of the town is a great Pathān tomb called Bhartari, because the land on which it stands formerly belonged to a Hindu of that name. It is one of the largest tombs in Northern India, and is said to have been built by Alā-ud-dīn Alam Khān, the brother of Sikandar Lodī, who was for a long time governor here. At a short distance to the south-west is a pretty stone mosque, in front of which is a neatly built tomb, said to be the resting-place of Khānzāda Hasan Khān, the opponent of Bābar, who fell on the fatal field of Khānua. The Tijāra *tahsīl* is situated in the north-east of the State, and comprises the head-quarters town and 189 villages, with a total population of 66,826 persons, of whom over one-third are Meos. Under the Mughals Tijāra was a *sarkār* or district in the province of Agra, but down to the reign of Akbar the local Khānzāda or Mewātī chiefs maintained their independence in their mountain fortresses, and often exercised a controlling influence on the Delhi court. On the decline of the empire the tract fell an easy prey to the Jāts, who overran it first about 1720, and held it till the death of their great leader, Sūraj Mal, in 1763. It was then plundered by Sikh freebooters from the Punjab, and the Jāts were ousted about 1765 in the successful effort made by Najaf Khān to restore imperial rule. Ismail Beg, the last distinguished Musalmān who held the *tahsīl*, was dispossessed by the Marāthās, who assigned it with other Mewāt *parganas* to the adventurer, George Thomas, for the maintenance of his mercenaries; but the Jāts of Bharatpur recaptured it in 1796, and it remained in their possession till 1805, when, in consequence of the Bharatpur chief having

broken his engagement with the British, it was resumed by the latter and granted to Alwar. In 1826 the Tijāra *tahsīl* was conferred by Mahārao Rājā Banni Singh on Balwant Singh, an illegitimate son of the previous chief (Bakhtāwar Singh). Balwant Singh constructed several handsome buildings and a fine masonry dam, and on his death in 1845 without male issue the *tahsīl* reverted to the State of Alwar.

[*Archaeological Survey of Northern India*, vol. xx, pp. 114–18.]

AJMER-MERWĀRA

Physical aspects.

Ajmer-Merwāra.—An isolated British Province in Rājputāna, lying between 25° 24′ and 26° 42′ N. and 73° 45′ and 75° 24′ E. The Agent to the Governor-General in Rājputāna administers it as Chief Commissioner. The Province consists of two small separate Districts, AJMER and MERWĀRA.

Boundaries and area.

Ajmer is bounded on the north by Jodhpur (Mārwār); on the south by Udaipur (Mewār) and Merwāra; on the east by Jaipur and Kishangarh; and on the west by Jodhpur. Merwāra is bounded on the north by Jodhpur and Ajmer; on the south by Udaipur; on the east by Ajmer and Udaipur; and on the west by Jodhpur. The total area of the Province is 2,711 square miles; the total population (1901), 476,912.

Origin of name.

The Sanskrit word *meru*, 'a hill,' is a component part of the names of both Districts. Ajmer took its name from the founder (Rājā Aja) of its principal town, and Merwāra from its physical features.

Configuration and hill system.

Ajmer District is a large open plain, very sandy in parts, especially to the west in the neighbourhood of Pushkar and Gobindgarh, and studded at intervals with hills that rise boldly from the plain. Merwāra, on the other hand, is a network of hills. The ARĀVALLI range, which commences at the 'ridge' at Delhi, and runs in a broken chain south-westward across Rājputāna, comes into prominence in the northern corner of Ajmer District, where it assumes the form of several parallel hill ranges. The highest point, on which is perched the fort of Tārāgarh, immediately above the city of Ajmer, rises to a height of 2,855 feet above sea-level, and between 1,300 and 1,400 feet above the valley at its base. The Nāgpahār, or 'serpent hill,' which is situated between 3 and 4 miles west of Ajmer, attains a scarcely inferior elevation. The plateau on whose centre stands the city of Ajmer marks the highest point in the plains of Hindustān, the country sloping away on every side from the circle of hills which hem it in. The range of hills running between Ajmer and Nasīrābād forms a dividing watershed for India. The rain which falls on the southern or Nasīrābād face finds its way into the CHAMBAL, and so into the Bay of Bengal; that which falls on the opposite

side drains into the LŪNI, and so into the Rann of Cutch. The range of hills on which Tārāgarh stands bends westwards from the city of Ajmer, and the country for several miles in the direction of Beāwar is open. The hills enter Merwāra as a compact double ridge, enclosing the valley of the *pargana* from which Beāwar takes its name. The two ranges approach each other at Jawāja, 14 miles south of Beāwar, and finally meet at Kukra, in the north of the Todgarh *tahsīl*, whence a succession of hills and valleys extends to the farthest extremities of the District, the chain finally merging into the Vindhyan system near the isolated hill of Abu. On the Mārwār, or western side, of Merwāra, the hills become very bold and precipitous, and Goramji, which lies about 7 miles to the south-west of Todgarh, has an elevation of 3,075 feet. The average level of the valleys is about 1,800 feet.

River system.

Owing to its elevated position at the centre of the watershed, the Province does not possess any rivers of importance. The BANĀS is the principal stream. It rises in the Arāvalli Hills, 40 miles north-west of Udaipur, and enters Ajmer District at the extreme south-east corner. During the rains this river comes down in high flood, and travellers to and from Deoli are ferried across at the village of Negria, in Jaipur territory. The Khāri Nadī rises in the hills near the village of Birjāl, in Merwāra District, and after forming the boundary between Mewār and Ajmer for a short distance, falls into the Banās about a mile above Negria. The Dai Nadī flows across Ajmer District from west to east; it is arrested in its course by embankments at Neārān and at Sarwār, which is in Kishangarh territory. It leaves the District close to Baghera, and eventually empties itself into the Banās. The Sāgar Mati rises on the southern slope of the hills surrounding the Anāsāgar tank in Ajmer. It flows through and fertilizes the Ajmer valley, and takes a sweep northwards by Bhaonta and Pisāngan to Gobindgarh. Here it meets the Saraswatī, which carries the drainage of the Pushkar valley; and from this point till it falls into the Rann of Cutch the stream is called the Lūni or 'salty' river. These streams, which are dry during the hot season, become torrents in the rains. With the exception of PUSHKAR, which lies in a valley, there are no noteworthy natural lakes in the Province. The tanks, on which the cultivators depend for their supply of water for irrigation, have been built at different times, some being very old and others of quite recent construction.

Scenery.

Ajmer District is deficient in striking scenery, although

Ajmer city is an exception. There, after the first burst of the monsoon, the hills assume a very pleasing aspect, as, green with verdure, they stand out in bold relief against a clear blue sky. The sunset effects are at times very striking, and the most beautiful scene of all is the Anāsāgar embankment and lake on a night when the moon is at full. Merwāra, in the hot season, is more bleak and barren to the eye than Ajmer; but during the rains, and while the autumn and spring crops are standing, some parts are remarkably pretty. The view from the top of the Dewair pass, looking down, is singularly beautiful, as is that from the top of the pass which separates Barākhan from Todgarh.

Geology[1]. Ajmer-Merwāra consists of Archaean rocks, which may be separated into two subdivisions: first, gneissose and schistose rocks, arranged in successive bands, some of which have the composition of igneous rocks, while others may be highly metamorphosed sediments; second, another group of rocks known as the Arāvalli series, often highly metamorphosed and schistose, but whose original sedimentary character is still clearly recognizable, the principal rocks being quartzites and quartz schists, slates and mica schists, and metamorphic limestones. It is difficult to decide which of these subdivisions is the older, on account of the great degree of metamorphism of both series, and their mutual relations are still further confused by a profusion of igneous intrusions cutting through both formations, and of later date than either. The banded gneiss and schists crop out round Nasīrābād, and throughout the flat country forming the eastern part of the Province, wherever the rocks are not concealed by recent alluvial accumulations. The hilly western part of Ajmer-Merwāra falls mainly under the Arāvalli series. The loftiest ridges consist principally of quartzites or quartz schists, while slates, mica schists, and limestones occur in the intervening valleys. The crystalline limestones include white, grey, pink, and green varieties, constituting beautiful ornamental stones, which have been quarried to a great extent. Valuable mica is found in the intrusive pegmatites. Metalliferous veins, chiefly with copper and lead, occur at several places.

Botany. The flora of Ajmer-Merwāra is similar to that of RĀJPUTĀNA, east of the Arāvalli Hills. Shrubs of various descriptions prevail, being more prominent than the trees, of which the more common are the *pīpal* (*Ficus religiosa*), banyan (*F. indica*), *nīm* (*Melia Azadirachta*), and *semal* (*Bombax malabaricum*).

[1] Contributed by Mr. E. Vredenburg of the Geological Survey of India.

Among fruit trees the pomegranate and the guava are the most numerous. The herbaceous vegetation is confined to a few species, while in the rains grasses and sedges abound.

Fauna. An occasional tiger is to be met with in Merwāra, while leopards are found in the hills from Nāgpahār to Dewair, as also are hyenas. Wolves are rare; wild hog are found in most of the old feudal (*istimrāri*) estates, and hog-shooting is a favourite amusement of the Rājputs. 'Black buck' (*Antelope cervicapra*), 'ravine deer' (*Gazella bennetti*), and *nīlgai* (*Boselaphus tragocamelus*) are met with in Ajmer. A few *sāmbar* (*Cervus unicoloris*) are to be found in the hills in both Districts. As regards small game, the great Indian bustard is to be seen in Ajmer; the florican is a visitor during the rains; geese, duck, snipe, and quail are found in the cold season; and hares, sand-grouse, and grey partridges at all times.

Climate and temperature. The climate is healthy. In the summer it is dry and hot; in the winter cold and bracing, especially in December, January, and February, when hoarfrost not infrequently covers the ground. During the twenty-five years ending 1901 the maximum temperature recorded in the shade was 116° in June, 1897, and the minimum 35° in December, 1892. The following figures show the average mean temperatures of four representative months at Ajmer for the twenty-five years ending 1901: January, 59·4°; May, 91·5°; July, 84·9°; November, 67·9°.

Rainfall. Ajmer-Merwāra lies on the border of the arid zone of Rājputāna, outside the full influence of the monsoons, and the rainfall is, therefore, very partial and precarious. The annual fall during the twenty-five years ending 1901 averaged 21·2 inches, of which about two-thirds falls in July and August and the greater part of the rest in June and September. The maximum rainfall during this period was 37 inches in each District in 1892–3, and the minimum 8 inches in Ajmer and 5 inches in Merwāra in 1899–1900, a year of severe famine.

History. The Hindu period. The early history of Ajmer is legendary in character. According to tradition, a certain Rājā Aja, a Chauhān Rājput, founded the city and fort of Ajmer about A.D. 145. At first he attempted to build his stronghold on the Nāgpahār hill; but each night his evil genius destroyed the walls which had been built during the day, and this induced Aja to transfer his fortress to the neighbouring hill of Tārāgarh. Here he built a fort which was called the Garh Bitli; and in the valley at the foot of the hill, known as Indrakot, he founded a city which he called after his own name, Ajmer. Towards the end of his life

he retired to some hills about 10 miles to the west of Ajmer and died there as a hermit. The temple of Ajaipāl commemorates his deathplace. It has been shown, however, by Dr. Bühler and others, that Aja or Ajaya flourished about A.D. 1100, and it is to this period that the foundation of Ajmer must be ascribed[1]. The Chauhāns came to Rājputāna from Ahichhatrapur in Rohilkhand about A.D. 750, and their first capital was Sāmbhar. Their possessions included the tract now known as Ajmer, but there was at that time no known city there. Ajaya's son Anā (or Arno) constructed the fine Anāsāgar embankment, on which the emperor Shāh Jahān subsequently erected a magnificent range of marble pavilions. An inscription discovered at Chitor by Pandit Gauri Shankar of Udaipur shows that Anā was alive in 1150. Vigraharājā III, otherwise known as Visaldev, a son of Anā, was the most famous of the Chauhān dynasty of Ajmer. He conquered Delhi from the Tomars, and constructed the Bisal Sāgar tank in his ancestral territory. The latest inscription under his reign is dated 1163. Prithwī Rāj, grandson of Visaldev, was king of Delhi and Ajmer at the time of the invasion of Shahāb-ud-dīn Muhammad Ghorī. In 1192 he defeated the latter in a great battle and forced him to fly. But in 1193 Muhammad Ghorī returned with a fresh army, recruited in Afghānistān and Central Asia. The Rājput chiefs were weakened by feuds, and Prithwī Rāj was defeated, taken prisoner, and murdered in cold blood. Muhammad Ghorī then proceeded to Ajmer, where a terrible massacre of the inhabitants occurred. A son of Prithwī Rāj was established as a subordinate ruler, but was soon after dispossessed by his uncle Hari Rāj. The latter was, however, reduced to such straits by a Muhammadan army under the Ghorī viceroy Kutb-ud-dīn (afterwards the first of the Slave kings of Delhi), that he committed suicide. Ajmer was now annexed to the Delhi kingdom. In 1210, after Kutb-ud-dīn's death, the Mers and the Solankis of Gujarāt made a night attack on Tārāgarh, the fort commanding Ajmer town, and massacred the Muhammadan garrison to a man. The shrine of Saiyid Husain, the governor, who perished in this attack, is still the most noteworthy feature of Tārāgarh. His tomb, those of his comrades, and that of his horse, stand in an enclosure known as *Ganj Shahīdān*, or 'treasury of martyrs.' Shams-ud-dīn Altamsh, who succeeded Kutb-ud-dīn, restored the authority of the kings of Delhi, which was not disturbed again till the invasion of Tīmūr. Then Rānā Kūmbha of Mewār

The Delhi Sultāns, the kings of Mālwā, and the Rāthors.

[1] See article by Dr. G. Bühler in the *Indian Antiquary* for June, 1897.

seized advantage of the prevailing anarchy to take possession of Ajmer. He was assassinated very soon afterwards; and Ajmer fell into the hands of the Muhammadan rulers of Mālwā, who held it from 1470 to 1531, when the kingdom of Mālwā was annexed to Gujarāt. Māldeo Rāthor, who had recently succeeded to the throne of Mārwār, then took possession of Ajmer, which was reannexed to Delhi in the early years of Akbar. Akbar included Ajmer in a *Sūbah* or province, which gave its name to the whole of Rājputāna. The great importance of the fort and district of Ajmer as a *point d'appui* in the midst of the Rājputāna States was early recognized by the Muhammadan rulers. It commanded the main routes from Northern India to Gujarāt on one side and to Mālwā on the other. Ajmer itself was a centre of trade, with a wellnigh impregnable fort to protect it, and water was plentiful as compared with the arid tracts around. Accordingly, under the Mughals, Ajmer was one of the royal residences. Akbar had made a vow that if a son were born to him and lived he would go on pilgrimage from Agra to Ajmer and offer thanks at the tomb of the saint Muīn-ud-dīn Chishti, a holy man, who came from Ghor to India in the twelfth century, and whose tomb, known as the Dargāh Khwāja Sāhib, has been a place of Muhammadan pilgrimage for several centuries. Salīm, afterwards the emperor Jahāngīr, was born to Akbar in 1570, and ten years later the emperor fulfilled his vow. Akbar appears to have made other pilgrimages to this shrine, and the pillars he caused to be erected to mark the route from Agra to Ajmer are still in a good state of preservation. Jahāngīr and Shāh Jahān spent a considerable portion of their time at Ajmer; and it was here that Jahāngīr received Sir Thomas Roe, the ambassador from King James I, who had his first audience on January, 1616, and was received by the Mughal emperor with 'courtly condescension.' Near Chitor, on his way up to Ajmer from Surat, Sir Thomas Roe met Thomas Coryat, an eccentric Englishman who had a mania for travelling, and who had walked from Jerusalem to Ajmer, having spent £2 10*s*. on the way. Roe remained at Ajmer till November, 1616, and then accompanied Jahāngīr on his march to Ujjain, which place was reached in February, 1617. The life at Ajmer and in camp is vividly described by Sir Thomas Roe in his *Journal*. It was near Ajmer that Aurangzeb defeated his brother Dārā. The battle was fought about 6 miles to the south of the city in March, 1659. Dārā's subsequent privations are graphically narrated by Bernier, who was an eye-witness of the miserable

The Mughal emperors.

retreat. From the defeat of Dārā down to the death of the Saiyid ministers of Farrukh Siyar in 1720, the annals of Ajmer do not contain anything noteworthy. In 1721 Ajīt Singh, son of Rājā Jaswant Singh of Mārwār, took advantage of the decline of the Mughal empire, killed the imperial governor, and seized Ajmer. Muhammad Shāh temporarily recovered the city; but ten years later he appointed Abhai Singh, son of Ajīt Singh, viceroy of Ajmer and Ahmadābād, and from 1731 to 1750 the Rāthor princes of Mārwār ruled over Ajmer. A struggle for the succession led to the calling in of the Marāthās, to whom Bijai Singh, the successful competitor, made over the fort and District of Ajmer as *mund kati* or 'blood-money' for the murder of Jai Appa Sindhia, their general. In 1787 Māhadji Sindhia invaded Jaipur, and the Rāthor princes were called in to aid their brethren. The Marāthās were defeated and the Rāthors regained Ajmer for a brief period. In 1790 the forces of Sindhia, led by De Boigne, defeated the Rājputs at Merta, retook Ajmer and held it till its cession to the British Government. At the close of the Pindāri War, Daulat Rao Sindhia, by treaty dated June 25, 1818, ceded the District to the British.

The Rāthors of Mārwār.

The Marāthās.

Cession to the British.

The long tale of battles and sieges is now closed; the history of Ajmer becomes one of its administration. From 1818 to 1832 the officers in charge of Ajmer, who were called 'Superintendents,' corresponded, first with the Resident at Delhi, subsequently with the Resident in Mālwā and Rājputāna. In 1832 Ajmer came under the administration of the North-Western Provinces, under which it remained till 1871, when Ajmer and Merwāra were formed into a Chief Commissionership under the Foreign Department of the Government of India, the Agent to the Governor-General for Rajputāna becoming Chief Commissioner. In July, 1818, Mr. Wilder, the first Superintendent of Ajmer, received charge from the last of the Marāthā *sūbahdārs*. He and his successors laboured hard for the good of the people; and the long incumbency of Colonel Dixon, who took charge of Ajmer in 1842, in addition to Merwāra, which has since been administratively attached to it, was productive of much good. Irrigation works were vigorously pushed forward; agriculture and commerce were encouraged in every way; and in 1851 the District came under a regular settlement. The measures taken from time to time to win the confidence of the people were successful, and during the Mutiny civil government was not interrupted and the agricultural population held aloof from the rising. On

May 28, 1857, two regiments of Bengal Infantry and a battery of Bengal Artillery mutinied at Nasīrābād, and marched straight to Delhi. The European residents were protected by a regiment of Bombay Cavalry, and eventually made their way in safety to Beāwar, the head-quarters of Merwāra. A detachment of the Merwāra Battalion made a forced march into Ajmer and guarded the treasury and magazine. Since then famines alone have troubled the Province. The opening of the Rājputāna-Mālwā Railway in 1879 ushered in a period of material prosperity. The population of Ajmer city has very nearly doubled since the railway was opened. The Province has been severely afflicted by recent famines, and in 1905–6 scarcity was again experienced.

Archaeology. Outside AJMER CITY and PUSHKAR there are few objects of archaeological interest. In the south-east of Ajmer District are remains of Hindu temples, the age of which is not known. It is possible that they date from the time of the Hindu kings of Todā Raisen, the ruins of which lie some 30 miles across the border in Jaipur territory. Baghera and Sakrāni contain the better known of these remains. The fort at Bhinai is a good specimen of the fortresses built by the smaller Rājput chiefs.

Population. Density; towns and villages. The Census of 1901, the sixth of a series which commenced in 1865, returned a population of 476,912 (Ajmer 367,453, Merwāra 109,459), compared with 460,722 in 1881, and 542,358 in 1891. The decrease since 1891, which amounts to as much as 12 per cent., is the result of the natural calamities of the decade, which included two severe famines and one period of scarcity. It has taken place entirely in rural areas, and has been heavier in Ajmer than in Merwāra, where the people are hardier. The density for the Province, including urban areas, is 176 persons per square mile, against 200 in 1891. The population is distributed over four towns—AJMER (population, 73,839), NASĪRĀBĀD (22,494), BEĀWAR (21,928), and KEKRI (7,053)—and 740 villages. The number of occupied houses is 107,401, and the number of persons per house 4·4. The villages in Ajmer are much more compact and larger than in Merwāra, where 52 per cent. of the population live in villages having less than 500 inhabitants. The difference in the physical features of the two Districts accounts for this. The agricultural classes in Merwāra take up their abode in valleys and open spaces where they can cultivate the land. This tends to give the village a very scattered character, which is not necessary in Ajmer with its open

plains. About 80 per cent. of the population in 1901 had been born in the Province, and 27,931 persons—12,177 males and 15,754 females—born in the Province were enumerated in other parts of India. Migration is principally to and from the surrounding Native States, immigration being much larger than emigration, owing to the facilities for obtaining employment in the city and towns.

Vital statistics.

In the city of Ajmer, and in the towns, the municipal or cantonment authorities arrange for the collection of vital statistics. In rural areas the police are the reporting agency. Village watchmen make reports of births and deaths at police stations, while revenue officials (*patwāris*) and managers (*kāmdārs*) of *istimrāri* estates also submit weekly returns to the police stations, as a check on the reports of village watchmen. The local authority who deals with the figures is the Civil Surgeon.

The following statement shows the results of birth and death registration for 1881, 1891, 1901, and 1903, the increase of the birth-rate in the last year furnishing evidence of recovery from the effects of famine:—

	Population under registration.	Ratio of registered births per 1,000.	Ratio of registered deaths per 1,000.	Deaths per 1,000 from			
				Cholera.	Small-pox.	Fever.	Bowel complaints.
1881 .	460,722	27.8	23.3	0.03	3.48	14.13	2.19
1891 .	542,358	21.3	20.2	0.98	1.03	13.05	2.45
1901 .	476,912	16.1	33.1	0.10	0.01	27.45	1.39
1903 .	476,912	29.5	28.8	...	0.01	23.05	0.95

Diseases.

The fever that supervened on the famine of 1899–1900 was widespread and of a very fatal character. Epidemics of small-pox and cholera are not infrequent, while dysentery and diarrhoea occur during the rains, and pleurisy and pneumonia carry off many people during the cold season. Guinea-worm is frequent. Up to May, 1904, the Province was free from plague in an epidemic form; imported cases had occurred, but prompt segregation prevented the spread of the disease. In May, 1904, however, plague appeared in a village in the Kekri circle, and, despite all efforts to prevent its spreading, has since broken out in a number of villages in Ajmer. A steady decrease in blindness since 1881 may be noted as satisfactory.

Infant mortality

During the famine of 1899–1900 the infant mortality was very great. In 1891 the population under one year of age

was 19,976; in 1901 it was only 6,117, while the population between one and two years fell from 9,555 to 3,116. Taking the age period 0·5, the 1901 figures show 32,375, against 76,924 in 1891. Children between the ages of five and ten years numbered 76,192 in 1891; in 1901 their number had fallen to 52,549. About 45 per cent. of the total population in 1901 were between ten and thirty years of age, 33 per cent. between thirty and sixty, and 3·7 per cent. over sixty. The mean age was 25·5 for males and 26·3 for females. and age statistics.

In 1901 there were 44,161 boys and 40,763 girls under ten years of age, while the adult population was made up of 206,865 males and 185,123 females. The proportion of males to the total population was 52·6 per cent., being highest in the castes of good social status. The statistics of civil condition for 1891 and 1901 are shown below:— Sex and civil condition.

	1891.			1901.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
Unmarried .	224,757	139,518	85,239	176,338	113,943	62,395
Married .	263,543	134,146	129,397	232,920	116,469	116,451
Widowed .	54,058	14,661	39,397	67,654	20,614	47,040

Infant marriage is very restricted, polygamy is not common, and polyandry is unknown. Divorce is allowed only among Muhammadans, as laid down in their laws. Widow remarriage is permitted among the Gūjars and Jāts, and in the lower castes generally.

Among the Merwāra clans inheritance through the mother prevails. In the event of there being sons from two or more wives, the property is divided between each such family. In Ajmer primogeniture is recognized among the Rājputs. Infanticide does not exist. Inheritance.

Local dialects of Rājasthānī and Hindī are spoken by the people in the following numbers, according to the Census returns of 1901: Ajmeri, 148,644; Hindī, 89,951; Mārwāri, 94,178; Merwāri, 82,480; Mewāri, 8,099; other vernaculars of the Province, 6,349; other languages, 47,211. The local dialects are very rough and difficult to understand. Language.

The mercantile castes or Mahājans—the most prominent of whom are the Oswāls, Agarwāls, Maheshwaris, and Saraogīs—number 37,027. The majority are to be found in Ajmer. The Gūjars come next (36,278). They are careless cultivators, and their principal occupation is cattle-grazing. The Rāwats number 32,362, of whom no less than 30,888 live in Merwāra. Caste, tribe, and race.

'Mer' is used as a generic term for the people of Merwāra, including Rāwats, Hindu Merāts (Gorāts), and Muhammadan Merāts (Katāts). Among Muhammadans, Shaikhs are the most numerous (31,972): the majority live in Ajmer, and follow various occupations. Jāts, who are first-rate cultivators, and own many of the best villages in Ajmer, are returned at 27,952. Brāhmans number 25,896: Pushkar is their principal stronghold. The Rājputs number 15,430. The Rāthors are the most numerous (4,609); then the Chauhāns (1,651). The *istimrārdārs*, who are the native aristocracy of Ajmer, are all Rājputs. The labouring and menial classes—Balais, Regars, and Kumhārs (potters)—form a considerable portion of the population.

The people are generally industrious and well-behaved, but in years of famine the Mers in Merwāra, and the Mīnas in Ajmer, occasionally return to their former predatory habits. The rural labouring population is very poor, and was somewhat demoralized after the natural calamities that occurred between 1891 and 1900. The inhabitants generally are of fine physical characteristics, and possess good powers of endurance.

Religion. The following statement gives statistics by religions:—

	1891.	1901.
Hindus	436,831	380,453
Muhammadans	74,265	72,031
Jains	26,939	19,922
Christians { Native	1,209	2,362
Christians { Others	1,474	1,350
Other religions	1,640	794

It will be seen that in 1901, 80 per cent. of the people were Hindus, 15 per cent. Muhammadans, and 4 per cent. Jains. While the general population decreased by 12 per cent. as compared with 1891, the rate of decrease was 13 per cent. in the case of Hindus and 26 per cent. among Jains, but only 3 per cent. among Muhammadans, a fact which testifies to the superior vitality of the latter. Emigration in famine years and heavy mortality in the fever epidemics which followed, coupled with the fact that in Merwāra a large proportion of the Jains belong to the priestly class, who subsist on the hospitality of others and are not welcomed in bad years, are the principal causes of the large decrease among Jains, who nevertheless include the most prosperous inhabitants of the Province. The principal Hindu sects are Vaishnavas, Saivas, and Sāktas, the last being worshippers of the Saktis or female associates of the

Hindu triad. The majority of the population of Merwāra have returned themselves as Hindus, but their religion is of a very vague and undefined character. Among Muhammadans Shaikhs predominate, and Pathāns number 11,048. The Merāt Katāts and the Chītas profess Islām. They used to intermarry with their Hindu brethren, but this has now been discontinued.

Christian missions. The Christian population has increased by 1,029 since 1891. The increase is attributed to conversions, and to natural growth among native Christians, who now number 2,362, compared with 1,209 in 1891 and 799 in 1881. The Church of England, the Roman Catholics, the Scottish United Free Church, and the American Methodists have mission establishments, the principal and oldest being the Rājputāna branch of the United Free Church Mission, which began work at Beāwar in 1860.

Occupations. Fifty-five per cent. of the population are supported by agriculture. The industrial population—18 per cent.—is composed principally of persons employed in the cotton and leather industries, and in the provision of food and drink. General labour other than agriculture supports 11 per cent. of the population. Personal services, commerce, professions, government and independent occupations provide for numbers varying from 6 to 1·8 per cent. The great famine of 1899–1900 had a marked effect on several occupations, as herdsmen, tenants, cotton-weavers and dyers, cart-owners and drivers, and mendicants were compelled to take to other means of livelihood.

Food. The higher classes, with the exception of Rājputs and certain Brāhmans and Kāyasths, are vegetarians. The number of meals varies from two a day for the people of all classes in towns to four among the agricultural classes. Their food consists chiefly of cakes (*chapātis*), made of wheat or coarse grains according to the social standing of the people, vegetables, pickles, and whey.

Dress. The ordinary dress of a male Hindu of the higher classes consists of a turban, which is generally a piece of silk or cotton cloth, 30 to 40 feet long and 6 inches broad, having at each end gold-thread work and coloured to suit the wearer, a shirt (*kurtā*), a long coat (*angarkhā*) reaching nearly to the ankles, a loin-cloth (*dhotī*) worn round the waist, and a scarf (*dupatta*). The *kurtā* and *angarkhā* are usually made of a fine-textured material, generally white, resembling fine muslin. Occasionally silk is used. The loin-cloth is a long sheet of a coarser material. The Rājput *istimrārdārs* are fond of wearing

embroidered garments and multicoloured turbans, tied in narrow and picturesque folds. The dress of a Hindu woman of the upper classes consists of a bodice (*kānchlī*), a sheet (*orhni*) as an upper garment, and a petticoat of chintz or coloured cloth. The clothes of the male agricultural and labouring classes comprise a turban (*pagri*), a coat (*bakhtari*), extending to the waist, a loin-cloth (*dhotī*), and a sheet (*pacheora*) made of coarse materials. Females wear a petticoat (*ghāgrā*), a garment resembling a rough bodice, and a sheet (*orhni*), all of coarse materials. The principal point of difference in dress between Hindus and Muhammadans in rural areas is that Muhammadans, other than Merāt Katāts and Chītas, wear trousers (*paijāmas*) and not *dhotīs*. Hindus wear their coats (*bakhtaris*) with the opening on the right side of the breast, while the Muhammadans have the opening on the left. In the towns a tendency to dress in European fashion, retaining the turban or a small round cap as a head-dress, is apparent.

Dwelling-houses. In the towns the houses of the native bankers and traders, and in rural areas the residences of the leading *istimrārdārs* of Ajmer District, are substantial stone buildings with roofs of the same material, two or more storeys high, with one or more open courts and a balcony. The houses are built with little attention to sanitary rules. The village dwellings are small mud huts with tiled roofs. The entrance leads into a courtyard, around which are ranged the quarters of the family, according to its size and prosperity. Signs, with the name of a deity, are usually painted at the entrance for good luck.

Amusements. Gymnastic exercises and athletics, wrestling, sword and lance exercises, and kite-flying are the principal games in towns, apart from cricket, football, and hockey, which are confined to the students in educational establishments. Chess, cards, and a kind of draughts known as *chopar* are the indoor games. Singing, playing the fiddle (*sitār*) and lute (*bīn*), and drum-beating are the chief amusements, while what might be termed an opera, called the *Rai-kā-tamāshā*, performed in the streets, is much appreciated by the people generally. In rural areas the grown-up people have no games or amusements. The games of village children are similar to those played in towns.

Festivals. The principal festivals are the Holī, the Dewāli, the Dasahra, the Gangor and Tejāji-kā-Melā (the fair of Tejāji) among Hindus, and the Muharram and Urs Khwāja Sāhib among Muhammadans. The Holī and the Dewāli are the two great festivals, which are held all over the country, when the spring and autumn harvests are ripe. The Holī festival is attended

with some local peculiarities of an interesting nature, an account of which will be found in the revised edition of the *District Gazetteer*. The Gangor festival, which is celebrated by Mahājans, begins a week after the Holī and lasts for twenty days. The festival is held in honour of the return of Pārvatī, the wife of Siva, to her parents' home, where she was entertained and worshipped by her female friends. The Tejāji festival is confined to the Jāts. Teja was a renowned Jāt hero, and in July or August a fair is held in his honour. The Jāts, both men and women, keep awake the whole of the previous night and worship the deified hero, singing songs and bringing offerings of cooked rice, barley, and fruits. The sword dance of the Indrakotīs, in which 100 to 150 men armed with sharp swords take part, dancing and throwing their weapons about wildly, is an exciting spectacle at the Muharram. The Urs Khwāja Sahib is a fair held at the tomb of Muīn-ud-dīn Chishti, at Ajmer, in the Muhammadan month of Rajab, and lasts six days.

Names and titles.

Personal nomenclature is very simple, and generally speaking the Hindu names are either borrowed from their gods or are given out of affection or fancy, e.g. Gulzāri Lāl ('flower like ruby'). The usual practice is to use only the individual appellation of the person referred to, without the father's or family name. Among the agricultural classes the males usually possess one name only, which is an abbreviation of the name of a higher class; for instance, a Brāhman would call himself Birdhī Chand, a cultivator Birdha. Except in rare instances the lower classes never use the suffixes Rām, Lāl, Chand, and the like; while among them the name of the wife often corresponds with that of the husband, as Uda (husband), Udi (wife). Occasionally Muhammadan names are used by Hindus and Jains, apparently out of reverence for the Muhammadan saint whose tomb is at Ajmer. Some sections of Muhammadans who were originally Hindus still retain their Hindu family names.

Agriculture. General conditions.

Owing to its configuration, and its position on the watershed of India, agricultural conditions in Ajmer-Merwāra are precarious. The soil is generally shallow, and the rocky strata are near the surface. The soil is composed of a natural mixture of one-third stiff yellow loam, and two-thirds sand consisting of disintegrated mica schist and felspar. Alluvial soil is found only in the beds of tanks, and clay is rare. Carbonate of lime is common in certain areas. The Pushkar valley contains deposits of rich soil.

under Government) the tank embankments at present number 531, of which 377 are managed by the Public Works department, the remainder being in charge of the village communities or municipalities. There are 1,802 tanks in *istimrāri* and *jāgīr* lands, which are managed as part of the estates.

Irrigation revenue and expenditure.

The irrigation revenue is levied under three systems: namely, according to the crop and area irrigated, by fixed acreage assessment, or by an intermediate method depending on standard rates and areas.

The average annual receipts from water revenue during the ten years ending 1890 amounted to Rs. 58,000. In the next decade the average had, owing to bad seasons, fallen to Rs. 57,000. In 1900–1 Rs. 38,497 was collected, while Rs. 49,511 was outstanding. In 1902–3 the collections were Rs. 35,626, and the arrears Rs. 38,900.

Between 1880 and 1890, 2·2 lakhs was spent on tanks under capital outlay. During the next decade the expenditure, owing to a large construction of works during famine, rose to 11·8 lakhs. In 1900–1 the expenditure was Rs. 1,23,863, and in 1902–3 Rs. 89,439.

Cost of wells, and area irrigated.

The price of a masonry well ranges from Rs. 200 to Rs. 700, according to its depth, diameter, and the nature of the soil. A well without masonry averages about Rs. 50. In 1901, so far as can be ascertained, the total number of wells in use in the Province (*khālsa*) was 13,655. From these 28,033 acres were irrigated, paying an assessment to Government of Rs. 43,193. The average irrigated area per well was therefore 2 acres, with an average water rate of Rs. 1-8-7 per acre.

Agricultural statistics.

The table on the following page gives general agricultural statistics for the decades ending 1890 and 1900, and for the two years 1900–1 and 1902–3.

Rents, wages, and prices. Rents.

Rents are usually paid in kind, the landlord's share varying from one-quarter to one-half of the produce, according to the quality and capacity of the holding and the terms of the tenancy. On certain crops rents are paid in cash, varying from Rs. 2–8–0 to Rs. 8 per acre. In the case of poppy the rents are paid partly in cash and partly in kind, the former varying from Rs. 10 to Rs. 20 per acre. A former owner remaining on the land is allowed to pay one-third less than the usual rates. There is no tendency to replace produce by cash-rents.

Wages.

The average daily wage of an unskilled labourer is 2 annas in rural, and between 2 and 4 annas in urban areas. Masons, blacksmiths, and carpenters get an average wage of 4 to 8 annas a day. The railway locomotive and carriage and wagon shops

at Ajmer employ a large number of hands on wages rising to as high as Rs. 7–8–0 a day.

STATISTICS OF AGRICULTURE AND IRRIGATION FOR THE *Khālsa* AREA OF AJMER-MERWĀRA

	1881–90 (average).	1891–1900 (average).	1900–1.	1902–3.
	Acres.	Acres.	Acres.	Acres.
Total area	756,250	708,213	708,352	708,359
Total uncultivated area	573,023	531,271	543,653	537,627
Cultivable but not cultivated	131,387	142,596	155,300	150,743
Uncultivable	441,636	388,675	388,353	386,884
Total cultivated area	183,227	176,942	164,699	170,732
Irrigated by wells and tanks	52,135	50,729	43,796	36,971
Total irrigated area	52,309	51,193	43,819	37,046
Unirrigated area	130,918	125,749	120,880	133,686
Wheat	13,759	7,325	8,596	4,863
Barley	44,690	33,364	34,770	24,745
Maize	38,417	41,174	40,817	42,469
Bājra	13,021	13,567	27,202	28,173
Jowār	30,803	38,011	20,485	44,876
Other food-grains and pulses	42,266	31,694	32,174	18,263
Oilseeds	12,290	14,663	14,111	10,661
Sugar-cane	1,279	335	41	142
Cotton	12,426	21,011	11,489	12,756
Poppy	2,683	1,351	2,537	852
Miscellaneous	5,849	3,886	5,026	3,234
Total	217,483	206,381	197,248	191,034
Area cropped more than once	34,256	29,439	32,549	20,302

In rural areas potters, blacksmiths, leather-workers, barbers, village menials who do watch and ward (*chaukīdāri*), priests, drummers, and carpenters get grain allowances every half-year, according to a fixed scale. Wages in the rural areas have not been much affected by the price of food-grains, as they are to a large extent paid in kind. There has been no extension of the railway system since 1881, nor have factory and mining industries developed so as to affect wages. The wages of domestic servants in the towns have risen considerably of late years.

The table on the next page shows the average price of the staple food-grains and of salt during the decades 1871–80, 1881–90, 1891–1900 (excluding the period of acute famine 1899–1900), and for the two years 1901 and 1903. Prices.

From 1871 to 1890 there was a series of prosperous years in which prices were easy. Since then the average price of the principal food-grains has risen. There was famine in 1891–2, while in 1896–7 prices were raised by the famine in the United

Provinces and the Punjab, whence large imports of corn are received. A deficient rainfall in 1901 produced famine conditions in Merwāra, and prices were consequently higher on the whole in that year than in the decade 1891–1900. In the famine of 1899–1900, grain was always procurable in the most distant parts of the Province at a price that nowhere exceeded 7 seers per rupee.

	1871–80 (average).	1881–90 (average).	1891–1900 (average).	1901.	1903.
	Seers per rupee.	Seers per rupee.	Seers per rupee.	Seers per rupee.	Seers per rupee.
Wheat	15	15	13	12	13
Barley	22	23	20	17	18
Jowār	20	22	20	19	22
Bājra	18	18	17	18	18
Maize	21	23	20	19	23
Salt	30	13	12	12	15

NOTE.—A seer is about 2 lb.

Material condition of the people.

The material condition of the urban population is satisfactory. A middle-class clerk has a sufficient income to enable him to live with comfort in a town. If he is in the service of Government he has a pension to look forward to, and if in that of the Railway, his Provident Fund savings. He can afford to dress well, to diet himself liberally, and can generally give his sons an English education. The condition of the cultivators and landless labourers is less satisfactory. The former are generally in debt, and the latter live from hand to mouth. But even these have access to conveniences and luxuries that were unknown to their grandparents. In towns, matches and kerosene oil are in common use among all classes, while cheap cloth from the Lancashire or Bombay mills is purchasable in every substantial village. The cultivators, as a class, are still suffering from the effects of the recent famines.

Forests. Description.

The forests in Ajmer-Merwāra are of three classes: State forests, which are taken up under the Forest Regulation (VII of 1874), covering an area of 142 square miles; Protected forests; and Village Estate commons. The last two are insignificant, and are voluntarily placed under local conservancy by their proprietors. About 947 acres are appropriated for nurseries and plantation operations. Generally speaking, the hills in Ajmer are denuded of trees, the denudation having been effected before British occupation. The general supervision of the forests is in the hands of an officer of the Provincial Forest service, who is under the control of the

Commissioner of Ajmer-Merwāra and of the Assistant Commissioners.

The forest produce consists of grass and fuel. The villagers from whom the land was acquired are allowed to take as much grass as they require and fuel in certain quantities free of charge. They are also entitled to free grazing to a limited extent. The supply of fuel and fodder is sufficient for local needs. In times of famine the forests are thrown open for grazing and for the removal of dry wood for fuel at nominal rates. Forest fires occur occasionally in the hot season. The forest receipts in 1902–3 amounted to about Rs. 11,000, and the expenditure to Rs. 15,500. If the fodder, fuel, and timber which are given free had been sold, there would be a surplus. Disposal of produce.

The hills in Ajmer-Merwāra are highly mineralized. Prior to and in the early days of British occupation, lead-mines were worked in the Tārāgarh hill, and copper and iron mines in a range a little to the north of Ajmer. The copper and iron mines did not pay the expenses of working; and the lead-mines, which were of importance in the troublous times preceding annexation, were closed in 1846 as they could not compete with imported pig-lead. Mines and minerals.

Since 1899 some progress has been made in developing mining industries. Asbestos and mica have been found both in Ajmer and in Merwāra, and garnets in Ajmer. Stone products abound, and stone is largely used for purposes for which wood is employed elsewhere in India. The roofs of houses, for instance, are commonly made of slabs of stone. Marbles of various colours are quarried in the vicinity of Ajmer.

Ajmer is not remarkable for arts and manufactures, while Merwāra is altogether devoid of them. The principal hand industry is the weaving of cloth, and there is some cotton printing and dyeing. Bracelets of ivory and lac, of a style similar to those of Delhi but of inferior workmanship, are manufactured. The turners of Ajmer make combs and rosaries of sandal-wood, which are purchased in large numbers by pilgrims to the Dargāh of Muīn-ud-dīn Chishti. There is nothing noteworthy about the jewellery. Carpets and rugs of handsome design are manufactured in the Ajmer jail. Iron, brass, and copper work, and pottery are little practised. Arts and manufactures. Hand industries.

The Krishna Cotton Mill at Beāwar, the only factory in the Province, was started in 1891. It is worked by a joint stock company, and has made fair progress. In 1903 the number Cotton-mills and presses.

of spindles was 12,312, and of looms 369, while the number of hands employed was 708. The out-turn was 827,000 lb. of cloth and 1,400,000 lb. of yarn, valued at Rs. 8,12,000. The produce is mostly exported to Agra and Cawnpore. There are hydraulic cotton-presses at Beāwar, Kekri, and Nasīrābād, and a ginning factory at Kekri, which are all paying concerns. The Census of 1901 shows that 13,908 persons were supported by the cotton industry.

Commerce and trade. General character. As early as 1614 an agency was established at Ajmer, on behalf of the East India Company, by Mr. Edwards of the Surat Factory. For many years Ajmer formed the natural mart for the interchange of Rājputāna produce with European goods or wares from Northern India on the one side and Bombay on the other; but the dimensions of the trade are not known. In modern times the trade of Ajmer, which had declined, has revived with the opening of the railway, and the major portion of the trade is now rail-borne. There is, however, a certain amount of transport by camels and bullocks into Mārwār on the north, and south to Deoli and to the States beyond, while Merwāra District is supplied with grain by cart traffic from Beāwar. Ajmer, Beāwar, and Nasīrābād are the chief trade centres.

Imports and exports. The trade of Ajmer-Merwāra is mainly under imports, the principal of these being grain and pulses. Next come sugar and jaggery, and then salt, metals, seeds, and piece-goods. The grain comes chiefly from the United Provinces and the Punjab, and the former supplies most of the sugar and jaggery also. The salt comes from Pachbhadrā in Mārwār, and from Sāmbhar; metals, seeds, and piece-goods from the surrounding States, and from Calcutta and Bombay. The principal export is cotton, for which Beāwar is the great local mart, and which goes principally to Bombay. There is some export of grain and pulses to surrounding States, and a little wool is sent to Karāchi.

Means of communication. Railways. The Rājputāna-Mālwā main line (Ahmadābād-Delhi) passes through Ajmer and the north of Merwāra from west to east for a length of 59 miles, and the Ajmer-Khandwā branch runs through Ajmer District due south of Ajmer city for 41 miles. The main line was opened in 1879, the Khandwā branch in 1881; and since 1885 both lines have been worked by the Bombay, Baroda, and Central India Railway Company. Ajmer city is 275 miles from Delhi, which is the terminus of the main line on the north, and 305 miles from Ahmadābād, the southern terminus. The opening of the railway has

greatly benefited the Province, and the population of the towns of Ajmer, Beāwar, and Nasīrābād has increased steadily since 1881. Large locomotive and carriage and wagon shops have been established at Ajmer. A projected line from Bārān to Mārwār Junction will pass through Merwāra District at Pipli. The earthwork of this section was constructed in 1900. In the same year the earthwork of a projected line from Nasīrābād to Deoli was undertaken, as far as a point 55 miles south of Ajmer city.

Roads.

The total length of metalled roads in 1903 was 250 miles, and of unmetalled roads 274 miles. The principal metalled roads are the Ajmer-Deoli (71 miles), the Ajmer-Agra-Ahmadābād (74 miles), and the Nasīrābād-Nīmach (28 miles). Before 1868 the only metalled roads were from Nasīrābād to Ajmer (14 miles), and a small stretch (7 miles) of the road from Ajmer to Agra. The famine of 1868–9 gave a great impetus to road-making, and all the principal roads in Ajmer were made between that date and 1875. In Merwāra, which had no adequate means of communication before 1869, a tolerable road was made during that year from Beāwar to Todgarh, and others were constructed over the Sheopura and Pakheriāwās passes into Mewār. All these are now metalled and in good order. Many roads were made during the famines of 1890–2 and 1898–1900, especially in Merwāra. Owing, however, to want of funds to maintain them, some have already fallen into disrepair.

The country carts are similar to those in other parts of Rājputāna, and somewhat smaller than those usually used in the United Provinces. Springed and tired conveyances are little used outside the towns.

Post office.

Ajmer-Merwāra lies in the Rājputāna Postal circle, which is controlled by a Deputy-Postmaster-General, whose head-quarters are at Ajmer city. In 1904 the Province contained 39 Imperial and 11 District post offices.

Famine.

The Province is peculiarly exposed to drought and famine. It lies in the 'arid zone,' and, when the rains fail, is exposed to a treble famine, called *trikāl*—of grass, grain, and water. The monsoon frequently commences late, but it is not a delayed advent but a premature withdrawal which is to be dreaded. The majority of the population depend on the autumn harvest for their food-supply.

Early famines.

The first recorded famine was that of the year 1661, and others occurred in 1746 and 1789, the last being one of dire intensity. In 1812 there was another terrible famine which

is said to have lasted five years. Ajmer bore traces of this visitation at the beginning of British rule. There was severe scarcity in 1819, 1824, 1832–3, and 1848.

Famine of 1868–9.

The next notable visitation was in 1868–9. For some years previous to 1868 the harvests had been irregular and poor. Jaipur and Jodhpur were also afflicted, while Gujarāt and the Province of Agra suffered from scarcity. Local supplies failed and transport was not to be had. Emigration commenced in August, 1868, and relief works were opened in November. The rains of 1869 were late in breaking and were deficient. Locusts appeared and destroyed what crop there was. The distress became terrible and the price of grain reached 3½ seers per rupee. As a result of this visitation, one-fourth of the population and one-third of the cattle were lost. The Government expended 15 lakhs on relief, of which Rs. 2,30,000 was distributed gratuitously. An invasion of immigrants from surrounding Native States was one of the features of this famine.

Famine of 1890–2.

From 1869 to 1888 there was a series of prosperous years. In 1888 and 1889, however, the seasons were irregular, and in 1890 the rains ceased prematurely. Relief works were opened in Merwāra in October, 1890, and in Ajmer in January, 1891. Up to July, 1891, the situation was not acute; but the rains failed that year also, and from September, when there were grain riots in parts of Ajmer District, the distress deepened month by month until June, 1892, when the daily number of persons in receipt of relief was 22,732, or 5 per cent. of the population. In Merwāra the corresponding figure in July of the same year was 14,406, or 12 per cent. The works were closed in October, 1892, when copious rains had fallen. An epidemic outbreak of fever followed this famine and caused great mortality. The Government spent over 21 lakhs on relief.

Famine of 1899–1900.

In 1899, after four indifferent seasons, the rains again failed almost completely. Ajmer received only 8 inches and Merwāra 5. Famine commenced in Merwāra in November, 1898, and by September, 1899, it had become general. Relief measures were commenced in Ajmer in September. Month by month the pressure increased; and in June, 1900, 68,728 persons, or 16 per cent. of the population, were receiving relief in Ajmer. In Merwāra the pressure, which had commenced earlier, was yet more severe. At one time 72 per cent. of the entire population were in receipt of Government relief, and the percentage remained at over 70 for a considerable

period. A large invasion of immigrants from the stricken States adjoining occurred, while emigration from Ajmer-Merwāra itself was very much restricted. Public order was, however, well maintained. The mortality among the cattle was enormous, and, as in 1891, water had to be brought into Ajmer city from Buddha Pushkar, a lake 7 miles away. A terrible fever epidemic swept over the Province in the autumn of 1900, causing the death of 44,000 persons. In 1900 a death-rate of 150 per 1,000 was reached in Merwāra, and of 112 in Ajmer. These figures include, however, the deaths of numerous foreign immigrants. Infant mortality, as has been noted above, was especially high. The total outlay in this famine was 47·6 lakhs, of which 4·5 lakhs was given as advances under the Agricultural Loans Acts and 4·8 lakhs in the shape of remission and suspension of revenue.

Distress in 1902.

In 1902 famine again appeared in Merwāra and just touched Ajmer. The highest number on relief of all kinds in the former District was 30,400, or 35 per cent. of the total rural population, in August, 1902. In Ajmer the figures never went above 860. A small poorhouse was opened for six weeks, principally for beggars from surrounding Native States. The visitation did not compare with the 1898–1900 famine in intensity, or as regards difficulties of administration and physical deterioration. The total sum of money spent in relief up to the end of September, 1902, was 2·3 lakhs, while advances and suspensions came to 2·7 lakhs.

General administration.

The Province is administered by a Commissioner, whose head-quarters are at Ajmer city. In addition to ordinary administrative and revenue functions, he has the powers of a Civil and Sessions Judge, and has the control of Police, Forests, Jails, and Education. Each of the two Districts is in charge of an Assistant Commissioner and District Magistrate, whose head-quarters are at Ajmer and Beāwar respectively. The Agent to the Governor-General for Rājputāna is *ex officio* Chief Commissioner of the Province, and performs the functions of a chief revenue authority, being also the highest court of appeal, both civil and criminal. For purposes of administration the Province is subdivided into 3 *tahsīls*—Ajmer, Beāwar, and Todgarh, the two latter being in Merwāra—and 18 police stations, 13 in Ajmer and 5 in Merwāra. The Todgarh *tahsīl* commemorates the name of Tod, well known as the historian of Rājputāna, who was connected with the early administration of that portion of Merwāra. The Province is specially legislated

for, when necessary, by Regulations passed by the Governor-General in Executive Council.

Civil and criminal justice.

The tables below give criminal and civil statistics for the decades ending 1890 and 1900, and for the two years 1901 and 1903.

CRIMINAL JUSTICE

	Average for ten years ending 1890.	Average for ten years ending 1900.	1901.	1903.	Percentage of convictions in 1903.
Number of persons tried—					
(*a*) For offences against person and property . .	5,520	3,867	2,278	3,195	25·1
(*b*) For other offences against the Indian Penal Code .	699	360	204	288	28·1
(*c*) For offences against Special and Local laws .	2,783	4,075	6,733	3,680	85·5
Total	9,002	8,302	9,215	7,163	56·2

NOTE.—Persons bound over to keep the peace and otherwise dealt with under the discretionary sections of the Criminal Procedure Code have been included.

CIVIL JUSTICE

	Average for ten years ending 1890.	Average for ten years ending 1900.	1901.	1903.
Suits for money and movable property	8,348	7,825	9,427	7,799
Title and other suits . . .	376	264	244	347
Rent suits	558	462	507	583
Total	9,282	8,551	10,178	8,729

The increase of offences against the Penal Code in 1903 as compared with 1901 is due to agricultural distress, caused by an irregular rainfall, which in some parts of the Province prevented weeding and otherwise damaged the autumn harvest, and was followed by the depredations of swarms of locusts. The decrease of offences against Special and Local laws is due to a more lenient application of the sections in the Police Act directed against obstruction to traffic in towns. The figures under civil justice rise and fall with economic prosperity or distress.

Registration.

In the decade ending 1890, 1,360 documents were registered. The figures rose to 1,681 in the next ten years, and to 2,511 in 1901, falling to 1,540 in 1903, owing to a decrease in transfers of immovable property by sale and mortgage.

The finances of this small Province are administered directly by the Government of India, and there are therefore only two classes of revenue, Imperial and Local. Under the former, the principal sources of income are Land Revenue, Opium, Stamps, and Excise: the salt consumed in the Province comes, as already stated, from Sāmbhar and Pachbhadrā, and pays revenue there. Finance.

The following statement shows the total Imperial receipts and the expenditure within the Province for the decades ending 1890 and 1900, and for the two years 1900–1 and 1902–3:—

	Receipts.	Expenditure.
Average for ten years ending 1890 . .	9·6 lakhs.	5·0 lakhs.
" " " 1900 . .	10·1 "	9·9 "
Year 1900–1	8·0 "	13·0 "
" 1902–3	10·4 "	9·5 "

The abnormal excess of charges over receipts in 1900–1 was due principally to expenditure and remissions in connexion with the great famine.

Local receipts in 1902–3 amounted to 4·1 lakhs, of which 2·5 belonged to Municipal funds.

Land revenue. Tenures in Ajmer. *Khālsa.*

The soil of Ajmer is held on tenures analogous to those which prevail in the adjacent Native States of Rājputāna. These may be broadly divided into two classes: *khālsa* or crown domain, and *istimrāri* or land originally held by feudal chiefs under obligation of military service. *Khālsa* land might, however, be alienated by the crown to endow religious institutions, or in *jāgīr* as a reward of service to an individual and his heirs. Throughout Rājputāna, the State in its *khālsa* territory retains the actual proprietary rights, standing in the same relation to the cultivators as the feudal chiefs stand to the tenants on their estates. In *jāgīr* lands these rights are transferred to the *jāgīrdār*. But immemorial custom in the *khālsa* of Ajmer allowed a cultivator who effects permanent improvement, such as sinking wells or constructing embankments, to acquire certain privileges in the land so improved. Such a cultivator was protected from ejectment by prescriptive law so long as he paid the customary share of the produce. He might sell, mortgage, or give away the well or embankment, together with the hereditary privileges it conveyed, and thus practically enjoyed proprietary rights. Unirrigated land being of little value in Ajmer, the State gradually became restricted in its proprietorship to the waste or grazing land; and since 1849 the British Government has abandoned its claim to the

ownership, and transformed the *khālsa* villages into communities owning the surrounding soil in common.

Istimrāri. The *istimrāri* estates were originally only *jāgīrs*, held under obligation of military service. The Marāthās, however, who found it impolitic to encourage the warlike tendencies of their Rājput vassals, commuted this obligation for a fixed tribute. The *istimrāri* chieftains, accordingly, acquired the habit of regarding themselves as holders at a fixed and permanent quit-rent; and although during the earlier period of British rule extra cesses were levied from time to time, in 1841 the Government remitted all such collections for the future. In 1873 *sanads* were granted to the various *istimrārdārs*, declaring their existing assessments to be fixed in perpetuity. There is, however, a special due (*nazarāna*) on successions, its amount being separately stipulated in each *sanad*. There are altogether 66 *istimrāri* estates in Ajmer District. The *istimrārdārs* are divided into *tāzīmi* and non-*tāzīmi*, the former being the native aristocracy of the Province and the latter persons of less consideration. The *tāzīmi istimrārdārs* number 15, in the following order of precedence: (1) Bhinai, (2) Sāwar, (3) Masūda, (4) Pīsāngan, (5) Jūnia, (6) Deolia, (7) Kharwa, (8) Bāndanwāra, (9) Mehrun, (10) Pāra, (11) Deogaon-Baghera, (12) Gobindgarh, (13) Tāntūti, (14) Barli, and (15) Bāgsūri. A full account of their genealogies is given in La Touche's *Settlement Report*, 1875.

Bhūm. The tenure known as *bhūm* next demands attention. It is peculiar to Rājputs. The word itself means 'land,' and *bhūmiā* signifies the allodial proprietor. The tenure consists essentially in a hereditary, non-resumable, and inalienable property in the soil. The title of *bhūmiā* is so cherished that the greatest chiefs are solicitous to obtain it, even in villages entirely dependent on their authority as well as in those outside their territorial jurisdiction. The Mahārājā of Kishangarh, the Thākur of Fatehgarh in Kishangarh, the Thākur of Jūnia, the Thākur of Bāndanwāra, and the Thākur of Tāntūti are among the *bhūmiās* of Ajmer. The duties of *bhūmiās* were originally threefold: to protect the village in which the *bhūm* is, and the village cattle, from robbers; to protect the property of travellers within the village from theft and robbery; and to compensate sufferers from a crime which should have been prevented. This rude device for the protection of property, handed down from an earlier and a weaker government, is now, practically speaking, obsolete, and the *bhūmiās* have become an armed militia liable to be called out for the

suppression of riots or rebellion. There are in Ajmer 109 *bhūm* holdings. Except in cases where a Rājā or *istimrārdār* is also a *bhūmiā*, the property passes to all the children equally.

Tenures in Merwāra.

In Merwāra, where no settled government existed before the British occupation, and the people found plunder more congenial than agriculture, no revenue was ordinarily paid, and accordingly no special tenures grew up. At its first land settlement, therefore, the British Government acted as landlord, gave leases, built tanks, and collected one-third of the produce as revenue. At the settlement of 1851, however, all cultivators were recorded as proprietors.

Land revenue collection. Under native rule.

There are no figures available to show what revenue Ajmer paid to the Mughal emperors. The Marāthās never collected more than about 3¾ lakhs, of which Rs. 31,000 represented customs. Their system was to exact all that they could under land revenue, which they called *aen*, and under various cesses. The actual collections from the *khālsa* area in the year before Ajmer was ceded to the British came to Rs. 1,15,000.

Under British rule.

When Mr. Wilder took over charge of Ajmer in 1818, he found 'the city almost deserted and the people, though peaceable and industrious, sadly thinned by oppression.' He proposed to take half the estimated value of the crops as revenue, and the collections from *khālsa* areas during the first year of his administration amounted to Rs. 1,60,000. Between 1818 and 1841 there were successive readjustments of the revenue demand. Mr. Wilder had made the mistake of over-estimating the resources of the District, and the baneful effects of this error extended over many years. This, added to several years of distress, particularly between 1837–41, reduced the District to a state of abject poverty.

Colonel Dixon's settlement.

The first regular settlement of Ajmer-Merwāra was made by Colonel Dixon between 1849 and 1851, and the system of collection adopted made it practically *ryotwāri*. The collections were based on two-fifths of the produce in Ajmer and one-third in Merwāra. The settlement was sanctioned for twenty-one years. The people accepted it with reluctance, and the Lieutenant-Governor of the North-Western Provinces, under whom the Province then was, also appeared to think that the revenue demand would press heavily on the people. Dixon had himself described the settlement in the following words:—

'If the season be moderately favourable and the *talaos* (tanks) be replenished, the rents will be paid with ease and cheerfulness

by the people. If drought ensues, we have been prepared to make such a remission that distress in paying the revenue shall not reach the people.'

For several years after the settlement seasons were favourable and remissions were small. With Colonel Dixon's death in 1857 the principle of his settlement was lost sight of, and remissions were granted only when coercive measures had shown that collection was impossible.

Mr. La Touche's settlement.

Between 1872 and 1874 a resettlement of the Province was carried out by Mr. (now Sir James) La Touche. Various improvements were introduced in the methods of conducting the work, and the principles for fixing the assessment were clearly indicated in the instructions from Government. The assessment at a uniform rate of villages whose characteristics were very different was to be avoided. Fair rates for different kinds of soil were worked out to form the basis of the assessment. Specially bad seasons were to be dealt with by the application of extraordinary remedies. Water revenue was to be assessed separately. The land revenue demand under this settlement was Rs. 2,78,000. The assessment resulted in a reduction of 14 per cent. on Colonel Dixon's assessment of Ajmer, and of 25 per cent. on that of Merwāra, and was equal to about one-sixth of the gross produce. The settlement was sanctioned for ten years, and under it the Province made substantial progress.

Mr. Whiteway's settlement.

Between 1884 and 1887 the Province was again settled, for a period of twenty years, by Mr. Whiteway. His settlement was carried out on the same principles as the previous one, the chief innovation being the division of the Province into fluctuating and non-fluctuating areas, the assessment of the former being based on actual cultivation. The settlement resulted in a total demand of Rs. 2,99,000, the incidence being R. 0-10-4 per head of population. The revenue is collected through selected headmen, who are allowed 5 per cent. on the collection, and is, practically, a modified form of the *mauzawār* system. During the famines of 1890-2 and 1899-1900 large amounts were suspended and remitted. In 1895 special rules were introduced for the regulation of suspensions and remissions, which enable these to be made promptly on the occurrence of famine or scarcity.

Miscellaneous revenue. Opium.

The opium revenue is obtained from the duty on opium exported to China, Ajmer city containing a Government dépôt for the receipt and weighment of opium from the adjoining Native States. During the ten years ending 1890 the average area under poppy in the *khālsa* area of the Province was

2,683 acres. In the next decade the average fell to 1,351 acres, and in 1902–3 only 852 acres were so cultivated, the decrease being partly due to the more stringent measures for prevention of smuggling. During the same periods the average number of chests exported was 181, 463, and 466 respectively. The Imperial opium receipts during the decade ending in 1890 averaged 1·1 lakhs per annum. During the next ten years they averaged 1 lakh, and amounted to 1·31 lakhs in 1902–3.

The arrangements for the control of the spirit traffic resemble the District monopoly system of Bombay. A lease is granted to a contractor, who must use a central distillery near Ajmer city. A still-head duty is levied upon the liquor when it is removed to the main dépôt, from which the various dépôts and District shops are supplied. The duty is Rs. 2–4, Rs. 2–0, Rs. 1–4 per gallon, according as the liquor is 15°, 25°, or 50° under proof. The 15 *tāzīmi istimrārdārs* of Ajmer are allowed to maintain private stills solely for their own consumption. The annual receipts from liquors during the ten years ending 1890 averaged Rs. 93,000, and during the next decade Rs. 94,000. In 1900–1 and 1902–3 they were Rs. 75,000 and Rs. 77,000 respectively. Excise.

Receipts from the local consumption of opium, and from hemp drugs, amounted in 1902–3 to only Rs. 32,551. Opium is taxed by vend fees. A quantitative duty of Rs. 4 per seer (2 lb.) is also levied on opium imported from Mālwā, and a similar duty has been imposed on locally produced opium, with effect from April, 1905. The cultivation of the hemp plant is absolutely prohibited in the Province, and only licensed vend contractors are allowed to import hemp drugs on payment of duty. The principal source of hemp drug revenue is *charas*, the duty on which has recently been raised to Rs. 6 per seer (2 lb.). Taking all heads together, the incidence of Excise revenue per head of population in 1902–3 was 4 annas.

The material condition of the people is the chief factor in determining the consumption of excisable articles. English education and the general spread of modern ideas are leading, especially in the towns, to an increased demand for imported and European spirits. The duty paid on the latter rose from Rs. 2,168 in 1886–7 to Rs. 10,974 in 1895–7, but fell to Rs. 9,426 in 1902–3.

Between 1880 and 1890 the annual Stamp receipts averaged Rs. 1,14,000 from non-judicial, and Rs. 86,000 from judicial, stamps. During the next decade the former had fallen to Stamps and income tax.

Rs. 1,10,000, while the latter had risen to Rs. 90,000. In 1902–3 the figures were Rs. 86,000 and Rs. 45,000 respectively, the decrease being due to agricultural distress. The annual receipts under income tax from 1886 to 1902 averaged Rs. 78,000.

Local and municipal. District board.

There is one District board for the Province, consisting of 9 nominated and 16 elected members. The 15 *tāzīmi istimrārdārs* of Ajmer are also *ex officio* members, and the Assistant Commissioner of Ajmer is the chairman. The board came into existence in December, 1888. Its principal functions are the maintenance of District roads, the management of schools, dispensaries, and similar establishments, roadside arboriculture, and the control of fairs. In times of scarcity the board has occasionally extended its ordinary works with a view to relieving local distress. The normal income of the board is about Rs. 36,000, of which 61 per cent. is derived from land cess and from education receipts. The chief items of expenditure are public works, education, and medical relief.

Municipalities.

There are three municipalities—Ajmer, Beāwar, and Kekri. The first was established in 1869, the second in 1867, and the third in 1879. In all, the principal source of income is from octroi. The incidence of taxation is Rs. 1–0–9 per head of population in Ajmer, Rs. 1–3–0 in Beāwar, and Rs. 1–6–4 in Kekri. The elective system came into force in 1884, and elections are held triennially. The Ajmer municipal committee consists of 5 nominated and 17 elected members, the corresponding figures for Beāwar being 5 and 15. In Kekri there are 8 members, all nominated. Most of the members are non-official natives: the Ajmer municipality alone has a certain number of European members. The table on the next page shows the details of income and expenditure of the three municipalities for the decade ending 1900, and for the two years 1900–1 and 1902–3.

Public works.

Ajmer-Merwāra forms a single Public Works division in charge of an Executive Engineer, who is under the Superintending Engineer at Mount Abu and is assisted by three subdivisional officers. All the roads and many of the irrigation tanks have been built by the Public Works department, which is in charge of the District board and municipal roads, as well as of the Imperial.

Army.

The total strength of the British and Native army stationed within the Province on June 1, 1903, was as follows: British, 789; Native, 1,726; total, 2,515 officers and men.

Ajmer-Merwāra lies within the Mhow division of the Western Command. The military stations in 1904 were Ajmer,

Deoli, and Nasīrābād. Ajmer is also the head-quarters of the old Merwāra Battalion, now the 44th Merwāra Infantry. This corps was raised in June, 1822, by Captain Hall, for service in Merwāra; and its duties were to maintain order, to keep open the passes leading through the hills, and to suppress dacoity and cattle-lifting. In 1839 the battalion was, for the first time, brigaded with regular troops and formed part of the

INCOME AND EXPENDITURE OF MUNICIPALITIES

	Average for ten years ending 1900.	1900-1.	1902-3.
	Rs.	Rs.	Rs.
Income.			
Octroi	1,64,984	1,86,046	2,06,664
Rents	6,533	6,816	6,473
Loans	23,800	...	...
Other sources	59,607	47,850	42,304
Total	2,54,924	2,40,712	2,55,441
Expenditure.			
Administration and collection of taxes	61,425	91,725	72,140
Public safety	25,247	27,815	27,879
Water supply and drainage:—			
(*a*) Capital	27,490	49	25
(*b*) Maintenance	10,009	10,640	13,163
Conservancy	38,162	45,586	38,781
Hospitals and dispensaries	5,220	5,372	7,627
Public works	18,319	11,055	14,556
Education	9,539	11,966	11,873
Other heads	49,277	47,102	45,047
Total	2,44,688	2,51,310	2,31,091

Mārwār Field Force, in which it acquitted itself well. In May, 1857, when most of the native troops at Nasīrābād mutinied, the grenadier company of the Merwāra Battalion made a forced march from Beāwar to Ajmer, a distance of 37 miles, and took over charge of the treasury and arsenal from the 15th Bengal Infantry, then on the verge of joining the rebels. This prompt and loyal action undoubtedly saved Ajmer city. In 1858 a second battalion called the Mhair Regiment was raised. Both battalions saw service in Central India between 1857 and 1859, and in 1861 they were amalgamated into one corps entitled the Mhair Military Police Battalion. The regiment continued as a military police force until 1871, when it was again brought on the military establishment. In 1870 its head-quarters, which had till then been at Beāwar, were transferred to Ajmer. The regiment, which saw service in

the Afghān War of 1878–80, was in 1897 placed under the orders of the Commander-in-Chief and attached to the Bombay Command, having been prior to this under the orders of the Local Government. The 42nd Deoli Regiment, formerly the Deoli Irregular Force, is stationed at Deoli. It comprises a battalion of native infantry and a squadron of native cavalry, and took the place of the old Kotah Contingent which mutinied. Ajmer city is likewise the head-quarters of the 2nd Bombay, Baroda, and Central India Railway Volunteers, whose strength on June 1, 1903, was 344 officers and men.

Police. From the savings effected by the amalgamation of the two local battalions already described, a civil police force was organized which, from January 1, 1862, worked side by side with the military police battalion. On the former devolved the work of suppressing, preventing, detecting, and prosecuting crime, and on the latter the guarding of treasuries, *tahsīls*, and jails, and the furnishing of guards and escorts. Treasury and *tahsīl* guards, and escorts for treasure and prisoners proceeding to other Districts, are still furnished by the 44th Merwāra Infantry. In 1903 the strength of the regular police, which is under a District Superintendent, was 704 of all grades, giving one policeman to every 3·8 square miles and to every 677 of the population. The cost of maintenance was Rs. 1,15,820, or 3·9 annas per head of population. Of this the Government paid Rs. 88,662, while the balance was charged to the three municipalities and the Nasīrābād cantonment, and to certain private individuals, such as the liquor contractor. The table below shows the results of cognizable crime cases dealt with by the police for the five years ending 1902, and for the year 1903. The five-year period includes the famine of 1898–1900, when the crime incidence was very high.

	Average of five years ending 1902.	1903.
Cases reported	4,614	2,970
„ decided in the criminal courts .	3,377	1,974
„ ending in acquittal or discharge .	249	265
„ „ conviction . . .	3,128	1,709

Detection is fairly successful, notwithstanding the facilities criminals have for hiding in the surrounding Native States. Finger impressions have resulted in the tracing of several previously convicted offenders. The organization of the rural

police is backward. It consists of *chaukīdārs* paid by Government, those maintained by *istimrārdārs* and *jāgīrdārs*, and of village menials and messengers, who, for an annual contribution of grain, perform in a perfunctory way duties of watch and ward in the village and report crime and vital statistics.

Jails. The Province possesses one Central jail, at Ajmer, with accommodation for 432 prisoners, and three lock-ups, at Ajmer, Nasīrābād, and Beāwar. The average daily population of the Central jail was 420 in 1903, compared with 407 in 1891 and 429 in 1881. The jail mortality was 27 per 1,000 in 1891, 36 per 1,000 in 1901, and 7 per 1,000 in 1903. Fever and pneumonia helped to swell the mortality in the earlier years. Carpets and rugs of excellent quality and good cotton *daris* are manufactured in the Central jail.

Education. History. The Commissioner is the local Director of Public Instruction, and he is assisted by the Principal of the Ajmer Government College, who is also Inspector of Schools, and by two Deputy-Inspectors. In the early days of British rule education was confined to the indigenous schools; and beyond granting a monthly subsidy of Rs. 300 to a missionary, the Government apparently did nothing till, in 1836, a school was started in Ajmer, which was closed in 1843. In 1846–7 Mr. Thomason, the Lieutenant-Governor of the North-Western Provinces, visited Ajmer and gave the subject of elementary education his attention, and in 1851 Colonel Dixon established 75 schools in Ajmer-Merwāra. The people defrayed a large portion of the cost by means of a cess, which was very unpopular, and which was withdrawn after Colonel Dixon's death. The Government school was reopened in 1851, and in 1868 it was raised to the status of a college. It is affiliated to the Allahābād University, has a boarding-house attached to it, and teaches up to the B.A. standard.

University education. In 1902–3 the Province obtained 23 passes in Matriculation (10 in the First Arts or Science examinations), and 8 Bachelor's degrees at the Allahābād University. Mission schools at Ajmer, Nasīrābād, and Beāwar, and the Arya Samāj school and a Convent school at Ajmer, teach up to the matriculation standard. The length of college attendance necessary for the attainment of a degree (B.A.) is four years after passing matriculation.

Secondary education. In 1881 Ajmer-Merwāra possessed 9 public secondary schools with 398 pupils. By 1902–3 the number of schools had risen to 14 with 2,465 pupils, in addition to 19 advanced private schools with 450 pupils. The course of studies in

public schools embraces instruction up to the matriculation standard in five schools, up to the vernacular final examination in five others, and up to the vernacular middle examination in the remaining four. English is taught in five schools, and is an alternative subject in the Kekri vernacular school. Government aid, which takes the form of a monthly grant, is given to four private institutions. The attendance at secondary schools in 1902-3 comprised 7·7 per cent. of the total male population of school-going age.

Primary education. Between 1881 and 1891 primary education progressed satisfactorily, and in the latter year 5,296 boys were under instruction in 47 public and 83 private schools. The famines of the next decade affected primary education, and in 1900-1 the attendance had fallen to 3,964. In 1902-3, 4,718 boys were being taught in 50 public and 71 private institutions. English is taught in two schools. The general rate of pay of primary school teachers is Rs. 9 a month. No special arrangements have been made for the teaching of children of the agricultural classes. In 1902-3 the proportion of boys at primary schools to the total number of school-going age was 12·5 per cent.

Female education. Female education has made marked progress since 1881. In that year 77 girls were taught in public schools, and figures were not separately given for private institutions. The number of girls under instruction at public and private schools was 567 in 1891, and 1,840 in 1903. Between 1891 and 1903 the percentage of girls attending school to the total of school-going age had risen from 1·5 to 5·4. This progress, coming after a decade of severe famine, indicates that the prejudice against female education is gradually disappearing. The United Free Church of Scotland and the Women's Foreign Missionary Society have girls' schools and also undertake *zanāna* teaching.

Special schools. There are four special schools in the Province, besides the Mayo Chiefs' College, for which see AJMER CITY: namely, a training-school for male teachers in primary and secondary schools at Ajmer; a similar institution for teachers in village schools, maintained by the United Free Church of Scotland Mission; and two industrial schools maintained by the same body at Ashapura and Beāwar, the latter of which is for girls. In 1902-3 there was an average daily attendance of 481 at these special schools.

European and European and Eurasian education is confined to the Railway and Roman Catholic Convent schools, both of which are aided

secondary institutions. In 1902–3, 57 pupils attended the Railway and 88 the Convent school. Eurasian education.

In 1902–3 the percentage of Muhammadan males under instruction to the total of school-going age was 17·8, compared with 19 among Hindus. They are not, therefore, unduly backward in educating their boys, though as regards girls they are a long way behind. Many Muhammadans serve in various public departments, where the benefits of education are brought prominently before them. Muhammadan education.

The general educational results show an improvement since 1881, notwithstanding the baneful effects on primary education of the famine of 1898–1900. In 1901 the percentage of the total male population able to read and write was 12, as compared with 9·8 in 1881, the figures for females being 0·8 and 0·4 respectively. General results.

The following table shows the expenditure on educational institutions in 1902–3, and the sources from which it was derived:— Educational expenditure.

	Imperial revenues.	District and municipal funds.	Fees.	Other sources.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.
Arts college	23,539	2,580	4,553	1,447	32,119
Training and special schools	1,262	...	...	...	1,262
Secondary boys' schools	4,954	8,224	4,058	6,331	23,567
Primary boys' schools	4,587	6,751	1,951	84	13,373
Girls' schools	2,718	600	2,399	2,180	7,897
Total	37,060	18,155	12,961	10,042	78,218

Colonel Dixon, among other good works, had a dispensary constructed at Ajmer city in 1851, at a cost of Rs. 6,000, which was subscribed by the inhabitants. This building was used till 1895, when a larger General Hospital was built at a cost of Rs. 43,250, raised partly by subscriptions and partly by the sale of the old building. From subscriptions recently raised for a Queen Victoria Memorial, Rs. 40,000 has been set apart for improvements to this hospital. The extension of medical and vaccination work since 1881 will be apparent from the table on the next page. Vaccination is compulsory only in the municipal towns. Medical.

A trigonometrical survey of the Province was made in 1847–8, the District areas being given at 2,059 square miles for Ajmer and 902 for Merwāra. Between 1868 and 1875 Surveys.

a topographical survey was made, which resulted in the areas being adjusted to 2,069 and 641 square miles respectively. There was a cadastral survey between 1883 and 1886, but this extended only to portions of the two Districts. The *patwāris* did a considerable amount of survey work in the last settlement (1884–7), and were pronounced to be very efficient by the Settlement officer.

MEDICAL STATISTICS

	1881.	1891.	1901.	1903.
Medical.				
Number of civil hospitals and dispensaries	7	7	7	7
Average daily number of—				
(*a*) In-patients	28	27	43	37
(*b*) Out-patients	231	282	384	429
Income from—				
(*a*) Government . . . Rs.	3,869	4,990	6,428	6,591
(*b*) Local and municipal funds Rs.	900	1,435	2,475	4,475
(*c*) Fees, endowments, and other sources . . . Rs.	2,616	2,796	4,342	9,733
Expenditure on—				
(*a*) Establishments . . Rs.	4,197	5,116	6,535	6,792
(*b*) Medicines, diet, buildings, &c. . . . . Rs.	3,549	4,122	6,031	10,776
Vaccination.				
Population among whom vaccination was carried on	460,722	542,358	476,912	476,912
Number of successful operations	4,433	12,226	9,971	12,308
Ratio of persons successfully vaccinated per 1,000 of population	10	23	21	26
Total expenditure on vaccination Rs.	839	1,549	2,061	2,277
Cost per successful case (in annas)	3	2	3½	3

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Merwāra.—British District in Rājputāna, lying between 25° 24′ and 26° 11′ N. and 73° 45′ and 74° 29′ E., with an area of 641 square miles and a population (1901) of 109,459. The local name of the District is Magra, which signifies 'hills.'

Beyond the fact that between 1725 and 1816 several unsuccessful attempts were made by Rājputs and Marāthās to subdue the country, the history of Merwāra is a blank up to 1818, when the British appeared on the scene. Captain Broughton, who accompanied the Mahārājā Sindhia in his march from Agra to Ajmer, 1809–10, describes it in his *Letters from a Mahratta Camp* as

'the district of *Mugruolee*, celebrated for its hilly fastnesses and impenetrable jungles. It forms the boundary between the countries of Mārwār or Jodhpur and Mewār or Udaipur; but the daring race of robbers who inhabit it acknowledge the authority of neither. They subsist by levying contributions on the inhabitants of the plains around, when they are not checked by the presence of a still greater evil than themselves, a large army of Marāthās.'

The District was then an impenetrable jungle, inhabited by outlaws and fugitives from surrounding States. The population, known under the general name of Mers, originally comprised a very heterogeneous mixture of castes: Chāndela Gūjars, Bhāti Rājputs, Brāhmans, and Mīnas. It is said that Visaldev, the Chauhān king of Ajmer, subdued the inhabitants, and made them drawers of water in the streets of Ajmer. Mr. Wilder, the first British Superintendent of Ajmer, entered into agreements with certain villages binding their inhabitants to abstain from plunder. These pledges were disregarded, and in 1819 a force was dispatched from Nasīrābād which destroyed the offending villages, and established police posts at Shāmgarh, Lūlwa, and Jhāk. In November, 1820, the police officers were murdered and the country had to be thoroughly subjugated. An expedition started again from Nasīrābād and accomplished its purpose by the end of January, 1821, the campaign having lasted three months. It now became necessary to make arrangements for the administration of this turbulent tract, which was made up of three portions: British Merwāra, Mewār-Merwāra, and Mārwār-Merwāra. Captain Tod, the author of *Rajasthan*, undertook the administration of the portion belonging to Mewār. The Mārwār portion was handed over to the Thākurs of adjoining villages, and the British portion to the Thākurs of Masūda and Kharwa, who

were held responsible for its management, under the general superintendence of Mr. Wilder. This arrangement was a complete failure. The District was infested with murderous gangs, criminals from one portion were sheltered in another, and the condition of Merwāra became worse than it had been prior to 1818. In 1823 and 1824 the British authorities entered into engagements with Udaipur and Jodhpur, and took over the management of the whole tract. From time to time these treaties were renewed, and the whole District is now, to all intents and purposes, British territory. The first officer appointed to hold charge of the newly acquired tract was Captain Hall, who in 1836 was succeeded by Colonel Dixon. In 1842 Colonel Dixon became Superintendent of Ajmer also, and since then the two Districts have been administratively conjoined. To Hall and Dixon belongs the credit of reclaiming the inhabitants of Merwāra from predatory habits to a life of honest industry. Colonel Dixon died at Beāwar in 1857, having lived in Ajmer-Merwāra for thirty-seven years. A system of government, which may well be called paternal, was established by these officers in Merwāra, and was eminently suited to the needs of the people. Civil and criminal administration was carried on by a *panchāyat* or assembly of the elders of the village. If two-thirds of the assembly were agreed the question was settled. Prior to 1851, when a regular settlement was effected by Colonel Dixon, the revenue was settled by an estimate of the crop, one-third of the produce being the share of the Government, except in special cases. Police and revenue duties were combined. The people themselves were made responsible for protecting travellers and trade; and to this day certain villages provide men to guard some of the passes leading out of Merwāra, receiving in return a small remuneration from travellers. In 1822 a corps, designated the Merwāra Local Battalion, was raised, which transformed a number of wild mountaineers into brave and disciplined soldiers, and exercised a beneficial effect on the pacification of the country. In 1858 a second battalion, known as the Mhair Regiment, was raised for service in the Mutiny. In 1861 the two battalions were amalgamated into one, 1,000 strong, called the Mhair Military Police Battalion. This corps was in 1871 retransferred, with a strength of 712 men, to the regular military establishment. It served in the Afghān War of 1878–80 and is now the 44th Merwāra Infantry, with head-quarters at Ajmer. Colonel Dixon's administration was remarkable for the building of a large number of irrigation tanks. The good

effect of these works was enormous. Cultivation increased, and the old villages, which had been perched on inaccessible peaks, were deserted for places in the valleys where agricultural operations could be carried on. It thus came about that the inhabitants of Merwāra, who had proclivities very similar to those of the Highland caterans, and who lived by plundering in Mewār, Mārwār, Kishangarh, and Ajmer, were led into the paths of civilization. As the area under cultivation and the produce of the lands increased, it became apparent that something must be done to attract *mahājans* (traders) to Merwāra, to enable the people to reap the benefits of their industry. Colonel Dixon, therefore, founded in 1835 the town of Nayānagar, better known as BEĀWAR, which is the commercial and administrative capital of the District. By these measures a great social change was wrought in Merwāra, and Colonel Dixon had the satisfaction of seeing round him a people whose wants had been supplied, whose grievances had been redressed, and who are described as being 'most prosperous and highly favoured.' The people of Merwāra have not forgotten their benefactor. They erected a monument to his memory in the town which he built.

For further information see AJMER-MERWĀRA.

Ajmer City.—A large and important city in Rājputāna, and the administrative head-quarters of the small British Province of Ajmer-Merwāra, situated in 26° 27′ N. and 74° 37′ E., 677 miles north of Bombay, 275 miles south of Delhi, 228 miles west of Agra, 305 miles north of Ahmadābād, and 393 miles north of Khandwā, the four principal termini of the Rājputāna-Mālwā Railway. Population, (1872) 35,111, (1881) 48,735, (1891) 68,843, and (1901) 73,839: namely, males, 39,467; females, 34,372. Hindus numbered 43,622 in 1901; Muhammadans, 25,569; Jains, 2,483; Christians, 1,871; Sikhs, 193; and Pārsīs, 101. The opening of the railway in 1879 brought with it a large influx of inhabitants, and since then the population has steadily increased. For the history of the city see AJMER-MERWĀRA. Population and situation.

Ajmer lies at the foot of the Tārāgarh hill. It has some well-built open streets, contains many fine houses, and is surrounded by a stone wall, now in disrepair, with five gates. The ancient town stood in the Indrakot valley, through which the road leads to Tārāgarh. A small portion of the population, all Muhammadans, and known as Indrakotīs, still reside at the entrance to the valley, immediately outside the Tirpolia gate. The hill, on the summit of which the fort of Tārāgarh was

built, towers in an imposing manner immediately above the city, commanding it at every point. It stands, with precipitous surroundings, at a height of 2,855 feet above sea-level, and between 1,300 and 1,400 feet above the valley at its base; and it is partially enclosed by a wall some 20 feet thick and as many high, built of huge blocks of stone, cut and squared. The hill fort was dismantled in 1832, and since 1860 has been used as a sanitarium for the European troops stationed at Nasīrābād and Mhow. Within it stands the shrine of a Muhammadan saint, Saiyid Husain, known as the *Ganj Shahīdān* ('treasury of martyrs').

Historic buildings. Arhai-din-kā-Jhonprā.

Ajmer is rich in buildings of antiquarian interest. The most important is the mosque known as the Arhai-din-kā-Jhonprā, or 'two and a half days' shed.' This, originally a Hindu college, established by the Chauhān king Visaldev, is said to have been converted into a mosque by order of Muhammad Ghorī, the legend being that, as he passed the college, he ordered that it should be ready for him to pray in on his return in two and a half days. The pillars and roof of the college were permitted to remain, but the rest of the building was demolished and much of the carving on the pillars defaced. A façade of remarkable beauty was then erected, forming the front of the present mosque, which was surrounded by lofty cloisters, with a tower at each corner of the quadrangle. The cloisters have largely fallen in, and the surviving portion of the towers is very imperfect. The façade, however, and the mosque itself, are in good preservation, having been extensively repaired during Lord Mayo's viceroyalty, while further restorations were carried out in 1900-2. The mosque is of about the same date as the Kutb Minār near Delhi.

Anāsāgar pavilions.

The embankment of the Anāsāgar lake supports the beautiful marble pavilions erected as pleasure-houses by Shāh Jahān. Of the five original pavilions, four are still in good preservation; of the fifth the remains are very scanty. The embankment, moreover, contains the site of the former *hammām* (bath-room), the floor of which still remains. Three of the five pavilions were at one time formed into residences for British officials, while the embankment was covered with office buildings and enclosed by gardens. The houses and enclosures were finally removed in 1900-2, when the two south pavilions were re-erected, the marble parapet completed, and the embankment restored, as far as practicable, to its early condition.

The Dargāh

The Dargāh Khwāja Sāhib, wherein is the tomb of the

Khwāja Sāhib.

Muhammadan saint Muīn-ud-dīn Chishti, who died here about 1235, is another remarkable building, and is an object of pilgrimage to Muhammadans from all parts of the country. The yearly number of pilgrims is about 25,000. The shrine also contains a mosque by Akbar, another by Shāh Jahān, and several more modern buildings. The gateway, though disfigured by modern colouring, is picturesque and old. The shrine contains the large drums and brass candlesticks taken by Akbar at the sack of Chitor. The saint's tomb, which was commenced in the reign of Shams-ud-dīn Altamsh and finished in that of Humāyūn, is richly adorned with gold and silver, but only Muhammadans are permitted to enter its precincts. A festival, called the Urs *melā*, which lasts six days, is held annually at the Dargāh in the Muhammadan month of Rajab, at which the following peculiar custom is observed. There are two large cauldrons inside the Dargāh, one twice the size of the other, known as the great and little *deg*. Pilgrims to the shrine propose to offer a *deg* feast. The smallest sum for which rice, butter, sugar, almonds, raisins, and spices to fill the large *deg* can be bought is Rs. 1,000, while the donor has to pay about Rs. 200 more in presents to the officials of the shrine and in offerings at the tomb. The materials for the small *deg* cost half the sum required for the large one. After a gigantic rice-pudding of this description has been cooked, it is scrambled for boiling hot. Eight earthen pots of the mixture are first set apart for the foreign pilgrims, and it is the hereditary privilege of the people of Indrakot and of the menials of the Dargāh to empty the cauldron of the remainder of its contents. All the men who take part in the 'looting of the *deg*' are swathed up to the eyes in cloths to avoid the effect of the scalding mess. When the cauldron is nearly empty, the Indrakotīs tumble in together and scrape it clean. There is no doubt that this custom is an ancient one, though no account of its origin can be given. It is counted among the miracles of the saint that no lives have ever been lost on these occasions, though burns are frequent. The cooked rice is bought by all classes, and most castes will eat it.

The fort.

The Ajmer fort was built by Akbar. It is a massive square building, with lofty octagonal bastions at each corner. The fort was used as the residence of the Mughal emperors during their visits to Ajmer, and was the head-quarters of the administration in their time and in that of the Marāthās. The main entrance faces the city, and is lofty and imposing. It was

here that the emperors appeared in state, and that, as recorded by Sir Thomas Roe, criminals were publicly executed. The ground surrounding the fort has been largely built over, and its striking appearance is thus considerably impaired. The interior was used as a magazine during the British occupation until 1857; and the centre building, now used as a *tahsīl* office, has been so much altered that its original shape and proportions are difficult to trace and restore. With the fort the outer city walls, of the same period, are connected. These surround the city and are pierced by the Delhi, Madār, Uśri, Agra, and Tirpolia gates. The gates were at one time highly decorated, but the Delhi gate alone retains any trace of its earlier ornaments. In the older city, lying in the valley beneath the Tārāgarh hill and now abandoned, the Nūr-chashma, a garden-house used by the Mughals, still remains, as also a water-lift commenced by Māldeo Rāthor, to raise water to the Tārāgarh citadel. The Daulat Bāgh, or 'garden of splendour,' which was made by the emperor Jahāngīr in the sixteenth century, stretches for some distance from the Anāsāgar embankment in the direction of the city. It contains many venerable trees, is maintained from municipal funds, and is a popular place of resort.

Ajmer as a railway and commercial centre.

Ajmer is an important railway centre, and the local emporium for the trade of the adjoining parts of Rājputāna. The locomotive, carriage, and wagon shops of the Rājputāna-Mālwā Railway are established here, which employ about 7,000 hands, while the whole of the earnings of the railway are paid into the Ajmer treasury. Several Seth trading firms have their head-quarters at Ajmer, with branches throughout Rājputāna, and also in Calcutta, Bombay, and other principal cities of India. They act chiefly as bankers and money-lenders, and transact considerable business with Native States.

Municipality and waterworks.

Ajmer has been a municipality since 1869. The municipal committee consists of twenty-two members, mostly natives. Its income in 1902–3 was Rs. 1,83,000, or Rs. 2–8 per head of population, the principal source of revenue being octroi.

The city derives its water-supply from the Foy Sāgar tank, some 3 miles to the west of the city. It was built as a famine relief work in 1891–2, the money being lent to the municipality by Government. The water is conveyed into the city and suburbs through pipes which are laid under ground. The capacity of the tank is 150,000,000 cubic feet; and when it is full it holds, approximately, a two years' supply of water for the city, the civil station, and the railway workshops. When

the water-level in the reservoir is below a certain depth, the water has to be pumped.

The Mayo College and the Government Arts college are the principal educational institutions. The former was established at the suggestion of Lord Mayo as a college where the sons of chiefs and nobles might receive an education to fit them for their high positions and important duties. The endowment fund, subscribed by seventeen of the Rājputāna States, amounts to about 7 lakhs of rupees, and the interest on this sum, added to a Government subsidy, forms the income of the college. Some of the Native States have built boarding-houses, while the Government of India presented the college park, comprising 167 acres and formerly the site of the old Residency, and erected the main building, the residences of the principal and vice-principal, and the Ajmer boarding-house. It also provides the salaries of the English staff. The foundation-stone of the college was laid in 1878, and the building was opened by the Marquis of Dufferin in 1885. The main building is of white marble in the Hindu-Saracenic style. The Jaipur boarding-house stands apart, to the south of the main building, while the other nine boarding-houses are arranged in the form of a horseshoe, with the college in the centre of the base. A fine marble statue of Lord Mayo, by Noble, erected from funds subscribed by British and native residents in Rājputāna, stands in front of the main building. The college is administered by a council, of which the Viceroy is president, and the Agent to the Governor-General for Rājputāna vice-president. The chiefs of Rājputāna and the Political officers accredited to them are members of the council, and the principal is secretary. The English staff was strengthened in 1903, and now consists of a principal, a vice-principal, and two assistant masters. The native staff has also been strengthened and improved. The college curriculum is not fettered by any prescribed code, but a course of studies is followed which experience has shown to be useful and practical. The total number of admissions from the opening of the college up to April 1, 1904, has been 359, of whom 88 are now on the rolls. The total includes several chiefs both in and out of Rājputāna, whence the greater number of boys come.

Mayo College.

Ajmer possesses a Central jail, a large General Hospital, and two smaller hospitals. The United Free Church of Scotland, the Church of England, the Roman Catholics, and the American Episcopal Methodists have mission establishments

Miscellaneous.

here. It is likewise the head-quarters of a native regiment and of a Railway Volunteer corps. There are twelve printing presses in the city, from which eight weekly newspapers (mostly vernacular) issue, none of which, however, is of any importance.

Beāwar (also called Nayānagar).—Municipal town and head-quarters of Merwāra District, Rājputāna, situated in 26° 5′ N. and 74° 19′ E. Population (1901), 21,928, including Hindus, 15,547; Muhammadans, 3,947; Jains, 2,094. Founded in 1835 by Colonel Dixon, afterwards Commissioner of Ajmer-Merwāra, in the neighbourhood of a now-abandoned cantonment, Beāwar rapidly grew into a prosperous town, owing to its advantageous position between Mewār (Udaipur) and Mārwār (Jodhpur). The town, which has wide streets and a surrounding stone wall with four gates, was regularly planned out from the beginning, and sites were allotted to traders who applied for shops. Beāwar is the only town in Merwāra District, and is a station on the main line of the Rājputāna-Mālwā Railway. The municipal income in 1902–3 was about Rs. 60,000. Beāwar is the chief cotton mart for Merwāra and the contiguous Native States of Mewār and Mārwār, and possesses a flourishing cotton-mill. The United Free Church of Scotland has a mission establishment here, and maintains an industrial school.

Deoli.—Cantonment in Ajmer-Merwāra, Rājputāna, situated in 25° 45′ N. and 75° 22′ E., 1,122 feet above sea-level. Population (1901), 5,803, including the Agency Bazar. Deoli lies on an open plain, 57 miles south-east of Nasīrābād. The station was laid out by Major Thom, commanding the late Kotah Contingent. Lines exist for a regiment of native infantry and a squadron of native cavalry. The station is garrisoned by the 42nd Deoli Regiment, which up to 1903 was known as the Deoli Irregular Force. Deoli is situated on the triple boundary of Ajmer, Jaipur, and Mewār, and is the head-quarters of the Haraoti and Tonk Political Agency.

Kekri.—Town in Ajmer-Merwāra, Rājputāna, and the head-quarters of an Extra-Assistant Commissioner, situated in 25° 25′ N. and 75° 13′ E. Population (1901), 7,053, including Hindus, 5,472; Muhammadans, 1,193; and Jains, 364. Kekri was formerly a thriving commercial town, but has of late years declined in importance. The municipal income in 1902–3 was about Rs. 14,000. Water-supply is scarce and bad. Kekri possesses three hydraulic cotton-presses and a ginning factory.

Nasīrābād.—Town and cantonment in Ajmer-Merwāra, Rājputāna, situated in 26° 18′ N. and 74° 43′ E., on a bleak, open plain, sloping eastward from the Arāvalli Hills. Population (1901) of cantonment, 2,454; of town, 20,040; total, 22,494. Hindus numbered 14,283, Muhammadans 7,059, Christians 757, and Jains 354. The area of the town and cantonment is 8·5 square miles. The military station, which was laid out in 1818 by Sir David Ochterlony, is over a mile in length and has upon its outskirts the native town. Lines exist for a battery of field artillery, a regiment of British infantry, a regiment of native infantry, and a squadron of native cavalry. Nasīrābād is in the Mhow division of the Western Command. The drainage is good, but the water is brackish and insufficient in quantity. The two Bengal Infantry regiments and a native battery at Nasīrābād mutinied on May 28, 1857, and marched away to Delhi without attempting to attack Ajmer. The Bombay Cavalry regiment protected the British residents and remained loyal throughout. Nasīrābād is a station on the Mālwā line of the Rājputāna-Mālwā State Railway. The United Free Church of Scotland has a mission establishment here, and maintains a hospital. Local affairs are managed by a cantonment committee. The town possesses a hydraulic press.

Pushkar.—Town, lake, and place of pilgrimage in Ajmer District, Rājputāna, situated in 26° 29′ N. and 74° 33′ E., 2,389 feet above sea-level. Population (1901), 3,831, nearly all Hindus. Pushkar is said commonly (but erroneously) to be the only town in India that contains a temple dedicated to Brahmā, who here performed the sacrifice known as *yajna*, whereby the lake of Pushkar became so holy that the greatest sinner, by bathing in it, earns the delights of Paradise. The town contains five principal temples, dedicated to Brahmā, Sāvitri, Badri Nārāyan, Varha, and Siva Atmateswara; but they are of modern construction, as the earlier buildings suffered severely under Aurangzeb. Bathing *ghāts* line the lake, and many of the princely families of Rājputāna have houses round the margin. No living thing may be put to death within the limits of the town. A great fair is held in October and November, attended by about 100,000 pilgrims, who bathe in the sacred lake. At this time there is a large trade in horses, camels, bullocks, and miscellaneous merchandise.

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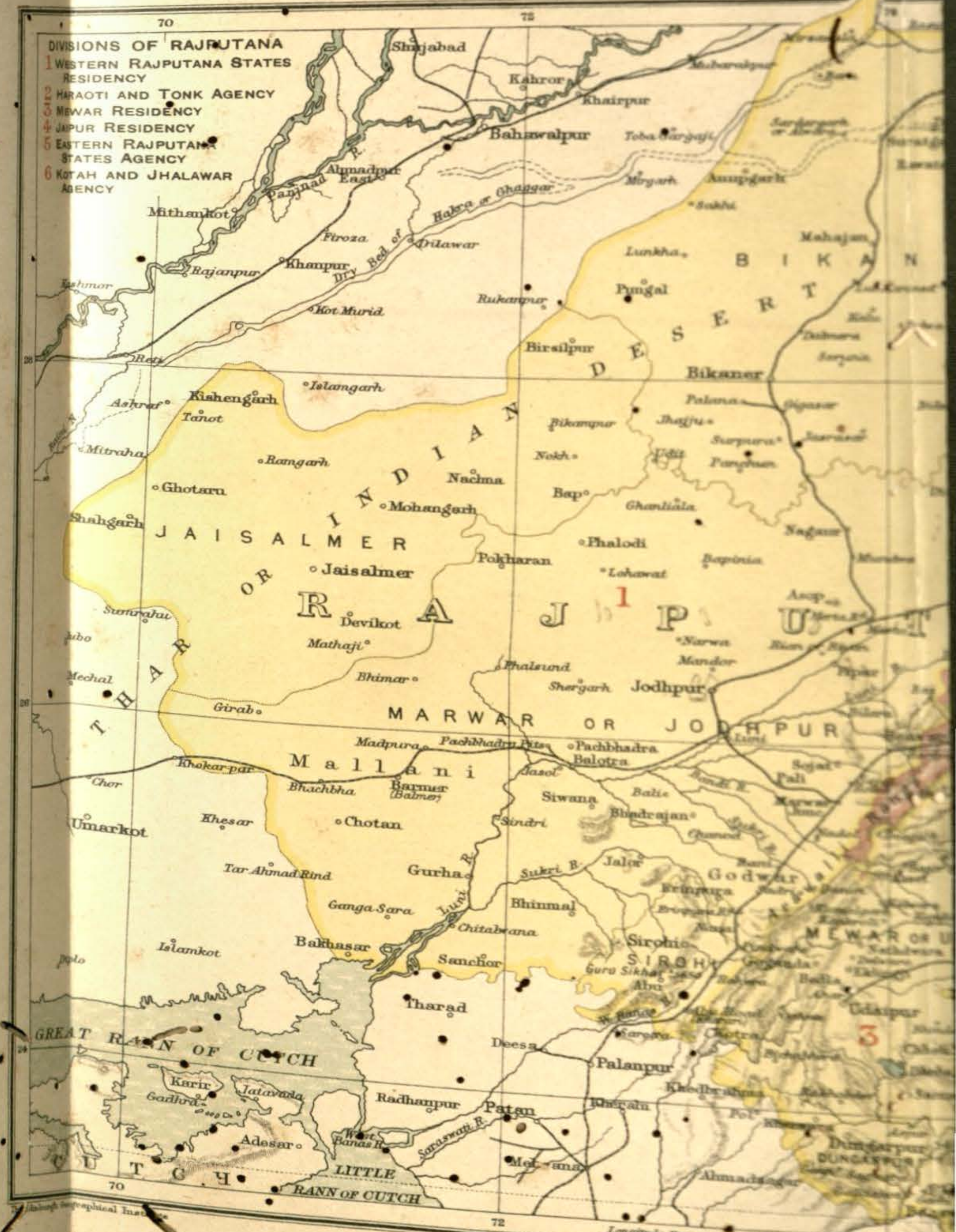
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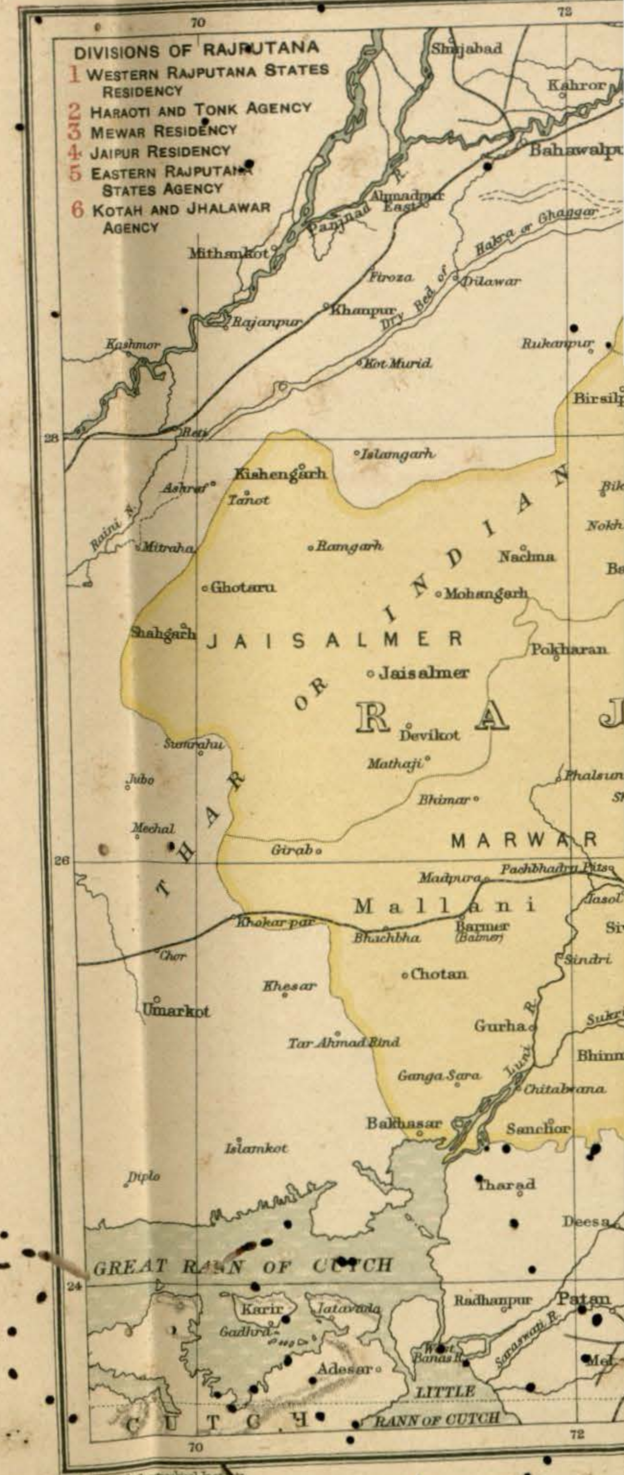
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Canals
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